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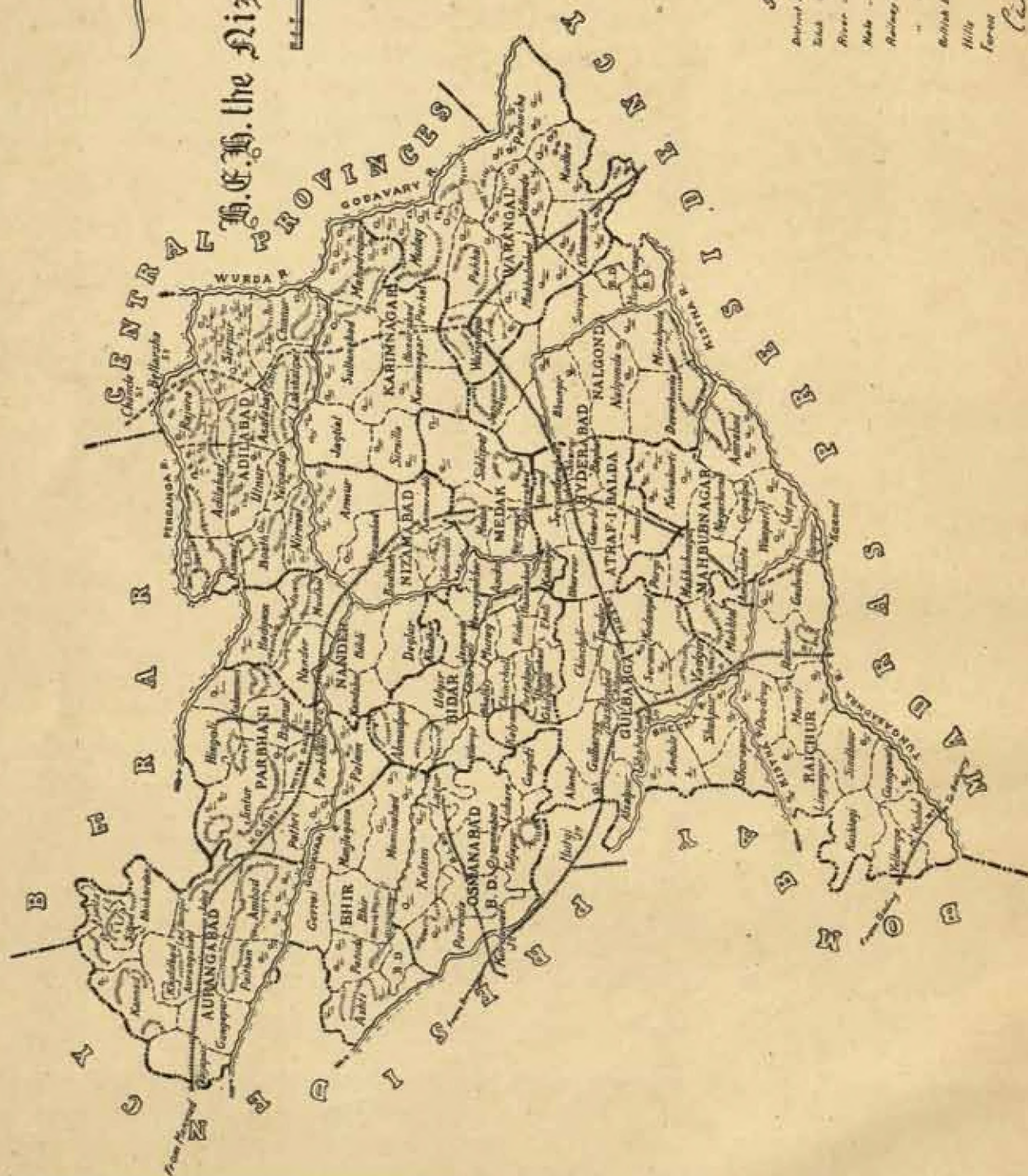




Map

or H.E.H. the Nizam's Dominions.

Scale of Miles
0 10 20 30
0 10 20 30 Miles



Reference

- District Boundary
- Chief City
- River
- State
- Railway
- Under Government
- British Dominions
- Hills
- Forest
- Capital

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INTRODUCTION

Censuses.—The first Census, taken in the Hyderabad State synchronously with the rest of India, was on the 17th February 1881. On that occasion only the statistical tables were prepared, but no report was written. The second Census was taken on the 26th February 1891, and, for the first time, a Report on the Census was published besides the volume containing tables. The third and fourth censuses were taken on the 1st March 1901 and 10th March 1911, respectively. Thus, the present Census is the fifth of its kind in the State. The 18th March 1921 was the day fixed for the final enumeration.

General Arrangements.—In the absence of the Administrative Volume of the last Census Report, some difficulty was felt at the outset in finding out what general arrangements were actually made last time to get through the census work as satisfactorily as possible. It was found necessary to wade through a number of old files, with a view to arriving at a definite plan of work. However, the various notes and instructions issued from time to time by the Census Commissioner for India threw much light on the matter and facilitated the arrangements a great deal. The Administrative Volume to be published this time will give a detailed account of the machinery, by which the census work was managed, and the methods of enumeration and tabulation followed at the present Census. It would, therefore, suffice to give here an epitome of the main features of the census operations.

To start with, the village list was revised and brought up-to-date. The State Census Code containing instructions for the taking of the Census was prepared and copies of the same were supplied to the Officers concerned chapter by chapter as necessity arose. Instructions on points not provided for in the Code were communicated by means of circulars and manuals. The State Census Act, which gave legal authority for all the operations connected with the Census, was passed by the State Legislature.

Census forms such as schedules, house, block and circle lists ; district, charge and circle summaries ; enumeration tickets, slips, etc. were printed in five different languages and supplied in sufficient quantities. To ensure adequate attention being paid to the successive stages in census operations in good time, a Census Calendar was issued in the first week of July 1920, showing the chain of operations to be completed till the end of the 25th March 1921. This was also meant to keep a strict watch on the working of the operations, and the District Officers were instructed to send in fortnightly progress reports in the prescribed form, printed copies of which were supplied in adequate number by the central office.

Census Divisions and Agency.—The 'House' defined as a structure occupied by one commensal family, was taken as the smallest census unit, and from 30 to 50 houses were grouped together to form an enumerator's block. Blocks were grouped into circles. Each circle, containing from 10 to 15 blocks, was entrusted to the care of a supervisor. Circles, again, were grouped to form charges, and each charge, which was generally identical with a taluk or a town, was entrusted to a charge superintendent. The Talukdar (District Collector and Magistrate) was usually the District Census Officer. In a taluk, which constituted a single charge, the Tahsildar was invariably the charge superintendent. In the case of sub-divisions of a taluk, deputy charge superintendents were selected from amongst Munsiffs, Civil Surgeons and other Government officials of various departments. Municipalities and towns were generally entrusted to the charge of Local Fund Engineers. But in every case the entire responsibility for

all census arrangements in the taluk lay with the Tahsildar. In the city of Hyderabad, the Municipal Commissioner was appointed the District Census Officer for the areas coming under his jurisdiction. Military areas of His Exalted Highness' Forces, the administered areas and the estates of nobles, who enjoy the privilege of conducting their census operations, had special census officers.

Supervisors, charge superintendents and enumerators were selected, as far as possible, from among the Government officials of all departments. When necessary, non-officials also were appointed. All these officials and non-officials were honorary workers. Altogether 500 charge superintendents, 7,251 supervisors and 73,963 enumerators were thus employed. It must be noted that this was the first time in the history of the Hyderabad Census that the Hyderabad Municipal area was censused without any payment to enumerators and supervisors, whereas on previous occasions large sums of money used to be spent by Government for this purpose.

Special arrangements for Railways, etc.—Special arrangements had to be made for the enumeration of travellers by railway, by boat or by road; of inmates of institutions like jails, lock-ups, hospitals, police outposts and lines and of wandering tribes and large crowds of visitors or pilgrims present at fairs or festivals.

Hitherto the railway administration used to undertake the Census of their own employees, of all persons living on railway premises and of travellers by train. But on the present occasion, the railway census was brought within the scope of the District Census Administration. Each railway station was constituted a circle, with the Station Master as supervisor. This supervisor was to work under the direction of the charge superintendent concerned. Large stations were made charges in themselves, and the chief railway officer of each of these stations was appointed charge superintendent. He had to correspond direct with the District Census Officer. This change produced satisfactory results, as the railway employees were given the same training in the census procedure as the other supervisors and enumerators.

Some villages lie purely within the limits of the British cantonments of Secunderabad and Bolarum, and some more within a quarter mile zone of these cantonments. Of the villages of the latter category, some belong to His Exalted Highness' Government, and others to private administrations. Special arrangements had therefore to be made for the census of these villages, with a view to avoid confusion and overlapping of census areas. A special officer was therefore appointed to look after the census arrangements in these villages.

House numbering.—On the completion of the division of the country into census areas and the appointment of census officers, the work of house-numbering was taken up. All dwelling houses, whether occupied or unoccupied, and all places likely to be found inhabited on the 18th March 1921 were systematically numbered in every village, town and city. This work was commenced on the 15th October 1920 throughout the Dominions, with the single exception of the City, where it was undertaken a fortnight later, and completed before the close of November 1920.

Training of the Census Staff.—Prior to house-numbering, the census staff had received training in that kind of work. In December 1920 and January 1921 they were trained for preliminary enumeration.

Tours of the Census Superintendent.—The Census Superintendent toured during the months of July, August, September and part of October 1920, holding informal conferences with the District Officers and explaining to them the principles underlying each operation, from the very commencement to the final Census. Again, after the completion of

house-numbering, the touring was resumed in the months of December 1920 and January 1921 with a view to judge the training received by the census staff, to remove doubts and difficulties and to ensure that adequate arrangements had been made for the efficient and speedy completion of the Census. The touring was taken up again in February 1921, when preliminary enumeration was in progress, and again in March 1921 in order to be satisfied that proper arrangements had been made for the despatch of the provisional totals to the central office with all possible promptitude.

Preliminary Enumeration.—Preliminary enumeration, or the visiting by each enumerator of every house in his block in the order shown in the block list supplied to him, and entering in the general census schedules the necessary particulars regarding all persons ordinarily living in those houses, was commenced in the districts on the 10th February 1921 and in the City and some important towns about a fortnight later. The work was completed by the 10th March 1921.

Proclamation to the Public.—To facilitate the work of the enumerator, proclamations were issued in Urdu and other important vernaculars of the State to all the inhabitants, directing them to remain in their houses on the night of the 18th March 1921, with a light burning, until the enumerator had visited them.

General Holidays.—All public offices, courts and schools were closed for 6 days, from the 8th to the 10th March 1921, and from the 17th to the 19th March 1921, to provide facilities for utilising the services of all available officials. The first three days were intended to be devoted to the carrying on of the work of the preliminary enumeration and the rest to that of the final enumeration so that the preparation of the provisional totals might be completed with the least possible delay.

Final Enumeration.—The final Census was taken on the 18th March 1921, between the hours 7 P. M. and midnight, synchronously with the rest of India. This consisted in checking and correcting the record of the preliminary enumeration, by striking out the entries relating to persons who had died or left the locality and entering the necessary particulars of new arrivals.

The only non-synchronous area in the State is a part of the Paloncha Samasthan, about 800 square miles in extent, or 0·9 per cent. of the total State area, where the final enumeration took place on the morning of the 19th March 1921, owing to the difficulty and danger of censusing that area, abounding in forest tracts, during the night.

Provisional and Final Totals.—Each supervisor had been instructed to gather his enumerators on the morning after the Census, and with their help to compile an abstract for his circle (*i.e.*, the circle summary). He was then to send the summary by the quickest means available to the Tahsildar, who in turn was to compile the charge summary promptly and despatch it together with all the circle summaries of his charge to the District Census Officer. The District Census Officer was forthwith to compile the district summary and wire the provisional totals to the central office in the Hyderabad City. All the officers concerned vied with one another to carry out the instructions to the very letter, and the first district total reached the Census Superintendent's Office in the forenoon of the 19th March 1921, while the last was received in the morning of the 22nd idem. The provisional totals were wired to the Census Commissioner for India in the evening of the 22nd March 1921. The results so published differed from the finally tabulated totals by—18,143 or 0·1 per cent.

Industrial Census.—On the present occasion also, a census of industrial establishments was taken. It was, however, on a more extended scale than in 1911. The results of this census are exhibited in Imperial Table XXII, and are discussed in Part II of Chapter XII of this Report.

Economic Statistics.—In addition to the industrial census, an attempt was made to collect statistical and general information on subjects, such as labour, rural trade, cottage industries and other items bearing on the economic condition of the people. It is, however, to be regretted that the result of this attempt has been far from satisfactory for want of adequate help and co-operation. The Department of Industries and Commerce, that was approached in this matter, could not conduct the necessary inquiries without an additional staff, while the meagre notes furnished by the Talukdars and the information gleaned from other sources have been worked up in Part III of Chapter XII, which, at best, is fragmentary.

Organisation of the Abstraction Office.—As soon as the final enumeration was over and the provisional figures were published, census schedules commenced pouring in from all quarters of the State. No room being available in the building of the Revenue Secretariat where the Census Superintendent's Office was located, a spacious building, known as the 'Mumtaz Mansion,' was taken on rent, and one single Abstraction Office for the whole State was organised and located therein. The Office was divided into three sections : (1) the English and Urdu Section, (2) the Telugu Section and (3) the Marathi and Kanarese Section. The first was directly under me, with Mr. Ghulam Dastagir, Translator, as general Superintendent. The second was in charge of my Assistant, Moulvi Abu Muhammad, who continued to have the accounts branch also under him. For the third, the services of Moulvi Mir Anwar Ali, M.R.A.S., retired Extra Assistant Commissioner, Berar, were temporarily secured. The latter was put in charge of the records branch also.

The work to be done fell into three stages : abstraction or slip-copying and sorting in five different languages, and compilation of tables. The slip system introduced into India in 1901, and tried again profitably in 1911, was adopted this time also. It is merely the abstraction or copying of details from enumeration schedules on to slips of different colours, bearing symbols to distinguish civil condition and sex. The different colours denoted the different religions returned. For example, *badami* indicated Hinduism, green Islam, red Christianity, blue Jainism, and yellow Animism and others. These devices saved the copyists the time required for noting down on the slips the religion, sex and civil condition of the persons dealt with. To facilitate the copying out of other entries, a standard list of abbreviations was prescribed. This was printed in different languages and distributed to the copyists. When the entries in schedules relating to a block were copied out, the supervisor checked the slips, sorted them by religion and sex, and entered the details in Register A. This work necessitated the engagement of no less than 1,000 hands. It was in full swing on the 20th April 1921, and lasted till the 14th August 1921.

Then began the work of sorting. The slips underwent successive sortings to obtain material for the compilation of the various tables. In fact, sorting is but the first stage of compilation. There was a sorter's ticket to each final table. Each sorter was required to handle about 27,000 slips, on an average, separately by religion and sex according to the requirements of each table. The results were posted in the sorter's ticket concerned. This work was begun on the 1st August 1921 and completed on the 26th October 1921.

When the sorting work was over, the different sections of the Abstraction Office were abolished and the services of a great number of men dispensed with, retaining only a few under the charge of Moulvi Abu Muhammad. As soon as the sorters had sufficiently advanced in their work, compilation and tabulation work was taken up. The first table was sent to the press in the first week of December 1921 and the last proof of the tables was received on the 21st August 1922. The compilation proper closed on the 20th April 1922. The Tables Volume (Part II of this Report) was issued from the press in the first week of November 1922. It may

be stated in this connection that, besides the Imperial Tables prescribed by the Government of India, this volume contains a detailed statement relating to caste, tribe, race or nationality as Part I of Table XIII and a column showing literacy in Urdu added to State Table II.

The Report Volume.—The drafting of the Report was taken in hand as soon as the subsidiary tables were compiled. As each set of subsidiary tables required for a chapter was completed, the chapter was written up and copies of the same furnished to the Census Commissioner for India. Altogether 74 subsidiary tables had to be compiled besides a large number of marginal statements, which help the reader to understand the statistics more easily. Among the special features of the Report may be mentioned the discussion of density from different standpoints, the dealing of the question of civilised Animists, though meagrely for the first time, and the addition of a glossary of the more important castes to Chapter XI. To make the Report interesting and impressive, the facts and figures discussed therein have been illustrated by maps and diagrams to a greater extent than in the previous Report, as will be noted from the fact that they now number 60 as against 15 in the Report for 1911. Line blocks of these were prepared by the Methodist Publishing House, Madras. The coat-of-arms of His Exalted Highness (the block for which was so neatly prepared by the Mint Workshop) has been for the first time printed on the title page of the Report.

Present Census Publications.—Besides the Report, Tables and Administrative Volumes in English, there will be published this time in Urdu a summary of the Report and the Village Population Tables.

Cost of the Census.—As there is still some printing work to be finished and accounts have to be adjusted with the Government Central Press, only an estimate of the cost of printing can now be considered. This estimate may not differ much from the actual figure, and may therefore be taken for all practical purposes to denote the approximate cost of printing. On the whole, the cost of the present Census amounts to O.S. Rs. 2,33,635 equivalent to British India Rs. 1,94,696 at the rate of B.G. Rs. 100 = O.S. Rs. 116-10-8. The following statement compares the financial position of the present Census with that of the previous ones :—

Year	Total cost in O. S. Rs.	Cost per mille in O. S. Rs.	Percentage of decrease as compared with the cost of previous censuses
		Rs. a. p.	
1891 ..	3,91,816	27 2 8	—31 per cent.
1901 ..	2,46,404	22 2 0	—15 "
1911 ..	2,66,038	19 14 0	— 6 "
1921 ..	2,33,635	18 11 9	

The decrease in expenditure, notwithstanding the very great increase in the scale of salaries and the cost of paper and printing during the decade, is noteworthy. It may also be noted that deductions have yet to be made from the total cost on account of printed forms, etc. supplied to those noblemen, who were privileged to carry out the Census of their estates, and of the sale proceeds of articles no longer required.

The following statement compares the cost of the present Census in the Dominions with that in two adjoining British Provinces and two important Indian States :—

State or Province	Expenditure in 1921	Cost per mille in 1921	Cost per mille in 1911	Percentage of increase or decrease
	B. G. Rs.	B. G. Rs. a. p.	B. G. Rs. a. p.	
1. Madras	5,15,000	12 1 0	6 4 0	+ 93 per cent.
2. Bombay	4,64,000	24 0 9	10 10 11	+ 125 "
3. Mysore	2,82,742	47 4 8	27 11 7	+ 71 "
4. Baroda	1,12,885	53 0 0	28 8 0	+ 86 "
5. Hyderabad ..	1,94,696	15 9 9	16 9 3	— 6 "

Acknowledgments.—It is now my pleasing duty to proceed to acknowledge the help I have received from various quarters.

The brunt of the work upto the actual Census fell as usual on the district officers. And it is gratifying to note that I received every help and attention in the carrying on of census work from the Talukdars (District Collectors and Magistrates) without a single exception. During my tours, I found that many of the Talukdars attended to census matters personally and some of them were so careful as to prepare regular census maps of their districts denoting different census divisions and the routes for the despatch of charge and circle summaries. My thanks are therefore due to all the Talukdars and their subordinates for their wholehearted co-operation and zeal in census matters. My thanks are also due to the Heads of all the Departments, who willingly lent their office hands for census work. The successful enumeration of such a large and widely-spread city as Hyderabad (51 square miles in area) is undoubtedly due to the help rendered by the Residency officials, the City Municipal and Police Commissioners and their respective staff, to whom all my thanks are due.

To Mr. J. T. Marten, I.C.S., Census Commissioner for India, I must express my grateful thanks for the useful instructions which he gave me while he visited Hyderabad and for his very valuable notes indicating the lines on which the Census Report was to be drawn up. I am also indebted to the Provincial Superintendents of past censuses for the various hints and suggestions I could get from their reports, especially the reports of Madras, Bombay, the Central Provinces and Berar, and the all India Census Reports.

Naturally enough, the heaviest work fell to the lot of the Government Central Press. It may be pointed out that this was the first occasion on which the Government Press undertook the printing of the Census Report. Hitherto this work used to be entrusted to private presses. The staff of the Press had at times to work day and night to meet the demand for schedules, slips and various other printed matter which had to be turned out by the thousand and the million. I therefore take this opportunity of expressing my warmest thanks to Mr. R. V. Pillai, Bar-at-Law, Superintendent of the Press, for his uniform courtesy and the efficient arrangements made by him to get through such a difficult task promptly and accurately. The printing of the Report was in itself a big task for the Government Press, which had to meet at the same time the pressing and heavy demands of other departments also.

As regards my own office, I cannot speak too highly of the valuable and devoted assistance rendered to me by my Assistants, Moulvies Abu Muhammad and Mir Anwar Ali. Moulvi Abu Muhammad, a superintendent of the Revenue Secretariat, was deputed to the Census Department at the very commencement of the census operations and he continued to work there till the completion of the census work. He proved an efficient and reliable officer and I have great pleasure in bringing his name to the special notice of Government. Moulvi Mir Anwar Ali, a retired Extra Assistant Commissioner of Berar, was specially entertained for the Tabulation Office, where he worked satisfactorily. Special mention may also be made of Mr. B. Singaperumal Naidu, Manager of my office, whose painstaking accuracy in the preparation of the marginal tables and sketches of the diagrams given in the Report is highly commendable. He was also useful to me, beyond all expectations, in the writing of the Report. Of the clerks, I would make mention of Messrs. Ghulam Dastagir (Translator), Sheikh Ahmed (Record-keeper) and Ghulam Jeelani (Accountant). The first made himself useful in the Abstraction Office (English and Urdu Section). The second, on deputation to the Press, had to work very hard indeed to see that proofs reached my office with the least possible delay. The third kept up the accounts satisfactorily.

I must also express my sincere thanks to Mr. Syed Muhammad Azam, M.A., (Cantab.), F.C.S., B.Sc., Principal of the Government City High School,

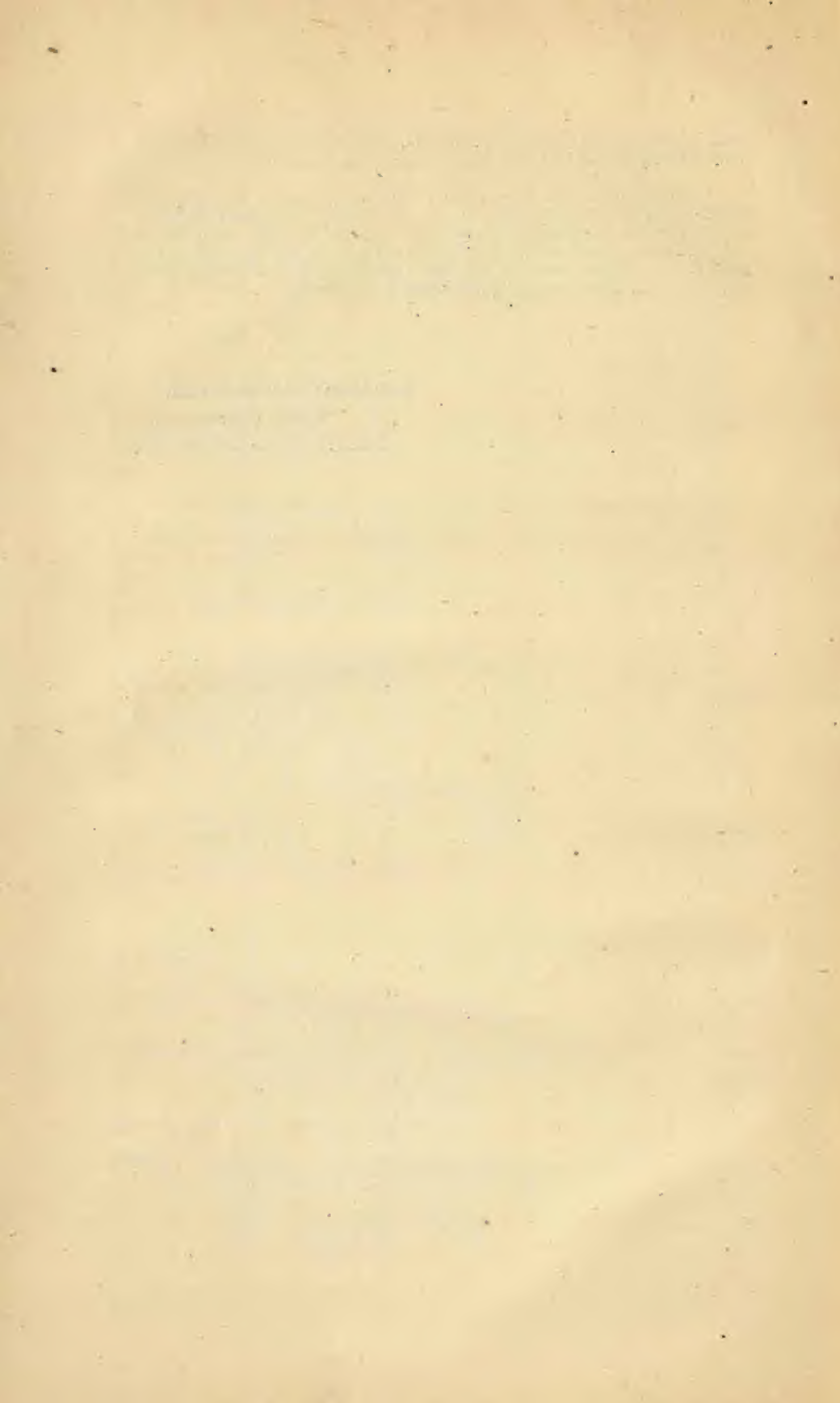
who, in spite of his various engagements, found time to go through some portion of the report and give useful suggestions and hints.

I cannot close this Introduction without expressing my gratitude for the help and support given to me by Nawab Fasih Jung Bahadur, H. C. S., Revenue Secretary, and other high officers of the State, and also for the confidence placed in me by the Government, which gave me a free hand in all matters connected with the Census, and is in a large measure responsible for the successful prosecution of my work.

MOHAMED RAHMATULLA,

Census Commissioner,

H.E.H. the Nizam's Government.



REPORT ON THE CENSUS OF H.E.H. THE NIZAM'S DOMINIONS 1921

CHAPTER I

DISTRIBUTION AND MOVEMENT OF THE POPULATION

1. **Area and position.**—The Hyderabad State, better known as His Exalted Highness the Nizam's Dominions, lies between $15^{\circ} 10'$ and $21^{\circ} 40'$ North Latitude and $74^{\circ} 4'$ and $81^{\circ} 35'$ East Longitude. The State has undergone no change either in area or in boundaries since the last Census and in fact the description given of it in the Census Report of 1891 needs no modification so far. It occupies a polygonal tract, 82,698 square miles in extent, in the central portion of the table-land of the Deccan. It is thus equal in area to the Madras Presidency minus the Coromandal Coast and Coimbatore, or one and two-fifths of the combined areas of England and Wales. It is bounded on the North by East Khandesh of the Bombay Presidency, Berar and the Central Provinces; on the East by the Wardha and the Godavari which divide it from the Chanda district of the Central Provinces on the one hand and the Godavari district of the Madras Presidency on the other; on the South by the rivers Krishna and the Tungabhadra which separate it from the Bellary, Kurnool, Guntur and Krishna districts of the Madras Presidency and on the West by the Dharwar, Bijapur, Sholapur and Ahmednagar districts of the Bombay Presidency.

Though the area of the State has remained the same as at the previous census, the population has decreased from 13,374,676 in 1911 to 12,471,770 at the present enumeration, reducing the density per square mile from 162 to 151 persons. Compared with the adjoining Provinces, the density is less than that of the Madras Presidency but higher than that of the Bombay Presidency excluding Aden and of the Central Provinces including Berar. To be definite, while there are 151 persons to the square mile of area in these Dominions, there are 297 in the Madras Presidency and only 143 in the Bombay Presidency omitting Aden and 139 in the Central Provinces including Berar.

2. **Physical features, etc.**—The soils, the seasons and the climate of the State have been fully described in the previous Census Reports and need no reiteration here, especially as the instructions of the Census Commissioner for India are to the effect that "no description of the physical or geographical features of the Province (or State) is necessary." It would suffice, therefore, to recapitulate that the Godavari with its tributaries the Purna, the Pranhita and the Manjra, and the Krishna with its tributaries the Tungabhadra, the Bhima and the Musi are the two great river systems which add to the productive capacity of the soil of the Dominions; that, roughly speaking, a line drawn along the southern course of the Manjra and extended southwards as far as the Krishna separates the State into two large and nearly equal divisions, differing from each other both in geological and in ethnical characteristics; that the portion to the north and west is the trappean region, the country mostly of the Marathi-speaking people and hence known as the Marathwara; and that the country to the south and east is granitic and calcareous, is inhabited by speakers of Telugu and hence named the Telingana. Again, the black cotton soil of the Marathwara resulting from the decomposition of the trap is very fertile, as it can retain

moisture for a considerable time and facilitate the extensive cultivation of wheat and cotton. The Telingana soil, on the other hand, derived as it is from the granite, is sandy and does not retain moisture. Consequently, the presence of tanks is absolutely necessary for cultivation purposes in this part of the country, where the principal crop is rice. Telingana and Marathwara, thus, form the two Natural Divisions of the State with distinct characteristics; and, therefore, throughout the Report proportional and comparative figures relating to the subjects dealt with are also given separately for these two Natural Divisions.

3. Rainfall.—The average rainfall of the State is about 30 inches, a greater portion of which is precipitated annually during the south-west monsoon. The Marathwara portion of the country usually receives a less quantity of rain than the Telingana.

4. Administrative Divisions.*—For administrative purposes, the State is divided into four Divisions or *Subhas* and 16 districts, including the Sarf-i-Khas (Crown Lands) district of Atrai-Balda. Each district is under a Magistrate and Collector called the First Talukdar. Each district is further sub-divided into a number of talukas, each taluka being under a Tahsildar; and 2 or 3 talukas are placed under a Sub-Divisional Officer called the 2nd or 3rd Talukdar.

The Sarf-i-Khas lands are scattered all over the Dominions, and such of these as are situated around and about the city of Hyderabad have been formed into a district called the Atrai-Balda district, which is under a Talukdar subject to the direct control and supervision of the Sarf-i-Khas Secretary, while the remaining Crown Lands, which are under the general supervision of Government Officers, are included in the districts in which they are situated. Hence, in this Report and in the Imperial Tables, statistics are given separately for Atrai-Balda as a separate district, while those relating to other parts of the Crown Lands are merged under the tahsil or district in which they are situated.

During the decade 1911—1921, besides some minor inter-district

District	Old name of taluka	Present name of taluka
Atrai-Balda	Patilur	Dharur
Karimnagar	Jamikunta	Huzurabad
Medak	Hatnura	Vikarabad
Nalgonda	Daulatabad	
	Cherial	Jangaon
Gulbarga	Kalgi	Bashirabad
	Ferozabad	Shahabad
Osmanabad	Owsa	Latur

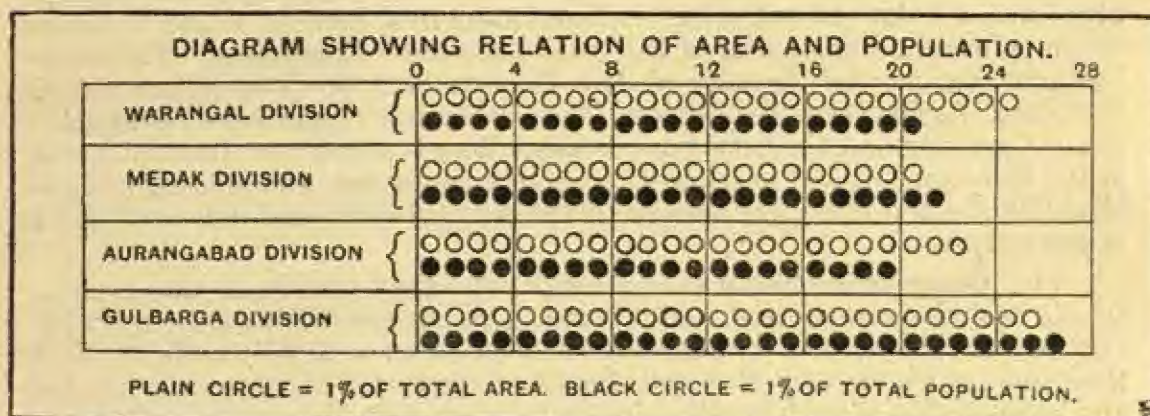
changes, the talukas of the Adilabad district were re-arranged so as to allow of the formation of two new talukas—Utnur and Boath; the *jagir* of Kalyani was transferred from the Bidar to the Gulbarga district and the names of a few talukas were changed as shown in the margin.

5. Reference to Statistics.—Imperial Table I exhibits the area and population of each of the districts, while State Table I printed at the end of the Imperial Tables in Part II of this Report gives corresponding figures relating to tahsils. Of the six Subsidiary Tables at the end of this Chapter, No. I shows the density of population correlated with water supply and cultivated areas. No. II classifies the population according to density. No. III shows the variations in density since 1881, the year of the first regular Census in the Hyderabad State. No. IV shows the variation in natural population compared with 1911. No. V deals with vital statistics, and No. VI shows the number of persons per house and that of houses per square mile.

6. Summary of statistics of Area and Population.—The Census taken on the 18th March 1921 was the fifth of its kind undertaken in the Hyderabad

* The description of the Divisions given here refers to the Divisions as they existed at the time of the Census. Since then they have been abolished, leaving the districts in tact. Revenue Officers no longer exercise judicial functions owing to the separation of judicial and executive powers. The designation of 1st Talukdar has been changed into District Talukdar and that of 2nd or 3rd Talukdar to Assistant Talukdar.

State and the population as it stood on that night—the *de facto* population—was 12,471,770, including a population of 54,685 of the non-synchronous area of 800 square miles in the Paloncha Samasthan. The area of the State being 82,698 square miles, the density per square mile works out at 151 as against 162 of the previous census. Of the four Administrative Divisions, Gulbarga leads both as regards area and population. With an area of 22,117 square miles, or about twice the size of Belgium, it has a population of 3,484,042. The Medak Division, larger in area than Denmark by over 1,000 square miles, is the smallest as regards area which is 17,678 square miles, while the Aurangabad Division has the least population, 2,618,430. The sub-joined diagram compares the relation between the area and population of each of the four Administrative Divisions of the State.



Of the two Natural Divisions, Telingana has an area of 41,341 square miles, with a population of 6,419,298 persons, while Marathwara has an area of 41,357 square miles and a population of 6,052,472 persons. Of the districts, the largest is Warangal with an area of 7,944 square miles (or about half the size of Switzerland) and a population of 925,041 persons, and the smallest, Atrai-Balda with an area of 2,652 square miles and a population of 497,498 persons. The average area of a district is 5,165 square miles, and the average population 754,224. The average size and population of a district in the State are compared in the margin with the corresponding figures of the adjoining Provinces.

Comparative Size of Districts.

Province	Average area	Average population
Hyderabad State	5,165	754,224
C. P. and Berar...	4,549	632,398
Bombay ...	4,575	679,956
Madras ...	4,712	1,570,101

7. Principal events affecting the condition of the people during the decade.—In alluding briefly to the events which have occurred during the decade bearing on the condition of the people, mention has first to be made of the opening of the Purna-Hingoli line in 1912 and that of the Secunderabad-Gadag railway as far as Mahbubnagar in 1916. It may be stated, in this connection, that the latter line was extended as far as Gadwal shortly after the close of the decade under review. The total length of the railway lines open in 1921 was 928 miles, as against 781 miles in 1911, as shown in the margin. In other words, there is one mile of railway for every 89 square miles of area now, as against one mile of railway line to every 106 square miles of area in 1911.

Class	1911	1921
Mileage open ...	781	928
Broad Gauge ...	354	354
Metro " ...	592	539
Narrow " ...	35	35

8. Irrigation.—Increased attention was paid during the decade to the construction and repairs of irrigation works and roads. The Osman Sagar tank, named after His Exalted Highness, was completed in 1328 F. (1919 A.D.) at a cost of over 54 lakhs. It was constructed with the double object of preventing floods in the Musi which caused such devastation in 1908 and to supply potable water to Hyderabad and Secunderabad Cantonment. Another large tank of equal importance estimated to cost over 64 lakhs—the Himayat

Sagar, named after the Heir-Apparent, was undertaken during the closing years of the decade, and its construction is being pushed through as rapidly as possible. In addition to this, several irrigation works of great utility, to cost more than two lakhs each, were nearing completion at the close of the decade. Large areas were brought under irrigation especially in the districts of Warangal, Nalgonda and Medak.

9. Roads.—A comprehensive programme of road construction was taken in hand in 1321 F. (1911-12), as a result of which an addition of 368 miles was made during the decade to the length of well-maintained roads in the Dominions, bringing the total length of such roads to 2,445 miles at the close of the decade.

10. Establishment of new Departments.—In addition to the expansion made in the matters of railway communications and irrigation, the Government was not slow in adopting various measures that promised to secure the happiness and prosperity of the people of these Dominions. The establishment, during the decade, of the Departments of Co-operative Credit Societies, Agriculture, Sanitation, Commerce and Industries, Statistics, Paper Currency and the City Improvement Board shows the forward policy of the Government, and bears testimony to the paternal and abiding interest that His Exalted Highness evinces in the advancement and the well-being of his subjects.

11. Co-operative Societies.—Though the Department of Co-operative Credit Societies was started, and it commenced its operations, only in 1324 F. (1914-15), the benefits of such associations have been so rapidly understood by the people of the country, that, within the brief space of five years the number and membership of such institutions have surpassed expectations. Thus, as against 25 Co-operative Societies (one Central Bank and 24 rural societies) which had come into existence in 1324 F. with a total roll of 608 members, there were working in 1329 F. (1919-20) no less than 1,252 societies. Of the latter number, 10 are Central Banks, 1,120 agricultural and 122 non-agricultural societies, the number of members being 1,697; 24,405 and 4,810 respectively. The paid-up share capital of the Banks aggregates Rs. 5,19,510, while deposits amount to over 11 lakhs. In 1329 F. (1919-20), the agricultural societies advanced to members about 11 lakhs of rupees, over 40 per cent. of which was meant for the purchase of cattle, 14 per cent. for the purchase of seed and foodstuffs, 13 per cent. for payment of private debts, 9 per cent. for improvements of lands and the rest for miscellaneous useful purposes. With the expansion of these institutions, their functions have also widened. There are at present 6 Stores and 22 weavers' societies worked on the principles of co-operation, while 98 societies have accepted the famine protection bye-laws of the Government and have resolved to work on those lines to check as far as possible the dire effects of famine. Three Central Banks and 12 non-agricultural societies have taken steps to open current and savings banks accounts.

12. Agriculture.—In the matter of agriculture also there has been some improvement. The endeavours of the Agricultural Department have so far borne fruit that the long staple cotton, which, though indigenous to the country was losing ground, has been restored to its proper position. The cultivation of this variety is encouraged by the Department by distribution of good seed, etc.

13. Industrial development.—The question of industrial development, it must be stated, has also engaged the attention of the Government. The Department of Industries and Commerce was established with a view not only to have an authentic industrial survey of the country but also to formulate measures for the improvement of local industries and to help with expert opinion those who desire to launch out new industries in the State. Though the number of cotton spinning and weaving mills has remained the same, viz: 3, during the decade, the number of cotton ginning and pressing factories has increased from 82 in 1320 F. (1910-11) to 240 in 1329 F. (1919-20) and that of other establishments from 35 to 126. 55 flour and rice mills in the City are worked by electricity and there is every likelihood of electric power being utilised in a greater measure in industries in the near future. The weaving demonstration conducted by the Department of Industries and Commerce

has proved to the weavers the great advantages of the fly-shuttle loom, and they have taken to it in large numbers.

14. The City Improvement Board.—The City Improvement Board, which was entrusted in 1324 F. (1914-15) with the work of restoring the localities in the City damaged by the Musi floods in 1908 and relieving congested quarters by providing model houses, has completed the major portion of its work at great cost. In 1329 F. (1919-20) alone, it expended about 6½ lakhs of rupees on works as well as compensation for lands acquired for building purposes.

15. Education.—His Exalted Highness has been keen on the point of general education and has graciously laid the foundations of an intellectual awakening by founding the Osmania University which is unique in as much as it represents the first attempt to put into practice the idea of imparting instruction in the higher branches of knowledge through the medium of Urdu, one of the vernaculars and the official language of the State, though the study of English is to be compulsory as a separate subject. In fact, the progress made by the State in matters of education forms an outstanding feature of the decade under review. The number of institutions, as will be seen from Chapter VIII, increased during the decade by 74 per cent., and the strength of pupils under instruction by 128 per cent. The City Municipality has opened 8 schools in which free primary education is imparted to 917 boys.

So much was done during the decade for the amelioration of the condition of the people, but, alas! nature has not been equally bountiful. Seven out of the last ten years witnessed insufficient or damagingly heavy rainfall, and the toll exacted by the deadly plague and the still more remorseless influenza has been very great.

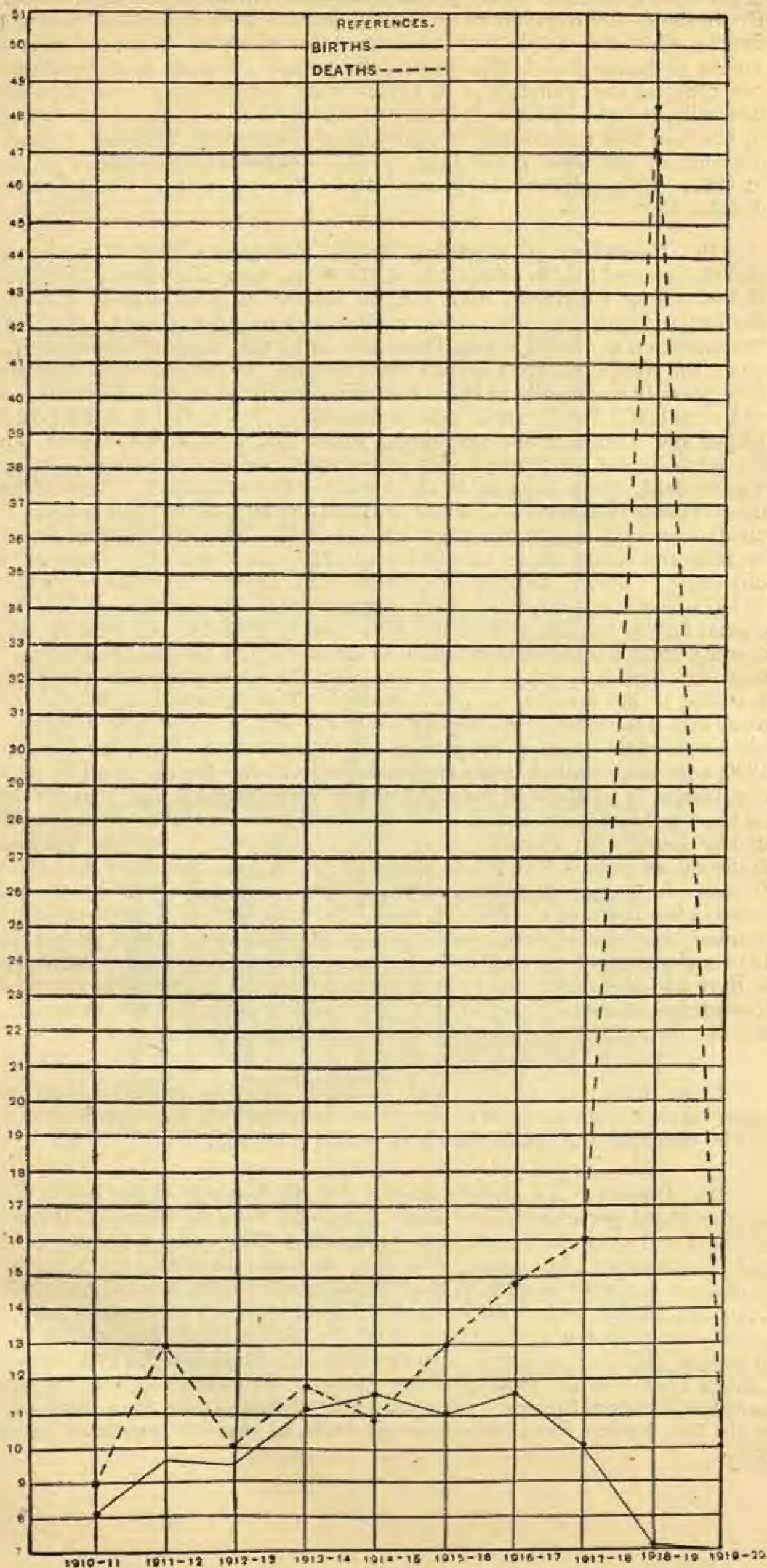
16. Climatic conditions.—A brief description of the climatic and other conditions which prevailed in each of the ten years under review will not be out of place here, as that would, to a great extent, explain what natural elements helped, or militated against, the general growth of the population and what state of economic conditions they must have produced during the decade.

The total rainfall in 1320 F. (October 1910-11), though not ample, was just sufficient for agricultural purposes. All the crops would have benefited much but for the fact that the tail end of the south-west monsoon was marred by some heavy downpours. The result was that while the rice and oil-seed crops were exceptionally good, the cotton crops suffered from the heavy rain in September. The rainfall in 1321 F. (1911-12) was generally in defect. With the exception of jawari, the acreage under cultivation and outturn of all crops were below average. Many of the ginning factories had to be closed down owing to the poorness of the cotton crop. Plague was rife throughout the Dominions, and the City alone lost more than 16,000 persons. In 1322 F. (1912-13), the monsoon was defective both in the western and the northern districts of the State, where a fodder famine prevailed for several months. The eastern districts received sufficient rain and harvested crops considerably in excess of expectation. This, however, could not make up for the failure of crops in other parts of the country. Suspensions in revenue to the extent of six lakhs had to be sanctioned and *takavi* loans amounting to over two lakhs advanced by Government. In 1323 F. (1913-14), the rainfall was above the normal in quantity, but well-distributed. The more important crops were much above the average but the season was unhealthy, and the total number of deaths in the State showed an increase of over 16,000 as compared with the figures for the preceding year. In 1324 F. (1914-15), the monsoon was favourable and the crops excellent, but the dislocation of trade caused by the great European War left cotton and oil-seeds on hand. Prices were low and a great quantity of these products failed to find a market. In 1325 F. (1915-16), the rainfall was copious and well distributed, but plague was virulent in some of the districts and affected the City also at the close of the year. The year 1326 F. (1916-17) was a difficult one for the people in many respects. The agricultural prospects at the beginning of the year were extremely favourable. However, there was heavy and un-

seasonable rain when the *kharif* crop was reaching maturity, and no less than 30 per cent. of the cotton and oil-seed crops were destroyed. The north-east monsoon was equally disappointing as it yielded an insufficient rainfall, as a consequence of which, the *rabi* crop, upon which the people mainly depend for their food, was very much below the average. The general dearthness of all commodities, especially of food-grains and cloth, naturally resulted in a general lowering of even the ordinary standard of living among the poorer classes. Their trials were still further aggravated by the prevalence of plague in an extremely virulent form. Over 50,000 deaths occurred from this disease in the Dominions. This figure includes more than 15,000 deaths in the Hyderabad City alone. The year which followed, *viz.* 1327 F. (1917-18), was an equally distressing one. At the outset, agricultural prospects were favourable, but the heavy and unseasonable rainfall in November damaged considerably every crop, not excepting even the first rice crop. The failure of the food crops proved a serious matter. In some districts, jawari was selling at 5 seers to the rupee and even less. In fact, the price of food grains rose as high as, or higher than, what obtained in the last great famine of 1309 F. (1899-1900). The general scarcity was further aggravated by the shortage of railway waggons caused by the war, and the consequent difficulty of importing supplies. Various measures had to be taken by the Government to relieve the distressing situation. The export of grain was prohibited till waggons were available for import, cheap grain shops were established as a help to the poor, relief works were opened and a special officer, with extraordinary powers, was appointed as Director of Civil Supplies. Five lakhs of rupees were advanced as *takavi* to ryots and two lakhs sanctioned for minor irrigation works. To add to the difficulties of the people, plague was generally prevalent in the districts. The year 1328 F. (1918-19) was again singularly unfortunate. The south-west monsoon started prematurely and failed to develop any strength later on. The north-east monsoon was also defective and gave no rain in the northern districts at all. The area and outturn of the main staples were generally much below the average, as all food grain crops were a partial, if not a complete, failure. Famine relief works had to be opened and extended month by month, as 38 talukas or one-third of the Dominions came under the famine zone, with a daily average of 85,000 persons employed on relief works. Remissions in land revenue amounted to no less than 72 lakhs, and the expenditure on famine relief aggregated to 45 lakhs. Besides famine, the year witnessed a terrible scourge in the form of influenza. In the City, the disease spread very gradually at first, the daily death-rate rising to 46·5 per mille by the end of September. In October, it increased rapidly reaching the alarming height of 464 deaths on the 27th of that month. It then declined and disappeared altogether by the end of November. In the districts, the disease spread quickly from village to village, and, at a very conservative estimate, this epidemic carried off on the whole no less than 350,000 persons or over 2 per cent. of the population of 1911. Plague was also general in many districts during the year. The rainfall during the monsoon period of 1329 F. (1919-20) was insufficient and unevenly distributed. The total quantity gauged was about half the average rainfall. Water scarcity was felt in 11 out of the 16 districts of the Dominions. Late rains, however, saved the situation to a certain extent. The *kharif* crop in some districts was above the average and the *rabi* was generally a success. One result of this was the fall in the prices of food grains. However, plague did not disappear from the Dominions. It accounted for more than 21,000 deaths, the City alone losing over 6,000 persons from this disease. More fatal than even plague was malarial fever, the total mortality from this cause being over 80,000 during the year. The calamities of the year, coupled with those of the preceding one, cut down the birth-rate considerably, with the result that the total number of births recorded during the year was the lowest during the decade.

17. Epidemics.—During the decade, plague and cholera carried off, on the whole, 194,325 and 42,246 persons respectively, and the havoc wrought by the influenza epidemic resulted in a still higher number of deaths. In every year of the decade, with the single exception of 1324 F. (1914-15) the

DIAGRAM SHOWING ACTUAL NUMBERS OF BIRTHS AND DEATHS (0000'S OMITTED) IN EACH OF THE YEARS 1910-11 TO 1919-20.



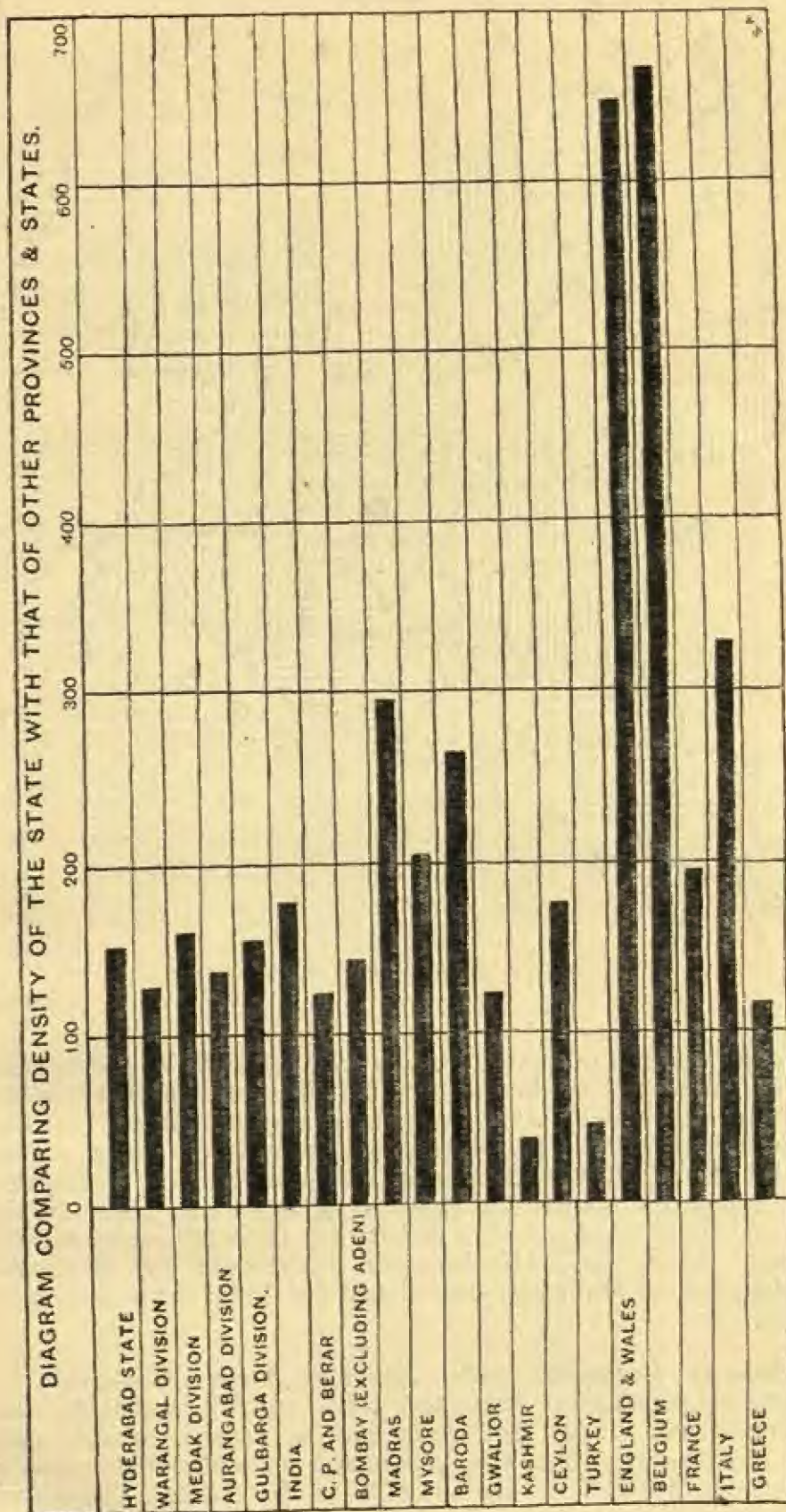
death-rate continued to be much above the birth-rate. Diagram (No. 2) shows the actual numbers of births and deaths (0000's omitted) during the decade, while Sub-Table V at the end of this Chapter indicates that the excess of deaths over births during the period amounts to a loss of over 4 per cent. of the population of 1911. This decimation of the population naturally brought about a shrinkage of labour as is evidenced, for example, by the fact that the number of agricultural labourers, who had formed 13 per cent. of the total population in 1911, dwindled to less than 9 per cent. in 1921. This contributed to the steady rise in wages throughout the decade.

18. Conditions in adjoining British Provinces.—While the climatic and the general health conditions of the State were such during the decade, the adjoining Provinces, and, for the matter of that, a great portion of the Indian Continent also, fared no better during that period. To confine our attention to the adjoining Provinces only, the Bombay Presidency, to quote the words of the Census Commissioner for India's Note, "had some good years in the middle of the decade but conditions at the beginning and end were bad. Relief works were necessary in certain tracts in 1911-12 and plague and cholera were prevalent, while the year 1918-19 with a widespread failure of crops and a very severe visitation of the influenza epidemic was probably the worst year in the history of the Presidency. The influenza death-rate is estimated at 55 per mille of the population and plague was virulent in 1911 and in the years 1916 to 1918. The survival rate was low in 1912 and 1916, while in 1917 and 1918 the death-rate exceeded the birth-rate." In the Central Provinces and Berar, "from the year 1911-12 to 1917-18 the crops did not vary largely from the normal, except for a partial failure in the north of the Provinces in 1913-14. In 1918-19 severe scarcity and in some districts famine prevailed, but the next year was the best that had been for a long time. For the second time in three years scarcity, if not famine, is now expected. The influenza epidemic swept away over 6 per cent. of the population at the end of 1918 and reduced the birth-rate of the subsequent year to a figure unknown since the famine of 1900, with the result that the reported deaths of the decade slightly exceed the births." In Madras, "except for the year 1918-19 the seasons have on the whole been favourable and the crops good. In 1918-19 the rainfall in the south-west monsoon was deficient everywhere and the north-east monsoon set in late—the tracts most affected were the Northern Circars, the Deccan—in Ganjam there was severe distress over more than 1,000 square miles in the north of the district, and at the worst period in October, 1919 the number in receipt of daily relief was over 150,000. During the 9 years 1911 to 1919 cholera carried off 580,000 persons—small-pox claimed 254,005 victims. Bellary had the misfortune to be visited by plague throughout the decade and to contribute no less than 35,000 of the 90,700 deaths from this disease not less than 600,000 persons died from this disease (influenza)."

These irregular climatic and unusual epidemic conditions naturally have had their unfavourable influence on the growth of the population and on the emigration or immigration of people generally.

19. Density.—As already stated, the Hyderabad State has a mean density of 151 persons to the square mile. Of the two Natural Divisions, Telingana, in which is situated Hyderabad City, has a density of 155 and Marathwara 146. If we, however, exclude the City, the density of Telingana is almost equal to that of Marathwara. Of the four Administrative Divisions, Medak leads with a density of 160 persons to the square mile, followed closely by Gulbarga (155), then by Aurangabad (136) and lastly by Warangal (128). Compared with the adjoining British India Provinces, the Central Provinces and Berar and the Bombay Presidency (excluding Aden) have less number of persons per square mile of their areas than Hyderabad, while the Madras Presidency is nearly twice as densely populated as this State.

The following diagram compares the density of the State and its Administrative Divisions with those of India as a whole, of some British India Provinces and States, and of a few representative countries of Europe and Asia.



The crude density of the population by districts is shown in the map below:

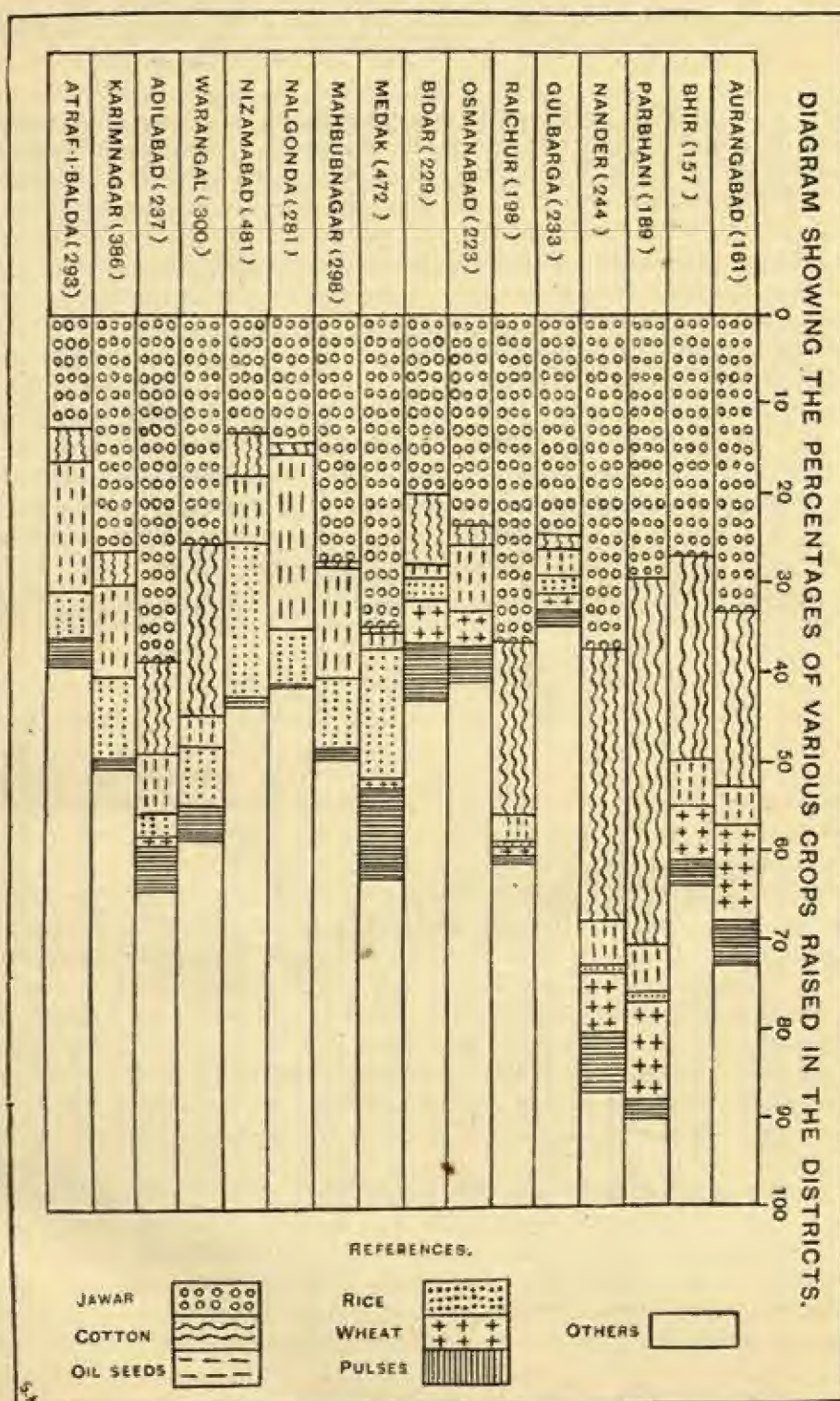


Of the districts, the highest density (201 persons to the square mile) is shown by Medak and the lowest (90) by Adilabad. Both these districts are in Telingana and in 1911 also they had the same position. In Marathwara, the highest density (178) is attained by Nander and the lowest (113) by Bhir. Of the remaining districts, two in Telingana, *viz.*, Warangal and Mahbubnagar and three in Marathwara, *viz.*, Aurangabad, Parbhani and Raichur have each a density less than 150, while four districts in Telingana (Atrai-Balda, Karimnagar, Nizamabad and Nalgonda) and three in Marathwara (Gulbarga, Osmanabad and Bidar) have each a density higher than 150.

20. Density Correlated with Cultivated Areas.—Sub-Table I shows the density of population correlated with rainfall, cultivable and cultivated areas and crops. Telingana has a normal rainfall exceeding that of Marathwara, but the percentage of cultivable area in the former Division is 66.6 as against 87.3 in the latter. Calculating the density on the cultivable area only, the density for Telingana works out at 233 persons per square mile as against 168 persons for Marathwara. This proportion becomes still more marked if the cultivated area alone is taken into consideration. Sub-Table I shows that of the total area, the percentage of area cultivated is 45.7 in Telingana and 72.4 in Marathwara. The density calculated on this basis gives 339 and 202 persons per square mile for Telingana

and Marathwara respectively. This shows that the capacity to maintain a higher density of population possessed by Telingana is not confined to, or based upon, the extent of either the cultivable or cultivated land, as in both these matters Marathwara is superior to Telingana. Then, what are the factors which bring about this disparity between the densities of the two Divisions?

In an agricultural country like the Hyderabad State, the dominant factors in the distribution of population must naturally be connected with agricultural conditions, and when the higher percentage of cultivated area in Marathwara does not give that Division a higher density, the cause or causes must be sought in the character of the cultivation, the amount of rainfall, the existence of irrigation sources, etc., on the one hand, and the economic conditions such as nearness of markets, facility of communications, the standards of social life and so forth, on the other. Telingana has large forest areas and a sandy soil, receives a high rainfall (32 inches



and is better equipped with irrigation sources. It is therefore well suited for extensive rice cultivation. Marathwara, on the other hand, has few forest areas, receives a scanty rainfall (28 inches) and has no irrigation channels or large tanks. Its soil, however, is mostly composed of the rich black cotton variety, which can retain moisture and is fit for raising large crops of wheat and cotton. Usually, four crops are raised in Telingana—the *abi* and the *tabi* (early and late rice crops), the *kharif* (monsoon crops) and the *rabi* (cold season crops), while in Marathwara, only two crops—the *kharif* and the *rabi*—are cultivated. Rice, jawar, bajra, castor, sesamum and pulses form the principal crops in Telingana, and wheat, cotton, jawar, bajra, linseed and pulses the principal ones in Marathwara. Thus, while the cultivation of pulses, jawar, bajra and oil-seeds is common to both the Divisions, rice appears to be the distinguishing crop of Telingana and wheat and cotton of Marathwara. Sub-Table I shows in detail the percentages of the cultivated area under various crops in each of the districts and the sub-joined diagram depicts the same graphically. The density of population calculated on the cultivated area in each district is also shown for ready reference in the diagram.

It will be seen from the diagram that while the cultivation of jawar, oil-seeds and pulses is carried on in all the districts, wheat and cotton are extensively grown in the Marathwara districts and rice in the Telingana districts. To be more definite, while Marathwara devotes 19 per cent. of its cultivated area to wheat and cotton, 27 per cent. to jawar, oil-seeds and pulses combined, and only 1 per cent. to rice, in Telingana more than 7 per cent. of the cultivated area is occupied by rice, 17 per cent. by jawar, oil-seeds and pulses and only 1·5 per cent. by wheat and cotton. The density calculated on the cultivated area is higher in all the Telingana districts than in the Marathwara districts, except in the case of Adilabad, which, though supporting a density higher than the average for Marathwara, yields place to one district (Nander) of the Marathwara Division. It may be noted that the districts of Telingana which show such high densities stand in this matter in more or less the same order as their percentages of rice cultivation.

The following statement shows the order of the districts under various heads :—

District	Order according to											
	Percentage of area cultivated	Percentage of area irrigated	Rainfall	Percentage of cotton crop	Wheat	Rice	Jawar	Oil-seeds	Pulses	Crude density	Density of areas excluding forests	Density on cultivated areas
1	2	3	4	5	6	7	8	9	10	11	12	13
Atraf-i-Balda	9	1	13	11	16	7	16	5	7	3	5	6
Warangal	14	3	2	9	13	4	10	2	9	13	6	4
Karimnagar	11	4	5	10	14	3	9	5	14	2	1	3
Adilabad	15	8	1	6	9	10	1	8	4	16	2	9
Medak	13	2	7	16	10	2	4	14	1	1	3	2
Nizamabad	16	3	3	8	11	1	15	6	12	9	8	1
Mahbubnagar	12	6	12	15	12	6	7	4	15	11	7	5
Nalgonda	10	7	10	14	15	5	14	1	16	8	12	7
Aurangabad	6	9	14	4	1	16	5	12	5	14	15	15
Bhir	5	13	15	3	4	14	8	10	10	15	16	16
Nander	3	12	4	2	3	11	2	11	2	4	4	8
Parbhani	1	14	6	1	2	13	6	9	9	10	13	14
Gulbarga	8	10	11	15	8	9	11	13	11	7	11	10
Osmanabad	2	11	8	12	6	15	12	7	6	5	9	12
Raichur	7	16	16	5	7	12	3	15	13	12	14	13
Bidar	4	15	9	7	5	8	13	16	3	6	10	11

Let us first consider the position of the districts with reference to the crops common to both the Natural Divisions, *viz.*, jawar, oil-seeds and pulses. The marginal statement shows how the combined percentages of these crops stand with reference to the order of the districts according to their densities calculated on the total cultivated areas. That these crops do not play

an important part—at any rate not to the extent that the other crops appear to influence—in the matter of the number of people supported by each district is evident from the statement. For example, Nizamabad which has the highest density in the State holds the lowest position as regards the cultivation of these crops. On the other hand, Adilabad which tops the list as regards the cultivation of these crops stands lowest as regards density in Telangana. On the whole, these crops do not appear to bear any correlation with density.

21. Density in Telangana Districts—Let us now discuss the question of crops and density in greater detail. The marginal statement shows the density of the population in each of the districts in Telangana, calculated on the basis of cultivated areas.

The position of the districts as regards rainfall, irrigation, and the percentages of cultivated areas under rice and other crops are also indicated in the statement. On the whole, Telangana devotes nearly 18 per cent. of its cultivated area to jawar, oilseeds and pulses, 1·5 per cent. to wheat and cotton and 7·7 per cent. to rice. The cultivation of rice seems to have a remarkable effect

on the density of the population in this Division. Nizamabad, with the highest percentage of rice lands, leads with a density of 481 persons, while Adilabad, with the lowest percentage of rice lands, stands last with a density of only 237. Of the remaining districts, Medak, Karimnagar and Warangal also arrange themselves, from the point of view of density, according to their percentages of rice lands. Only Mahbubnagar, Atrai-i-Balda and Nalgonda change their places slightly. Though Nalgonda supersedes both Mahbubnagar and Atrai-i-Balda in the matter of rice cultivation, it yields to them as regards the density of the population. It must, however, be pointed out that the percentage of rice lands in Nalgonda is only very slightly in excess of that of Mahbubnagar, being 6·9 per cent. as against 6·8 per cent. The superiority caused by this meagre excess is quite negligible for all practical purposes. In addition to this, Mahbubnagar owns a higher percentage of irrigated area and is benefited by the facilities afforded by the newly constructed Secunderabad-Gadag Railway which passes through the district. Nalgonda, on the other hand, is still denied the blessings of the means of such easy communication. These facts enable Mahbubnagar to bear a higher density of population than that of Nalgonda. Atrai-i-Balda's superiority to Nalgonda is no doubt due to its better equipment with irrigation sources. In fact, it stands first in the Dominions in the matter of irrigation and would have

District	Order according to		District	Order according to	
	Common crops	Density		Common crops	Density
Atrai-i-Balda ...	13	6	Aurangabad ...	5	15
Warangal ...	4	4	Bhir ...	10	16
Karimnagar ...	9	3	Nander ...	2	8
Adilabad ...	1	9	Parbhani ...	8	14
Medak ...	3	2	Gulbarga ...	14	10
Nizamabad ...	16	1	Osmanabad ...	11	12
Mahbubnagar ...	6	5	Raichur ...	7	13
Nalgonda ...	12	7	Bidar ...	15	11

District	Density on cultivated area	Order according to					
		Density	Rainfall	Irrigation	Jawar, oil-seeds and pulses	Rice	Wheat and cotton
Atrai-i-Balda ...	293	6	5	1	7	7	5
Warangal ...	300	4	2	5	5	4	3
Karimnagar ...	386	3	4	4	5	3	4
Adilabad ...	237	9	1	8	1	8	1
Medak ...	472	12	5	2	2	3	6
Mahbubnagar ...	296	5	7	6	4	6	3
Nizamabad ...	481	1	3	3	5	1	2
Nalgonda ...	281	7	6	7	6	5	7

shown still higher density but for two causes: firstly, the average rainfall is very low here—the lowest in Telingana—and secondly, the district is subject to malarial fever owing to its water-logged condition caused by the irrigation sources. Moreover, its proximity to the capital City renders it liable to lose a large proportion of its population which is drawn away by the City.

So far we have considered density in relation to rice crops. Let us now see how density stands in reference to the other crops. Adilabad, which gets the highest average rainfall in the Dominions and has also the largest proportionate area allotted to jawar, oil-seeds and pulses on the one hand and wheat and cotton on the other, occupies the lowest position as regards density. In the matter of rice cultivation, we have already noted that it stands equally low. Medak has the next highest proportion of lands devoted to jawar, oil-seeds and pulses and stands second in the matter of density in Telingana. But it must be noted it stands second in the matter of rice cultivation also and occupies a very low position as regards wheat and cotton. It cannot therefore be said that the high density of this district is caused solely by the large cultivation of jawar, oil-seeds and pulses. Rice cultivation, therefore, must also be a contributory cause. A further examination of the statement given above will only show that the density in Telingana is more dependent on the rainfall, irrigation sources and rice cultivation than on any other factors.

22. Density in Telingana talukas—Map No. 2 shows the density of population per square mile of area in the several talukas in Telingana.

MAP OF TELINGANA.

Showing density of population per square mile in the several Talukas.



- | | | | |
|--------------------|------------------|------------------|------------------|
| 1. Hyderabad City. | 17. Jagtial. | 39. Kinwat. | 49. Makhtal. |
| 2. Sharqi. | 18. Sultanabad. | 40. Yelgadap. | 50. Kalvakurti. |
| 3. Gharbi. | 19. Karimnagar. | 41. Medak. | 51. Nagarkarnul. |
| 4. Shumali. | 20. Sirsilla. | 42. Andol. | 52. Amrabad. |
| 5. Junubi. | 21. Huzurabad. | 43. Baghat. | 53. Wanparti. |
| 6. Dharoor. | 22. Parkal. | 44. Kalabgur. | 54. Jatpol. |
| 7. Khadka. | 23. Mahadeopur. | 45. Siddipet. | 55. Gopalpet. |
| 8. Homnabad. | 24. Adilabad. | 46. Narsapur. | 56. Nalgonda. |
| 9. Warangal. | 25. Asafabad. | 47. Vikarabad. | 57. Bhongir. |
| 10. Mahbubabad. | 26. Rajura. | 48. Armur. | 58. Mirialguda. |
| 11. Khammammet. | 27. Chinnur. | 49. Kamareddi. | 59. Suriapet. |
| 12. Madhra. | 28. Lakshatipet. | 50. Nizamabad. | 60. Devarkonda. |
| 13. Yellandu. | 29. Sirpur. | 51. Bodhan. | 61. Hazurnagar. |
| 14. Pakhal. | 30. Utnur. | 52. Yellareddi. | 62. Jungaon. |
| 15. Mulag. | 31. Nirmal. | 53. Mahbubnagar. | |
| 16. Paloncha. | 32. Boath. | 54. Pargi. | |

The Adilabad district, which is a medley of hills and forests and has the lowest proportion of rice cultivation, has, as already stated, a sparse population. Out of the eleven talukas into which the district is divided, nine show densities of less than 100 persons to the square mile. The other talukas which show such meagre densities are those in the east of the Warangal district, where hills and forests abound. Amrabad, a very unhealthy taluka in the south of Mahbubnagar, and far away from the railway line, has a density of only 42. The question of the distribution of population according to territory will be discussed later.

23. Density in Marathwara districts—Turning now to Marathwara, we

District	Density on cultivated area	Order according to					
		Density	Rainfall	Irrigation	Jawar, oil-seeds and pulses	Rice crops	Wheat and cotton crops
Aurangabad ...	161	7	7	2	2	8	3
Bhir ...	157	8	6	6	5	6	4
Nander ...	244	1	1	4	1	3	2
Parbhani ...	189	6	2	5	4	5	1
Gulbarga ...	233	2	5	1	7	2	8
Osmanabad ...	223	4	3	3	6	7	7
Raichur ...	198	5	8	8	3	4	5
Bidar ...	229	3	4	7	8	1	6

find that the characteristic crops of the Division are wheat and cotton, that the amount of irrigation is very little as compared with what exists in Telingana and that the density of the population calculated on the basis of cultivated area is only 202 persons to the square mile, as against 339 in Telingana. The densities of the districts are shown in the marginal statement which indicates also the order of

the districts from various other standpoints.

In Marathwara, wheat and cotton take up over 18% of the cultivated area, while jawar, oil-seeds and pulses occupy 27%, and rice only 1% of the area cultivated. Compared with Telingana, a very small proportion of rice and an exceedingly high proportion of wheat and cotton are raised in Marathwara. Nander, which shows the highest density of population in Marathwara, stands first in that Division both as regards rainfall and the cultivation of jawar. It is second only to one district, *viz.*, Parbhani, in the matter of wheat and cotton cultivation. It has just about 1% of its cultivated area under rice. The second highest density is exhibited by Gulbarga, which, however, comes last in the matter of wheat and cotton and the last but one as regards jawar, oil-seeds and pulses combined. It has almost the highest percentage of rice lands in Marathwara. Bidar, which stands third as regards density, occupies a very low position in the cultivation of wheat and cotton and is the last in regard to jawar, oil-seeds and pulses. Thus it would seem that the first named district owes its position perhaps equally to wheat, cotton and jawar, the second certainly not to these crops but to a certain extent to the cultivation of rice, and the third decidedly to its rice cultivation. It must also be noted in this connection that Gulbarga seems to owe its position as regards density, among other causes, to the facts that the Great Indian Peninsula Railway passes through the district, that the town of Gulbarga is a commercial centre and has a spinning and weaving mill, besides 3 ginning and pressing factories and one pressing and 6 ginning factories in the district, and that the town also contains a sacred shrine to which pious Musalmans from all parts resort. In the same way, Nander would appear to be helped not only by the fact that the Hyderabad-Godavari Valley line traverses it but also by the facts that the district is noted for its fine variety of cotton, and contains no less than 10 cotton ginning and pressing factories, 7 ginning factories and 1 pressing factory, while the town of Nander is sacred to the Sikhs and is visited largely by them.

Turning now to the other districts in Marathwara, we find that Parbhani which stands first as regards wheat and cotton supports a density of population less than that of Gulbarga, which is the last in the Division in the matter of these crops but higher up in rice cultivation. Aurangabad and Bhir also, which occupy a superior position both in wheat and cotton and in jawar,

oil-seeds and pulses, fall below Gulbarga in the matter of density. Osmanabad, on the other hand, is inferior to Aurangabad and Bhir in all these crops and yet helped by a better rainfall it manages to support a higher density of population than what these two districts maintain. It must, however, be stated in this connection that the failure of the cotton crop necessitated the closing down of ginning factories twice during the decade and that scarcity of water, famine and plague affected the northern districts of Marathwara to a greater extent than the southern. Influenza has also left its dire marks on the face of Marathwara. Although the percentages of lands allotted to this crop in Marathwara are small as compared with Telingana, still, it must be borne in mind that the rice-growing districts of Nander, Gulbarga and Bidar show better densities of population than the wheat growing districts.

24. Causes for the disparity in density between the Natural Divisions.—

To sum up, the four crops raised in Telingana would appear to keep the ryots employed throughout the year in a larger measure than the two crops of Marathwara do. The rice crops especially find occupation for larger numbers than the dry crops. Moreover, the large forest areas in Telingana, which to a great extent influence the quantity of rainfall in that Division, afford shelter to the jungle tribes, who more or less subsist on forest products, such as jungle fruits, honey, roots and tubers, supplemented by foodgrains obtainable from adjoining rural areas. These roots and tubers and the fruit-bearing plants like the custard apple, which grow wild in this part of the country, generally furnish food to the poorer classes and are specially helpful whenever the output of food grains is rather low. On the other hand, the dry crops raised in Marathwara do not require the services of such large numbers of agricultural labourers as the wet crops of Telingana and the absence of jungles deprives the poorer classes in this part of the country of the cheap variety of foodstuffs, which, in addition to the grains, the Telingana people enjoy. Besides, Marathwara depends more on the rainfall for its cultivation than Telingana. Whenever the monsoons fail, that part of the country is comparatively more affected than the rest. Hence during the last 45 years, which witnessed three terrible famines, the districts which suffered the worst were all in Marathwara, as will be seen from the marginal statement. In fine, not only the variety and the number of crops raised in the two Divisions but also the greater dependence of Marathwara on the vicissitudes of the season would seem to be the main factors which bring about the disparity between the densities of the Natural Divisions.

Year of famine	Districts affected
1876—7	Raichur, Gulbarga, Osmanabad
1896—7	Raichur, Gulbarga, Osmanabad, Bhir
1899—1900	Aurangabad, Bhir, Parbhani, Nander, Gulbarga, Osmanabad, Raichur

25. **Density in Marathwara Talukas.**—Map No. 3 shows the density of population per square mile of area in the several talukas of Marathwara.



6 D. BRITISH DOMINIONS

1. Aurangabad.	17. Manjlegaon.	33. Chincholi.	49. Tuljapur.	65. Gadwal.
2. Ambad.	18. Patoda.	34. Kodangal.	50. Latur.	66. Bidar.
3. Bhokardan.	19. Nander.	35. Seram.	51. Parend.	67. Udgir.
4. Gangapur.	20. Kandahar.	36. Yadgir.	52. Lohara.	68. Ahmadpur.
5. Jalna.	21. Mudhol.	37. Andola.	53. Ganjoti.	69. Janwada.
6. Kannad.	22. Deglur.	38. Shahpur.	54. Raichur.	70. Nilanga.
7. Paithan.	23. Hadgaon.	39. Shorapur.	55. Alampur.	71. Chitgopa.
8. Vaijapur.	24. Biloli.	40. Kalyani.	56. Deodurg.	72. Narayankhed.
9. Khuldabad.	25. Parbhani.	41. Chinnur.	57. Gangawati.	73. Ghorwadi.
10. Sillod.	26. Basmath.	42. Shahabad.	58. Kushtagi.	74. Bhalki.
11. Ajanta.	27. Hingoli.	43. Aland.	59. Lingsugur.	75. Ekoli.
12. Ladsangvi.	28. Jintur.	44. Tandur.	60. Manvi.	76. Partabpur.
13. Bhir.	29. Pathri.	45. Beshirabad.	61. Sindhnur.	77. Hasnabad.
14. Mominabad.	30. Kalamnuri.	46. Afzalpur.	62. Kobpal.	78. Chincholi.
15. Ashti.	31. Palam.	47. Osmanabad.	63. Yelbarga.	79. Murag.
16. Georai.	32. Gulbarga.	48. Kalam.	64. Amarchinta.	

All the talukas of the Aurangabad district and four out of six of the Bhir district show densities less than 150 per square mile. We shall presently consider some other details in connection with density.

26. Distribution of population classified according to density.—

Areas with densities between 150 and 300.

Subsidiary Table II of this Chapter classifies the talukas according to the density of population distributed therein. It shows that the largest proportion of the population, over 58 per cent. of the State, live in areas with an average density of 150-300 persons per square mile, the areas forming 45.5 per cent. of the State area. The calamities of the decade have thinned out both the area and the population of this category. In the preceding decade, such territories formed 50.68 per cent. of the total area and the population 62.64 per cent. of the State population. The decrease is proportionately higher in Marathwara than in Telingana, the loss in that Division being over 7 per cent. in territory and 5 per cent. in population, as against 2.6 and 1.9 per cent., respectively, in Telingana. The reasons for this are that plague, famine and water scarcity played greater havoc in the former Division than in the latter and caused a greater volume of emigration from that part of the country.

The highest densities in this class are found in Latur (283) in the Osmanabad district; Jagtial (275) in Karimnagar; Warangal taluka (263); Vikarabad (273), a Paigah taluka, and Kalabgur (253), both in Medak; Chitgopa (281) and Narayankhed (271), both Paigah talukas in Bidar; Bashirabad (265), a Paigah taluka in Gulbarga, and Amarchinta (260), a Samasthan in Raichur. The marginal statement gives a list of the districts which have more than 75 per cent. of their areas occupied by population of this category. Gulbarga and Bidar have about 73 per cent. of their population living in areas of this density though the areas themselves form only 59 and 64 per cent. of their respective total areas.

District	Percentage of	
	Area	Population
Medak ...	96.8	98.2
Nander ...	81.3	85.4
Karimnagar ...	80.7	92.8
Atrat-i Balda ...	79.7	85.4
Osmanabad ...	79.2	87.1

27. More than one-third of the population (36.8) of this State live in

Areas with densities less than 150.

areas having less than 150 persons to the square mile. Such areas now form 53.9 per cent. of the total area of the State, as against 48.1 per cent., in the preceding decade, the accretions to the area and population in this category being caused by the degradation of some areas from the higher class due to the decimation of population by the calamities of the decade. For example, Nizamabad, which in 1911 had 75.9 per cent. of its area and 80.3 of its population in the second group (150-300 density) and the remaining 24.1 per cent. of its area and 19.7 per cent. of its population in the first group (under 150 density), has now so far deteriorated as to have 72.2 per cent. of its area and 64.8 per cent. of its population in the first group and the rest in the second.

The reason for this will perhaps be clearer if a reference is made to the Appendices II and III printed at the end of this volume. Nizamabad, being a purely Telingana country, the staple food of the people there is rice or jawar. All through the decade, the price of rice in this district was much higher than the average for the Dominions and, in fact, in six out of the ten years, the prices prevalent here were the highest in the State. In the case of jawar, its price was higher than the average in 8 of the years of the decade. The low vitality caused by insufficient food must have rendered the people an easy prey to epidemics. In fact, a glance at Sub-Table V shows that, excluding Hyderabad City, Nizamabad had the highest percentage of deaths

in Telingana during the decade under review. Aurangabad has lapsed entirely into this class. What with plague and famine and what with its low rainfall, Aurangabad has declined from a density of 140 persons to the square mile in 1911 to 115 in 1921. The other districts which have large proportions of their areas in this low density group are Adilabad (93·8 per cent.), Raichur (79·3 per cent.) and Warangal (67·2 per cent.). The talukas which have extremely low densities—less than 100 per square mile in Telingana—are Mulag (29), Paloncha (48), Pakhal (91) and Yellandu (95) in the Warangal district; Mahadeopur (71) in the Karimnagar district; Rajura (66), Yelgadap (68), Asafabad (77), Utnur (79), Adilabad and Chinnur (81), Sirpur (83), Kinwat (85) and Boath (94) in the Adilabad district and Amrabad (42) in the Mahbubnagar district. In Marathwara, such low densities are presented by Gangapur (74), Vaijapur (78), Ladsangvi (84), Paithan (93), Khuldabad (94), Ambad (98) and Ajanta (99) in the Aurangabad district; Patoda (49), Ashti (53) and Gevrai (84) in the Bhir district; Jintur (89) in Parbhani; and Afzalpur (78), Andola and Chincholi (89) in the Gulbarga district. The havoc wrought by influenza and plague, it may be repeated, and the low vitality caused by famine and high prices of foodstuffs have no doubt conduced to the decreased densities of the various districts and talukas.

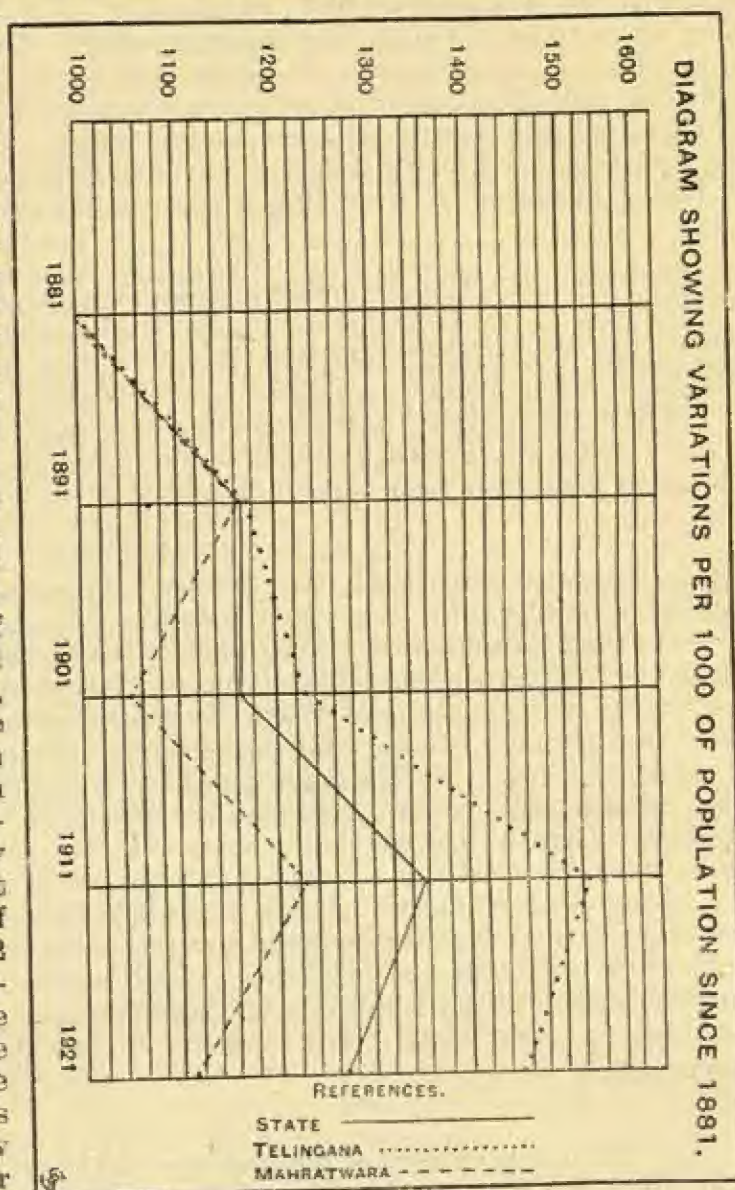
28. Areas with densities above 300.—Only about 4 per cent. of the population of this State live in areas sustaining densities above 300 persons to the square mile. Of the three talukas that had densities of above 300 but below 400 in 1911, only one, namely, Pargi in Mahbubnagar, could retain its position. It has not only maintained its status in this respect but has also shown signs of progress in that its density has developed from 308 to 321. On the other hand, its two companions in this category of a decade ago, namely, Kalabgur of Medak and Khadka of Atrai-i-Balda, have deteriorated into the lower class of the 150—300 density group. Homnabad, though situated in the Marathwara country, is connected with Atrai-i-Balda for administrative purposes. It has a small area of 30 square miles with a high density of population of between 450 and 600. It was the only one of its kind in 1911 and has succeeded in retaining its dignity with a density of 595 this time also. There are no areas in the State bearing densities of 600 and more with the single exception of Hyderabad City which, as befitting the fourth largest city in the Indian Empire, has an area of 51 square miles and a density of 7,925 persons to the square mile. Detailed information regarding the population of the various parts of the City will be furnished in the next Chapter.

29. Movement of the population.—So far we have considered the population as it stood on the Census night. Let us now deal with its movement, i.e., variation as compared with the previous censuses. Statistics relating to the movement of population are exhibited in Imperial Table II and proportional figures relating to the subject and to vital statistics are presented in Subsidiary Tables III, IV and V printed at the end of this Chapter.

The first census of the State was taken in 1881 and the variations in the population since then are shown in the marginal statement. Diagram No. 5 depicts graphically the variations per thousand of the population in the Natural Divisions and in the State as a whole from one census to another.

Year	Population	Increase or Decrease		Variation taking figure for 1881 as 1,000
		Actual	Percentage	
1881	9,845,594	...	...	...
1891	11,537,040	+1,691,446	+ 17·1	1,172
1901	11,141,142	— 395,898	— 8·5	1,162
1911	13,874,676	+2,283,534	+ 20·0	1,358
1921	12,471,770	— 902,906	— 6·8	1,287

The diagram shows clearly how there has been an ebb and flow in the tide of the population in this State, the rise and fall being regularly successive. The famine during the closing years of the last century accounted for the decrease in the population of the State in 1901. The decade 1901-11 was a more fortunate one than its predecessor, as a result of which the population could show an increase of 20 per cent. in 1911. On the other hand, the decade 1911-21, as already described, was a trying one in many respects. What with famine and pestilences on the one hand, and the effects of the War on the general market, on the other, the decade was more unfavourable than even that of 1891-1901, with the result that the population suffered nearly twice as much as in that decade. The whole of India could add only 1·2 per cent. to its population during the present decade. Of the Provinces adjoining the State, only Madras could manage to show an increase of 2·2 per cent. while Bombay suffered to the extent of 1·8 per cent. and the Central Provinces had an infinitesimally low increase. On the whole, the State has lost



902,906 persons as compared with its population in 1911. The marginal statement shows how this loss is distributed over the City, the district of Atrai-i-Balda and the Administrative Divisions.

Division	Population	Variation as compared with 1911		Variation taking the figure for 1881 as 1,000
		Actual	Percentage	
Hyderabad City...	404,187	- 97,459	- 19·4	1,065
Atrai-i-Balda ...	497,498	- 39,527	- 7·4	1,282
Warangal Division	2,676,021	+ 20,875	+ 0·8	1,515
Medak " ...	2,841,592	- 191,515	- 6·8	1,427
Aurangabad " ...	2,618,430	- 351,678	- 11·8	981
Gulbarga " ...	3,434,042	- 243,602	- 6·6	1,244

Warangal has shown a slight increase of less than 1 per cent. On the other hand, Aurangabad, which was the hardest hit among the Divisions by the calamities of the decade, has now a population less than what it had 40 years ago by nearly 2 per cent. It will be seen later what proportion of the total decrease is attributable to natural causes and what to migration. The question of the City will be discussed in Chapter II.

30. Variation in natural population.—The decrease in population must generally be due to one or both of two causes, namely, the excess of deaths over births and the excess of emigrants over immigrants. Subsidiary

could add 24 per cent. to its population. Only in the present decade does it show a decline to the extent of 4·5 per cent. in the strength of its inhabitants. On the other hand, Marathwara, which could show an increase of 16·8 per cent.—an increase almost equal to that of Telingana—in its population in 1891, suffered an actual loss of 10 per cent. owing to the combined effects of plague and famine in 1901. It improved in 1911, adding 16·4 per cent. to its population, or nearly the same proportion as it had gained in 1891. In 1921, however, it has again fallen off, losing proportionately more than Telingana, or, to be exact 8·8 per cent. of its population as compared with 4·5 per cent. of Telingana.

33. Factors causing movement of the population.—Now, what are the causes that have brought about this general decline in the population of the State during the decade 1911-1921? The factors which go to produce a variation in population from one census to another are generally taken to be three in number: (1) change in the area of the country dealt with (2) greater accuracy at one enumeration than at another and (3) a real movement of population.

Of the three factors, we may dispense with the first two at once. There has been no change whatsoever in the area of the State during the last 40 years and, therefore, no part of the decrease of population can be attributed to territorial changes. The enumeration in 1911 was conducted more efficiently than in 1901 and in fact every possible step was taken to make the enumeration in 1921 as accurate as, if not more than, that of 1911. What with numerous circulars issued and what with the elaborate personal instructions given, the enumerators were well posted up in their duties and there is every reason to assume that they have discharged their duties diligently and efficiently.

Turning now to the third of the factors, a real movement of population, let us consider the elements which bring about such a movement. These are mainly those which affect the material condition of the people—such as the state of crops, the state of public health, improvement in irrigation and communications, and so forth. As upon these elements depend the working of the natural forces, such as births and deaths, and the more mechanical influences of emigration and immigration, a brief account of these may be repeated in this connection so as to show what natural consequences one might expect from the working of these disturbing elements during the decade preceding the Census.

To start with, it may be mentioned that the ryotwari holdings in Government lands alone increased during the decade from 31,658 square miles to 33,123 square miles. But, as has been already stated, owing to the vagaries of the monsoons, harvests were below the average in six years of the decade and prices of food stuffs reigned very high. A reference to Appendices I, II and III printed at the end of the volume will show that the average prices of the staple food grains—rice, jawar and wheat—were generally much higher than those obtaining in a normal period, and that about the closing years of the decade the prices of these staples showed enormous increases *viz.*, 163,214 and 221 per cent., respectively, over the normal averages. In the city the increases were 141, 129 and 160 per cent. respectively. This state of affairs could not but have lowered even the ordinary standard of living amongst the poorer classes and induced migration.

The number of hospitals and dispensaries increased from 92 at the commencement of the decade under review to 110 at the close of the decade, and the number of persons treated therein rose from 775,971 to 1,153,446 per annum. A separate Department of Sanitation was established during the decade to adopt measures for the improvement of sanitary conditions and the system of Itinerant Dispensaries was also introduced. In spite of all this, the health of the country was not good throughout a greater portion

of the decade. Plague continued to levy its heavy toll and was virulent in five of the years, claiming more than 25,000 victims on each of the occasions, attacking the City of Hyderabad for the first time in August 1911 and visiting it twice again during the decade. Influenza carried off more than three lakhs of persons. Sub-Table V shows that the number of deaths exceeded the number of births by over six lakhs in the decade.

In the matter of irrigation and communications also, there has been some improvement. About 67 square miles of area were newly brought under irrigation, chiefly in the Districts of Warangal, Nalgonda, Medak, Nizamabad, Mahbubnagar and Gulbarga. The opening of the Secunderabad-Gadag railway has already been mentioned.

The aggregate value of the trade of the Dominions, in spite of adverse circumstances, increased from 1,656.74 lakhs in 1920 F. to 3,630.9 lakhs in 1929 F., but Sub-Table IV shows that the number of emigrants from the Dominions exceeded that of immigrants into the country by nearly a lakh and a half.

From the facts mentioned above, it may be safely asserted that the two factors which were mostly instrumental in bringing down the population were no other than (1) the state of the crops and (2) the state of public health during the decade. Combined together, these causes brought about an excess of deaths over births and made the number of the emigrants preponderate over that of the immigrants.

Compared with the figures for 1911, it may be repeated, the population of the State has decreased by 6.8 per cent., Marathwara suffering to the extent of 8.8 per cent. and Telingana 4.5 per cent. To quote figures, the State lost 902,906 persons, Telingana losing 305,666 and Marathwara 597,240. More than 82 per cent. of this loss is accounted for, as stated above, by the excess of deaths over births and that of emigrants over immigrants.

34. Fluctuation in Density.—The variation in the density of the population of the State at each successive census is shown in the marginal table, the last column of which indicates the distance which would separate each individual inhabitant from his nearest neighbour, if all were distributed at equal intervals over the whole surface of the country. The sub-joined diagram exhibits the fluctuations in the density of the State as a whole as compared with those of the Natural Divisions from decade to decade.

Table showing density of population from 1881 to 1921.

Year	Persons per square mile	Acres per person	Proximity in yards
1881	119	5.38	173
1891	140	4.37	160
1901	135	4.74	163
1911	162	3.95	149
1921	151	4.24	154

[Diagram.

State which show an improvement in this respect are Adilabad, Warangal and Mahbubnagar which have gained by 5·6, 2·2 and 0·2 per cent. respectively in their density. The reasons for this will shortly be given.

The following map shows the variation in the period 1911-21 as the number of persons in excess or defect of the number recorded in 1911.



36. Density in Telingana Districts.—The densities of the various districts have all fallen except in three instances, namely, Warangal, Adilabad and Mahbubnagar in the Telingana Division. These three districts contain large percentages of forest area and are sparsely populated. However, as they are being reclaimed from jungles, their cultivable areas as well as the areas under rice cultivation are gradually extending and attracting more of labour. Consequently they show an increase, though very small, of 2, 5 and 1, respectively, in their densities. Commencing with a density

of 64 persons to the square mile in 1881, Warangal would seem to be enjoying a regular spell of prosperity, increasing its density to 81 in 1891, and then to 90 in 1901, in spite of the loss sustained by the State as a whole in that year. It improved still more during the decade 1901-11, reaching a density of 114 persons to the square mile in 1911. In the present decade also, when so many districts show a falling off, it has added two persons to every square mile of its area. In addition to the reclamation of forest areas, the tapping of the mineral resources of the country in the shape of the coal mines at Yellandu would seem to attract a large number of immigrants into this district, thus increasing its population from decade to decade. This would seem to be the reason why, though as in common with the rest of the Dominions the number of deaths in this district was very high, it managed to show an increase in its density. The case of Adilabad is similar to that of Warangal, in as much as the former also contains large forest areas, is sparsely populated and the extent of its cultivated area is steadily increasing. But it has not the advantages that Warangal enjoys. Warangal has nearly thrice as much of irrigated lands as are to be found in Adilabad, and is traversed by His Exalted Highness the Nizam's Guaranteed State Railway, while Adilabad is completely devoid of railway communications. Warangal again has in its bosom the coal mines of Singareni, while the mineral resources of Adilabad have still to be successfully tapped. Thus, though Adilabad has been steadily increasing in density, it does not approach or equal that of Warangal. Starting with 56 persons to the square mile in 1881, it has been gathering strength, gaining like Warangal in 1901 too, and attaining 85 persons to the square mile in 1911. Now also it has shown an increase due no doubt to the improvement in cultivable area. In fact, it has still much room for development, as it has about 12 per cent. of its cultivable area unoccupied and advantage is just being taken of its mineral resources. The case of Mahtubnagar might now be considered. It has also been steadily improving since 1881 when it had a density of 91 persons to the square mile. In the decade 1901-11, which was a prosperous one, it attained a high density of 145. All that it could do in the present decade was to maintain that density with a slight improvement, in spite of the decline of the adjoining districts. In this, it seems to have been helped to a certain extent by the opening of the Secunderabad-Gadag line, which traverses the district from north to south and has no doubt brightened its amenities.

Turning now to the other districts in Telingana, it is found that Nizamabad has suffered the most, coming down from a density of 174 in 1911 to 153 in 1921. This density is about the same as it had in 1891 and 1901. During the decade 1901-11 it could show a high density owing to the improvement it had as a result of the rebound after its sufferings in the famine of the previous decade. The density per square mile of cultivated area is, as has been already stated, very high. In fact it is the highest in Telingana. The district cannot therefore be expected to show any increase in the absence of special circumstances effecting a growth in the population. Next to the City itself, it had the heaviest death-roll and it is not therefore surprising that it should have suffered a heavy loss of population during the decade when high prices of food-stuffs sapped the vitality of the poorer classes and rendered them an easy prey to epidemics. In fact, while its birth-rate could show a slight improvement rising as it did from 8.1 per cent. during the last decade to 8.8 in the present decade, its death-rate increased from 8.1 to 15.0 per cent. Next to Nizamabad, Atrai-Balda had the highest percentage of deaths and naturally it shows, next to Nizamabad, the highest percentage of decrease also. This decrease would have been still higher had it not produced, unlike so many districts in Telingana, a higher percentage of births than in the preceding decade. The decreases in the remaining Telingana districts more or less closely follow their death rates. Thus, the loss of population in Telingana was mainly due to the prevalence of epidemics and the high prices of food-stuffs.

37. Density in Marathwara Districts.—Turning now to Marathwara, we encounter a gloomy state of affairs. Not a single district could maintain its density of ten years ago. The heart-rending losses sustained by Aurangabad and Bhir have already been referred to elsewhere. In the Census Report for 1911 it was feared that, as nearly the whole of the cultivable land then available in the Division had been occupied, there was very little scope left for the expansion of population. But, since then, the area of the cultivable lands has increased by 17·8 per cent., although the people could put under the plough only about 4 per cent. of the newly available land. There could have been some development, but for the frequent visitations of plague, the ravages of influenza and the distress caused by high prices of food-stuffs and actual famine during the last two years of the decade—all of which conspired not only to raise considerably the death-rate in this Division but also induced inter-district and extra-State migration. As shown in Sub-Table V, the number of deaths alone exceeded births by 304,664. The question of migration will be dealt with in Chapter III.

In the present circumstances, it would be futile to seek for other causes for the deterioration of the population in the Division or in the districts thereof. The decreases in the districts were proportionate to the severity of the distress and the virulence of the epidemics. It may be noted that they have suffered also in proportion to water scarcity. Bhir, which has more of rice cultivation and less of wheat as compared with Aurangabad, suffered more by scanty rainfall. Next to these two districts, Gulbarga and Raichur—both rice producing districts to a certain extent—suffered equally on account of scarcity of rain. Then follow the other districts according to the nature of their cultivation and the share of rainfall they had.

It may be noted in passing that, had it not been to the calamities which had occurred during the decade, there would have been a tangible expansion of the population of the State, seeing that there were advances in the percentages of culturable and irrigated land, that the volume of the trade of the country had increased and that the number of dispensaries and co-operative societies multiplied.

38. Effect on the age constitution of different communities.—This part

Communities	Year	0—15	15—50	50 & Over
Hindu	1911	37·5	50·3	12·2
	1921	38·4	48·9	12·0
Musalmān	1911	36·0	50·6	13·4
	1921	37·6	49·0	13·4
Christian	1911	37·9	52·9	9·2
	1921	39·6	50·1	10·3
Animist	1911	44·2	45·5	10·3
	1921	43·1	45·7	11·2

of the Chapter may be concluded by considering how the catastrophes of the decade disturbed the age constitution of the population in different communities. The marginal statement shows the percentages which the age groups '0-15' (dependent age), '15-50' (productive age) and '50 and over' (old age) in the four numerically important communities in the State bear to the total population in 1911 and 1921 respectively.

Excepting the Animists who show a slight increase in the age period '15-50', all the other communities have sustained a decrease in their productive ages, as compared with their condition in 1911. In para 91, page 58 of the Indian Census Report for 1911, it is remarked: "A peculiarity of plague which has been noticed is that, in northern India at least, it attacks women more than men, and people in the prime of life more than the young and old." The above figures for 1921 would seem to confirm this view. Influenza also seems to have attacked the population in the middle age periods. The question of mortality among the two sexes will be considered in Chapter VI and the disturbances in the age periods will be noted in Chapter V. It may however be observed here that the general reduction in the group of productive ages has had a serious effect on the number of births, the total returned in 1929 F. (1919—20) being the lowest for any year of the decade.

39. Definition of house.—In 1891 and 1901, a structural aspect only was given to the term 'house'. It was defined as the residence of one or more families with their dependents and servants, having a separate principal entrance from the common thoroughfare. This definition had several drawbacks. It could not be properly grasped by the enumerators and the figures showing the number of houses as thus defined had no statistical value. Since then, a 'house' has been defined as the dwelling place of a commensal family. Thus, in 1911, a house was defined as "the dwelling place of a commensal family with its resident dependents such as mother, widowed sister, younger brothers, etc., and its servants who reside in the house." On the present occasion, this definition was amplified and made clearer and more intelligible so that no enumerator could fail to understand what exactly was meant by a house for the purposes of the census. As incorporated in the Hyderabad Census Code and as printed on the reverse of the letter of appointment of Supervisors it runs as follows:—"House' is the smallest census unit and may be defined as follows:—In rural tracts, 'house' means a structure occupied by one commensal family with its resident dependents, such as widows and servants. Such detached structures as have no hearth but are likely to have one or more persons sleeping therein on the night of the final enumeration, should be treated as separate houses so that no person may escape enumeration. In towns and cities, 'house' means a structure intended for the exclusive residence of one commensal family with its resident dependents. If a structure contains more than one commensal family, each having a separate entrance apart from the common way, then each part which accommodates a commensal family should be treated as a separate house: in cases, where families use a common way, the building will be considered as one house. This definition includes serais, hotels when they are not large enough to form blocks. Note 1. In Civil Stations, each line of servants' quarters will be treated as a separate house. Note 2. Shops, serais, and dharmasalas, hotels, mosques, ashurkhanas, temples, churches, schools, libraries, offices, chowries, etc., which may possibly have some one sleeping therein on the night of the final enumeration, should be treated as houses." Such elaborate instructions could certainly have left no doubts in the mind of the enumerator as to what was meant by a house, the residents of which he had to enumerate.

Houses and Families.

40. Number of houses.—The total number of occupied houses in the State is 2,720,176 as against 2,713,845 in 1911, or an increase of only 6,331 houses, which gives an inner ase of '2 per cent. This increase, small as it is, may not be considered negligible as the adverse circumstances of the decade cut down the population by over 6 per cent., so that the necessity for greater accommodation than was available in 1911 was appreciably reduced. The marginal statement shows the variation in the number of houses in each of the Administrative Divisions since 1911. Owing to the change in the definition of a house, it is futile to institute any comparison between the present increase and that obtained in 1901 when also, as a result of famine, the total population of the State had suffered a decrease.

Division	Occupied houses		Variation in population since 1911.
	Number	Variation since 1911.	
State	2,720,176	+ '2	— 6'8
Warangal division	56,519	+ 11'5	+ 0'8
Medak "	624,971	+ 5'1	— 6'3
Aurangabad "	648,411	+ 2'4	— 11'8
Gulbarga "	689,252	— 10'0	— 6'6

41. Houses in towns and villages.—The marginal statement shows how the total number of houses was distributed between towns and villages. It would appear that more houses, comparatively, were denuded of their

	No. of houses in		Percentage of increase (+) or decrease (—)
	1911.	1921.	
Towns	291,441	283,645	— 2'6
Villages	2,422,404	2,436,541	+ '6
Total	2,713,845	2,720,176	+ '2

inmates in towns than in villages by plague and influenza. This view seems to gain strength from the fact that the decrease in the urban population (8·3 per cent.) during the decade exceeded that (6·5 per cent.) in the rural population. The number of houses per square mile in Telingana increased from a little over 31 to a little over 33, but that in Marathwara decreased from 33 to 32, due no doubt to the greater sufferings of the people of this Division.

42. Number of persons per house.—The average number of persons per house works out at 4·5 as against 4·9 in the preceding decade. In Telingana the number of persons per house decreased from 5·1 to 4·6 and in Marathwara from 4·7 to 4·3. The number of persons per house in urban areas is 4·1 as against 4·6 in rural areas. These proportions were 4·4 and 4·9, respectively, in 1911. How far these changes are due to the tendency towards severality and individualism in families where the joint-family system is in vogue or to the heavy mortality caused by plague and pestilences, we have no means to ascertain. However, the number of persons per house has continued to be higher in Telingana than in Marathwara. As regards the number of houses per 100 married females aged 15 and over, there were 95 houses per 100 such females in 1911. But the ravages of plague, influenza and other calamities have told so heavily upon the women folk during the decade under review that the proportion now has come to be 111 houses to 100 females of that category. These disturbing factors render it hazardous to venture any opinion as to the direction in which the joint-family system is moving. The condition of the City in this matter will be described in the next chapter.

SUBSIDIARY TABLE No. I.—DENSITY, WATER-SUPPLY AND CROPS.

Natural Division and District	Mean density per sq. mile in 1921.	Percentage of Total Area		Percentage of Cultivated area which is irrigated	Normal Rainfall	Percentage of Cultivated Area under							
		Cultivable	Cultivated			Rice	Wheat	Pulses	Jawar	Cotton	Oil-seeds	Other crops	
1	2	3	4	5	6	7	8	9	10	11	12	13	
STATE	...	151	76.5	58.5	8.2	30.18	3.7	3.1	2.6	16.2	7.3	3.8	63.3
Telingana	...	155	66.6	45.7	14.1	31.94	7.7	0.1	1.8	11.2	1.4	4.5	73.3
Hyderabad City	...	7,925	...	...	...	32.64	...	...	...	...	...	...	...
Atraf-i-Balda	...	188	78.1	64.0	23.8	26.68	5.7	...	3.1	12.8	3.2	14.9	60.3
Warangal	...	116	59.8	38.7	14.4	35.33	7.6	0.0	2.8	25.6	3.8	18.8	41.6
Karimnagar	...	191	71.6	49.5	18.6	32.46	9.9	0.0	1.1	26.1	3.6	10.3	49.0
Adilabad	...	90	49.0	37.9	4.6	38.70	2.6	1.2	4.7	39.8	10.6	6.3	35.8
Medak	...	201	74.8	42.5	22.7	31.53	14.9	0.5	9.9	34.8	0.4	2.7	36.8
Nizamabad	...	153	60.2	31.8	20.9	34.60	17.0	0.2	1.1	13.2	4.7	7.7	56.1
Mahbubnagar	...	145	65.8	48.7	12.3	26.76	6.8	0.1	1.0	27.6	0.5	12.4	51.8
Nalgonda	...	157	82.5	65.6	9.7	28.73	6.9	...	0.3	14.2	0.8	19.5	68.3
Marathwara	...	146	87.3	72.4	3.0	28.20	1.0	5.1	3.3	21.2	13.4	2.8	53.2
Aurangabad	...	115	85.0	71.6	4.5	25.07	0.1	11.4	4.1	33.1	19.8	4.4	27.1
Bhir	...	113	88.9	72.1	3.2	25.13	0.5	5.7	2.4	27.0	23.0	5.4	36.0
Nander	...	178	84.1	73.0	3.7	33.12	1.0	6.1	6.8	37.8	30.5	4.7	13.1
Parbhani	...	149	91.0	78.9	3.2	31.95	0.8	10.8	2.4	29.9	40.4	5.6	10.1
Gulbarga	...	157	79.3	67.4	4.5	28.17	2.7	1.3	1.9	24.3	1.9	2.8	65.1
Osmanabad	...	174	95.2	78.3	4.1	30.17	0.1	4.4	3.7	23.2	2.4	7.2	59.0
Raichur	...	136	87.7	68.7	1.5	22.65	0.9	1.7	1.1	36.7	19.1	1.7	38.8
Bidar	...	166	92.6	72.2	3.0	29.34	2.9	4.9	5.4	20.0	3.0	1.6	57.2

SUBSIDIARY TABLE II.—DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

[illegible]

SUBSIDIARY TABLE III.—VARIATION IN RELATION TO DENSITY SINCE 1881.

District and Natural Division	Percentage of Variation				Percentage of net variation in period 1881 to 1921	Density per square mile				
	Increase (+)		Decrease (—)			1921	1911	1901	1891	1881
	1911 to 1921,	1901 to 1911	1891 to 1901	1881 to 1891						
1	2	3	4	5	6	7	8	9	10	11
STATE	— 6·8	+ 20·0	— 3·4	+ 17·2	+ 26·7	151	162	135	140	119
Telingana	— 4·5	+ 24·0	+ 4·6	+ 17·5	+ 45·4	155	163	131	126	107
Hyderabad City	— 19·4	+ 8·2	+ 8·0	+ 12·9	+ 6·6	7,925	10,012	9,246	8,557	7,578
Atraf-i-Bahla	— 7·4	+ 20·5	+ 5·2	+ 9·1	+ 23·3	183	203	163	160	147
Warangal	+ 2·2	+ 27·4	+ 11·8	+ 26·3	+ 82·6	116	114	90	81	64
Karimnagar	— 3·1	+ 35·4	— 4·2	+ 17·0	+ 47·3	191	197	146	152	130
Adilabad	+ 5·6	+ 24·1	+ 7·6	+ 10·5	+ 61·1	90	85	66	62	56
Medak	— 5·8	+ 29·3	— 0·5	+ 14·2	+ 33·5	201	214	165	166	146
Nizamabad	— 11·7	+ 14·1	— 0·7	+ 11·1	+ 11·2	153	174	152	154	138
Mahbubnagar...	+ 0·17	+ 24·1	+ 4·6	+ 23·1	+ 60·1	145	146	117	112	91
Nalgonda	— 8·4	+ 20·0	+ 12·0	+ 26·2	+ 55·8	167	171	143	127	101
Marathwara	— 8·8	+ 16·4	— 10·0	+ 16·8	+ 11·5	146	161	138	153	131
Aurangabad	— 17·9	+ 19·8	— 12·9	+ 13·6	— 2·7	115	140	117	124	118
Bhir	— 24·8	+ 26·4	— 23·4	+ 15·0	— 16·3	113	151	119	156	145
Nander	— 3·9	+ 21·4	— 17·6	+ 1·2	— 2·8	178	186	153	184	189
Parbhani	— 1·7	+ 20·4	— 19·6	+ 17·4	+ 11·7	149	152	126	157	134
Gulbarga	— 7·9	+ 9·1	+ 11·9	+ 25·1	+ 40·3	157	171	157	140	112
Osmanabad	— 4·0	+ 19·8	— 17·5	+ 19·4	+ 13·4	174	181	151	183	153
Raichur	— 7·4	+ 6·8	+ 3·9	+ 24·7	+ 32·4	136	147	137	132	106
Bidar	— 5·7	+ 18·9	— 15·9	+ 14·3	+ 8·0	166	176	147	178	152

SUBSIDIARY TABLE IV.—VARIATION IN NATURAL POPULATION.

District and Natural Division	Population in 1921				Population in 1911				Variation per cent. 1911-1921 in natural population increase + decrease —
	Actual population	Immigrants	Emigrants	Natural population	Actual population	Immigrants	Emigrants	Natural population	
1	2	3	4	5	6	7	8	9	10
STATE	12,471,770	202,781	365,231	12,634,220	13,374,676	260,713	306,993	13,420,956	— 5·9
Telingana	6,419,293	123,645	12,952	6,308,605	6,724,964	190,503	40,906	6,575,367	— 4·1
Hyderabad City	404,187	39,104	9,512	374,559	500,623	113,172	27,576	415,027	— 9·7
Atraf-i-Balda	497,498	4,330	...	493,168	520,153	55,904	39,563	563,818	— 2·1
Warangal	925,041	18,626	1,915	906,130	905,414	60,815	19,660	864,259	+ 5·0
Karimnagar	1,095,444	653	18	1,094,809	1,131,637	10,045	40,251	1,161,873	— 5·7
Adilabad	655,536	46,805	...	608,731	620,426	65,232	4,493	559,637	+ 8·2
Medak	642,796	1,771	190	641,215	687,137	35,813	33,758	685,082	— 6·4
Nizamabad	499,765	901	394	499,258	564,009	17,490	32,639	583,158	— 14·3
Mahbubnagar	750,730	1,392	736	750,174	747,178	11,828	23,892	769,242	— 1·1
Nalgonda	943,301	9,927	187	933,261	1,044,381	89,621	38,511	1,043,271	— 10·0
Marathwara	6,052,472	79,136	6,253	5,979,589	6,649,712	180,187	69,071	6,538,596	— 8·5
Aurangabad	714,008	12,448	1,319	702,879	869,787	47,779	17,886	839,894	— 16·3
Bhir	467,615	7,074	314	460,256	622,531	32,823	29,298	619,006	— 25·5
Nander	671,019	5,308	...	665,711	704,549	42,267	38,149	700,491	— 4·9
Parbhani	765,787	10,312	...	755,475	779,674	55,490	19,563	743,747	+ 1·5
Gulbarga	1,095,753	6,226	267	1,089,294	1,150,983	37,181	18,285	1,132,487	— 3·7
Osmanabad	615,216	18,374	4	596,844	635,977	40,450	13,785	609,312	— 2·0
Raichur	922,322	18,948	4,349	907,723	996,634	14,219	7,726	990,191	— 8·3
Bidar	804,751	649	...	800,102	889,527	22,933	37,274	903,868	— 11·4
Hyderabad (unspecified)	...	...	346,026	...	...	...	...	...	...

SUBSIDIARY TABLE V.—COMPARISON WITH VITAL STATISTICS.

District and Natural Division	In 1911-1920 total number of		Number per cent of population of 1911 of		Excess or Deficiency of births over deaths	Increase(+)decrease(-)of population of 1921 compared with 1911	
	Births	Deaths	Births	Deaths		Natural population	Actual population
1	2	3	4	5	6	7	8
STATE ...	976,773	1,577,700	7·3	11·7	-600,927	-786,736	-902,906
Telingana ...	520,218	816,481	7·7	12·1	-296,263	-266,762	-305,666
Hyderabad City ...	77,541	105,391	15·4	21·0	-27,850	-40,468	-97,459
Atraf-i-Balda ...	34,036	72,494	6·5	13·9	-38,458	-10,650	-39,527
Warangal ...	43,078	78,928	4·7	8·7	-35,750	+43,971	+19,519
Karimnagar ...	93,431	117,379	7·8	10·3	-23,948	-67,064	-33,754
Adilabad ...	44,044	77,512	7·0	12·4	-33,468	+49,094	+35,110
Medak ...	53,644	85,260	7·8	12·4	-31,616	-43,807	-39,234
Nizamabad ...	50,045	85,484	8·8	15·0	-35,439	-83,900	-66,125
Mahbubnagar ...	51,717	72,765	6·9	9·7	-21,048	-9,068	+1,313
Nalgonda ...	82,682	121,468	7·9	11·6	-38,786	-104,710	-87,469
Marathwara ...	456,555	761,219	6·8	11·4	-304,664	-559,207	-597,240
Aurangabad ...	92,160	119,046	10·6	13·6	-26,886	-137,015	-155,779
Bhir ...	45,130	94,751	7·2	15·2	-49,621	-158,150	-154,915
Nander ...	59,012	125,115	8·3	17·7	-66,103	-34,675	-27,392
Parbhani ...	78,955	116,228	9·4	14·9	-42,273	+11,828	-13,692
Gulbarga ...	47,455	78,237	3·9	6·5	-30,782	-42,393	-94,574
Osmanabad ...	41,291	51,489	6·4	8·0	-10,148	-12,468	-25,789
Raichur ...	61,469	93,895	6·1	9·4	-32,426	-82,468	-74,362
Bidar ...	36,088	82,508	4·2	9·7	-46,425	-108,766	-48,977

SUBSIDIARY TABLE VI.—PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

Natural Division and District	Average number of persons per house					Average number of houses per square mile				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11
STATE ...	4·6	4·9	4·8	5·0	5·2	32·9	32·8	27·6	27·6	22·4
Telingana ...	4·6	5·1	4·9	5·2	5·3	33·4	31·7	26·3	23·9	20·0
Hyderabad City ...	4·4	4·4	4·3	4·2	5·4	1,769·4	2,230·1	2,105·0	1,092·5	1,392·7
Atraf-i-Balda ...	4·7	4·9	4·7	5·1	4·3	39·4	40·8	35·5	30·7	33·7
Warangal Division ...	4·5	5·2	5·2	5·4	5·5	20·7	24·9	18·6	17·8	14·8
Warangal ...	4·8	5·2	5·2	5·5	5·6	24·8	21·6	17·2	14·6	11·2
Karimnagar ...	4·2	5·3	5·0	5·5	5·6	40·5	36·6	29·1	27·4	22·9
Adilabad ...	4·9	5·1	5·3	5·3	5·4	18·9	16·5	12·4	11·5	10·3
Medak Division ...	4·5	5·0	4·9	5·2	5·3	36·8	34·7	29·0	26·7	22·1
Medak ...	4·1	5·1	4·9	5·1	5·5	48·7	41·6	33·4	32·4	26·0
Nizamabad ...	4·1	4·6	4·7	5·0	5·3	36·1	37·4	32·3	30·2	25·8
Mahbubnagar ...	4·5	5·0	4·8	5·1	4·8	51·3	28·9	24·2	21·6	18·6
Nalgonda ...	5·1	5·5	5·4	5·6	5·5	30·5	30·9	26·1	22·6	18·2
Marathwara ...	4·3	4·7	4·7	4·9	5·2	32·4	33·8	28·8	31·2	24·9
Aurangabad Division ...	4·1	4·7	4·7	4·8	5·3	34·3	32·9	27·3	22·8	27·5
Aurangabad ...	3·7	4·7	4·9	5·0	5·2	30·7	29·4	23·8	26·5	22·6
Bhir ...	3·7	4·6	4·3	4·9	5·0	33·4	32·4	27·3	31·1	26·9
Nander ...	4·3	5·0	4·5	4·8	4·4	43·3	36·8	33·2	42·4	40·7
Parbhani ...	4·6	4·5	5·0	5·0	5·3	29·7	33·2	25·0	31·2	20·0
Gulbarga Division ...	5·1	4·7	4·7	4·9	5·3	31·1	35·3	30·8	31·6	24·1
Gulbarga ...	4·2	4·8	4·8	4·8	5·1	37·1	35·4	32·2	28·9	21·5
Osmanabad ...	4·5	4·6	4·7	4·9	5·9	38·4	39·1	31·9	26·7	25·8
Raichur ...	5·3	7·4	4·9	4·9	5·1	25·2	30·7	27·9	26·5	20·0
Bidar ...	6·5	4·8	4·6	5·0	5·1	27·7	35·8	31·3	34·5	29·3

CHAPTER II

THE POPULATION OF CITIES, TOWNS AND VILLAGES

43. Reference to Statistics.—THE materials for this Chapter are furnished by Imperial Tables I, III, IV and V and State Table I. The main points of these have been focussed into the four Subsidiary Tables at the end of the Chapter showing

- (i) the distribution of the population between towns and villages ;
- (ii) the number per mille of the total population and of each main religion who live in towns ;
- (iii) the classification of towns by population ; and
- (iv) statistics for Hyderabad City.

The statistics relating to the population of the city, towns and villages treated of in this Chapter refer to the population as it stood on the census night. In certain localities, where, owing to the prevalence of plague, the people had evacuated their houses and lived in temporary sheds, special arrangements were made to see that no omissions of these people were made. Advantage was taken of the local knowledge possessed by the village officers, such as the patels and patwaris, and by the leading inhabitants of the localities. Their co-operation made it quite feasible to census the inhabitants temporarily shifted from their homesteads. It is hoped that by these measures no serious omissions could have occurred.

44. Reference to Definitions.—For census purposes, the revenue village or *mauza*, which is a well-recognised unit with definite boundaries, was considered to be a census village also. In the absence of such *mauzas*, residential villages, consisting of collections of houses situated close to each other in the centre of the villages, were taken as census villages, provided that no such collection of houses was so large or situated at such a distance as to justify its recognition as a separate village by itself. In some cases, the extension of the cultivated area causing a growth in the population of a village necessitates the formation of hamlets around it. But as these are taken, for administrative purposes, as parts of the village to which they belong, they were treated as such for census purposes also.

The term 'town' was held to include every municipality, every cantonment, all civil lines not included within municipal limits and every other continuous collection of houses inhabited generally by not less than 5,000 persons, which have developed urban characteristics, while a 'city' was taken to mean any town containing not less than one hundred thousand inhabitants.

45. Towns.—District Collectors were asked to send in lists of places which, in their opinion and in view of the limitations imposed by the definition of the word 'town,' qualified themselves to rank as towns. The number of towns so obtained and entered in Imperial Tables IV and V is 89 as against 85 in 1911, 78 in 1901 and 77 in 1891. The Gulbarga Division contains the largest number of towns (33) and is followed by Aurangabad with 23 and then by Warangal and Medak with 15 towns each, while Atraf-i-Balda has 2 towns only. In 1911, they had 32, 22, 15, 13 and 2 towns respectively. Alikher, Balkonda, Dharmapuri, Kallur, Lingampet and Seram, which had enjoyed the dignity of township in 1911, lapsed into rural areas during the decade, while Sailu, Jogipet, Wanparthi, Wasi, Deoni, Kotgir, Chitgopa, Kodaikal and Yellareddipet developed the "urban characteristics"

to such an extent that they had to be excluded from rural areas and entered under the category of towns. Matwada, which had been under the wings of Hanamkonda so long, developed its individuality to such an extent that it deserved and obtained a separate municipality. It has thus become a full-fledged town leaving her *pater familias* severely alone. Excluding Hyderabad City, there are now 88 towns, of which 65 belong to Khalsa (or Government area), 2 to Sarf-i-khas (or Crown lands) and 21 to Jagirs, as against 65, 2 and 17 respectively in 1911. The marginal statement shows the population contained in these classes of towns.

Class	No	Population
Khalsa Towns	65	644,743
Sarf-i-khas Towns...	2	6,575
Jagir Towns ...	21	181,792

Including Matwada, six towns under Khalsa changed places with six which lapsed into rural areas. The number of Sarf-i-khas towns underwent no change, while four Jagir towns newly entered this class. 57 of these towns are centres of trade and industry and the remaining 32 have grown into prominence either as headquarters of districts or tahsils, or as places of pilgrimage. Again, of the total number of towns, 61 are municipalities and one (Aurangabad) both a municipality and cantonment, as against 44

Kind	No.	Population
Municipal Towns ...	61	586,064
Municipal and Cantonment...	1	86,876
Non-Municipal Towns...	26	160,170

and one respectively in 1911. The population residing in these places is noted in the margin. It would be evident that there was a large increase in the number of municipalities during the decade and that more than 50 per cent. of the town-dwellers now enjoy the benefits of municipal Government. Of the places newly taken

on the roll of towns, Wasi in the Osmanabad district, Sailu in Parbhani and Jogipet in Medak are municipalities, and the rest are places of importance as centres of trade, though only three of them (Matwada 20,998, Sailu 5,525 and Jogipet 5,462) have populations above the qualifying line of 5,000 persons. All the six towns which lapsed into rural areas during the decade had, with the exception of Muhammadnagar (Fort Golconda) whose real population was obscured by the fact that the troops stationed there were included in the population of Hyderabad City, occupied the last six places in the list of towns last time. They used to hover about the dividing line between towns and villages and their disappearance from the list need not cause us any surprise.

46. Variations in Urban Population.—The following statement shows how the population of the State was distributed between urban and rural areas from decade to decade:—

Year	Total population	Urban	Rural	Percentage on total population	
				Urban	Rural
1881 ...	9,845,594	876,258	8,969,336	8'9	91'1
1891 ...	11,537,040	1,067,076	10,469,964	9'2	90'8
1901 ...	11,141,142	1,124,892	10,016,250	10'1	89'9
1911 ...	13,374,676	1,267,696	12,106,980	9'7	90'3
1921 ...	12,471,770	1,187,297	11,284,473	9'5	90'5

[Diagram.

The marginal diagram represents graphically the variations in the urban and rural population in the State from one census to another. The figures indicate that there has been no remarkable increase either in the urban or rural population in reference to the total population in any of the decades since 1881. This only proves that the progress in industries (which brings about an increase in the town population generally) has been slow in this State and that very little advantage has been taken so far of the methods of scientific agriculture, which not only increases the output of crops but also, on account of the larger outturn, enables the localities to support a higher density of population.

The total urban population in 1921 was 1,187,297 or a loss of 80,699 persons as compared with the figure of a decade ago. But compared with 1881, it shows an increase of 311,039. The immense loss sustained by 13 out of 16 districts of the State during the decade under review has no doubt affected the population of the towns situated therein. Thus, the number of persons per mille living in towns has decreased from 97 in 1911 to 95 in 1921. In the adjoining Provinces the figures are—for the Madras Presidency 124; Bombay Presidency 211; and Central Provinces including Berar 90 per mille of the total population. All these Provinces show increases in the proportion of their urban population, while Hyderabad has suffered a decrease in that respect, as will be seen from the marginal statement which compares the proportion of the urban population of the State in 1911 and 1921 with the corresponding figures for other parts of India, and for England and Wales. It may, however, be pointed out that the present proportion in Hyderabad is almost the same as that for the whole of India in 1911.

The proportion of the urban population has decreased in Telingana from 115 to 104 owing, possibly to a certain extent, to the heavy loss sustained by Hyderabad City, while it has increased in Marathwara from 79 to 86. Excluding Hyderabad City, Telingana shows a smaller proportion of its population living in towns than Marathwara. In fact, a larger number of districts in Marathwara show a higher proportion of urban population than what most of the Telingana districts can present. It must be remembered in this connection that Marathwara contains more capitals and ex-capitals of former dynasties than Telingana. The nature of crops raised in the two natural divisions would also seem to account for the distribution of the population in different proportions in the urban and rural areas of the divisions. The cultivation of cotton in Marathwara causes the establishment of spinning and weaving mills and ginning and pressing factories in towns, which attract labourers from the adjoining villages and thus add to the urban population.

DIAGRAM SHOWING
PERCENTAGE VARIATION
IN URBAN & RURAL POPULATION

R	U	R	A	L
91.1	90.8	89.9	90.3	90.5
U	R	B	A	N
1881	1891	1901	1911	1921

Provinces or country	No. per mille living in towns	
	1921	1911
State	95	97
England and Wales	...	781
India	...	95
Bombay	211	190
Madras	124	118
Central Provinces & Berar	90	85
United "	100	102
Punjab	108	111
Burma	98	93
Bengal	69	65
Bihar and Orissa	87	37

The subjoined map shows the number of urban population per mille of the total population in each of the districts. In Marathwara, Aurangabad and Gulbarga, each of which contains a spinning and weaving mill and some cotton pressing and ginning factories, lead with an urban population of 103 per mille of their total population. Bidar, which has not a single industrial establishment, comes last with an urban population of only 52 per mille. In Telingana, Warangal, which has a large number of textile industrial establishments, shows the highest proportion of urban population (87 per mille), while Nalgonda, which is a purely agricultural district, shows the lowest (14 per mille).



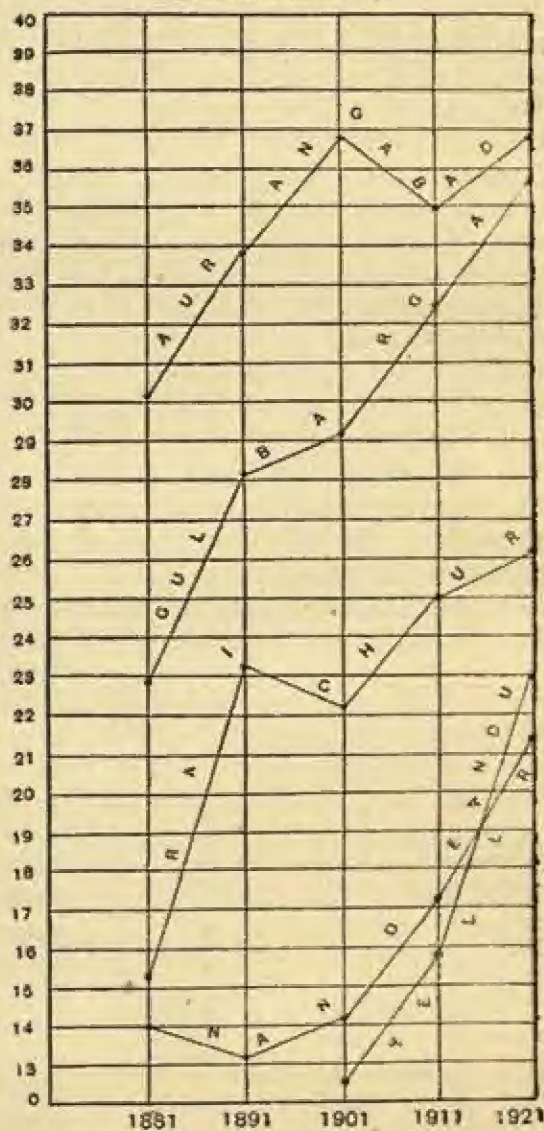
47. **Variations in the Population of Towns.**—Hyderabad City has suffered the most, its population decreasing by 9·4 per cent. This was mainly due to the effects of plague and influenza. The other towns which declined in population by over 2,500 persons are Hingoli (–7,214) in the Parbhani district, Chitapur (–3,976) in Gulbarga and Bodhan (–2,808) in Nizamabad. The towns which struggled on through adverse conditions to show increased populations of over 2,500 as compared with their respective population in 1911 are Latur (+8,659), Yellandu (+7,024), Parbhani (+5,674), Shorapur (+4,705), Nander (+3,845) and Gulbarga (+3,383). Latur, which has now

shown the highest increase, had suffered very much owing to plague in the preceding decade and had, in fact, shown a decrease of 2,905 in population in 1911, as compared with its population in 1901. But as a flourishing centre of the cotton and grain trade on the Barsi Railway, it has gained its lost ground. Yellandu, which was recognised as a town for the first time in 1901, has since then maintained a record of steady growth as the centre of the coal-mining industry. Parbhani, which had experienced a set back in population in 1911 and 1901 owing to plague and famine, has more than recovered its loss. It is an important station on the Hyderabad-Godavari Valley Railway and its growth was, no doubt, helped by its cotton industry. Nander, another important station on the same Railway, is a growing centre of trade and industry. The rich alluvial black soil of the district and the taluk, of which it is the head-quarters, produces the finest cotton in the Deccan. It is also a place of pilgrimage, being sacred to the Sikhs as the scene of the labours of Guru Govind. Shorapur, once the capital of a Samasthan, now extinct, is the headquarters of the taluk of the same name in Gulbarga. It has shown an increase in population for the first time in 1921, due perhaps to its increased cotton and oil-seed cultivation.

The marginal diagram shows the variations since 1881 in the population of towns (excluding Hyderabad City) having a population of more than 20,000 people in 1921. Humankonda has been omitted for reasons already given. It would be evident from the diagram that, while Yellandu, which was elevated to township in 1901 owing to increased population caused by the influx of labourers attracted by the coal mines there, has been steadily progressing since then, Aurangabad, Raichur and Nander have suffered in one year or other and have thus had fluctuating fortunes as regards their population. Of the old towns, only Gulbarga has advanced right through, presenting an improved record from Census to Census. The reasons for this are not far to seek. As stated in the Census Report of 1911, "the steady growth of Gulbarga during the last 40 years is a proof of the vitality of some of the ancient cities of India under modern conditions. It is also a large centre of trade and has of late years become a most prosperous town and a rival of Sholapur in the Bombay Presidency. A new era of prosperity commenced since it was made the headquarters of a Division in 1874. Besides all the features appertaining to its official character, it has Cotton-Spinning and Weaving Mills. It is on the Great Indian Peninsula Railway."

48. Variation in Coincident Urban areas.—The variation in the urban population as compared with that at each of the previous censuses has been considered. The changes in population (and the rate of variation)

DIAGRAM SHOWING VARIATIONS IN POPULATION
OF TOWNS HAVING MORE THAN 20,000 PEOPLE
(000'S OMITTED)



the places that have been treated continuously as urban since 1881 are shown in the statement below :—

Number and present population of places continuously treated as urban

—	Since 1911			Since 1881		
	No.	Population in 1921	Variation per cent	No.	Population in 1911	Variation per cent
Coincident towns excluding City & Cantonment.	76	671,660	-1·7	58	547,421	+14·4

During the decade, Hanamkonda town has been split up into 2 towns—Hanamkonda and Matwada. As it is not possible to separate the population of the latter from that of the former at each of the previous censuses, these towns have been omitted in the above table. Since the last census, 76 towns have been continued in the urban list besides the City and Aurangabad Cantonment. The population in these areas has decreased by 1·7 per cent. The number of towns treated as such since 1881, the first year of the census, is 58, and the variation in the areas is an increase of 14·4 per cent. As the general population has decreased by 6·8 per cent. since 1911 but increased by 26·7 per cent since 1881, the general position of towns in regard to population is more favourable than rural areas.

49. Progressive Towns.—Of the total number of towns in the State, only three have managed to show continuous increase in their population since 1881, while others have suffered in one decade or other of the last 40 years. Of these, Gulbarga stands first and the causes for this pre-eminence have already been explained. The other two towns that show a record of steady progress during the last four decades are Mahbubnagar and Narayanpet. The prospects of the former have been improved by the Secunderabad-Gadag Railway, which was constructed during the latter part of the decade under review and on which it now stands. Its present position will, no doubt, add still further to its population. The case of Narayanpet shows how old centres of industries retain their vitality under modern conditions. It is a flourishing commercial centre, noted for the manufacture and export of silk and cotton cloth of a fine quality. It is connected with Saidapur on the G. I. P. Railway by a well maintained feeder-road. But for the calamities of the last decade, which cut down the population of several towns, the number of progressive towns would have been much higher than what has to be recorded on the present occasion.

50. Decaying Towns.—The marginal statement shows the number of decaying towns since 1881 and 1911. The adverse circumstances prevalent during the last decade no doubt account for the decrease in population in a large number of towns. Both Telingana and Marathwara have been equally affected since 1911, as is shown from the fact that the proportion of decadent towns to total number of towns in each

District	Total No of towns	Number of towns decaying since	
		1881	1911
Atraf-Bakda ...	2	1	...
Warangal ...	6	...	...
Karimnagar ...	6	...	3
Ahmadabad ...	3	1	1
Medak ...	5	1	1
Nizamabad ...	3	...	2
Mahbubnagar ...	3	...	...
Nalgonda ...	2	...	...
Aurangabad ...	5	1	1
Bidar ...	4	2	...
Nander ...	6	1	3
Parbhani ...	8	4	2
Gulbarga ...	10	1	1
Osmanabad ...	7	...	2
Raichur ...	9	1	2
Bidar ...	7	...	6

Division is approximately the same. On the other hand, while only 3 out of 32 Telingana towns show a falling off in population since 1881, no less than 11 out of 56 towns in Marathwara show such decadence. The question of decadence in Marathwara towns was touched upon in the last Census Report also, in which it was recorded that plague was partly responsible for the decreases in several towns in Marathwara generally and that, out of 25 towns which showed decreases in population in 1911, no less than 21 were Marathwara towns. Marathwara has suffered from the visitations of plague for a longer period than Telingana. It must be noted as a broad fact that paucity of females characterises decadent

towns. In no less than 10 out of 14 towns which have been losing in population since 1841 does the number of females fall largely below that of males. In the remaining 4 towns, the preponderance of males over females is not strikingly high.

51. Classification of Towns according to Population.—The percentage that the population residing in towns bears to the total population of the State is at present 9·5, as against 9·7 in 1911 and 10·1 in 1901. Classified according to population, there is only one city in the State with a population of over one hundred thousand, and that is the capital city of Hyderabad, which ranks as the fourth largest city in India. There is not a single town of the second class (population 50,000 to 100,000), while in the next lower division (population 20,000 to 50,000) there are at present six towns, as against four in 1911. The increase of two in this category is due to the growth in the population of Yellandu and Nander which has given them a right to promotion to this class, while Hanamkonda, which helped by Matwada had found a place in this category in 1911, has by its separation from that town slipped into the next lower grade, leaving Matwada in its stead in the higher class. In the next group (population 10,000 to 20,000) there are 16 towns, as against 18 in the preceding decade. Six of the towns that were in this class in 1911 have degraded to a lower position, while the same number of towns from the lower rung improved their status and ascended into this group. The two instances of towns—Yellandu and Nander—which belonged to this category but which have soared higher have already been mentioned. In the next lower class (population 5,000 to 10,000) there are 51 towns now as against 58 in 1911, owing to the falling off in the population of some and the removal from this class of some others, which used to hover on the border line between towns and villages. The addition to the lowest class of 7 towns, which have not passed their 5,000, though they have developed distinct urban characteristics, has contributed to the increase in towns containing a population of under 5,000.

52. Distribution of Urban Population in the various Classes of Towns.—Thirty-four per cent. of the urban population live in the City and about 30 per cent. in towns having populations between 5,000 and 10,000. The largest increase during the decade has, however, occurred in the population of towns of the third class (20,000 to 50,000), owing possibly to the increase in the number of towns of this class as already mentioned. Another cause that may have contributed to this increase is that efficient medical aid, during an outbreak of epidemics, is more readily procurable in larger towns than in smaller ones. Moreover, the greater advantages in educational matters which these large towns present must have caused a flow, however small, of the younger generation from the adjoining and surrounding villages into these towns. Lastly, the greater freedom from caste restrictions which the towns hold out must attract some of the lower grades of the population at least, while the prospects of enjoying more varied creature comforts with impunity allure some of the better classes to these large towns.

53. Sex and Religion in Towns.—Subsidiary Table II shows that Hindus have only 68 out of a thousand of their population living in towns of the State. On the other hand, the proportions for other religious communities are comparatively very high: for Musalmans it is 314; for Christians, 323; for Jain, 267; and for Parsis, 801. This distribution clearly shows that the Hindu prefers pre-eminently the agricultural industry, while the members of the other communities engage themselves in trade and handicrafts to a much larger extent. The marginal statement shows how the religious composition in towns is different from that in the State. The proportionate strength of the Musalmans, Christians and others in towns is more than treble their

Religion	Proportion per mille	
	In the State	In the Towns
Hindu	68	619
Muselman	314	340
Christian	323	17
Jain	267	17
Parsi	801	4
Others	...	3

ratios to the general population. On the other hand the Animists, who form but a little over 1 per cent. of the urban population, make up more than 3 per cent. of the general population.

Amongst the districts, Warangal has the highest proportion of urban Hindus as well as of Musalmans, while Atrai-i-Balda has the lowest proportion of these.

The proportion of females to males in the State is as 965 to 1,000. But in the towns the proportion is still less—955 females to 1,000 males, due no doubt to men immigrating into towns in search of employment, leaving their families in their villages. This proportion is highest (1,002 females to 1,000 males) in towns having populations between 5,000 and 10,000. The advantages of open-air life in these localities combined with less arduous but healthier pursuits than what is their lot in larger towns seem to be most congenial to female vitality. The next highest proportion (994:1,000) occurs in towns of moderate size with populations of less than 5,000. These towns are no better than overgrown villages, just developing urban characteristics, where females help a good deal in the agricultural industry. The lowest proportion of females to males (.92 females to 1,000 males) is found in towns of the third class (populations 20,000 to 50,000), where the crowded life and the want of healthy pursuits, superadded to the wear and tear caused by pestilences, have a deleterious effect on the women folk. In addition to this, males from the smaller towns and villages flock to these places temporarily in search of employment when the harvest season is over, leaving their women at their houses, thus increasing the proportion of males to females.

54. Villages.—What is meant by a village for census purposes has already been explained. The number of places which satisfied that definition in the State was 21,223 at the census of 1921, as compared with 20,151 in 1911 and 20,011 in 1901. As the number of census villages corresponds closely to the number of residential villages, the mean distance between them works out at 2.12 miles, as against 2.17 miles in 1911. It may be of interest to note that, while the number of villages in Telingana has increased during the decade by over 10 per cent., the corresponding number in Marathwara shows a growth of barely one per cent. Imperial Table No. I shows the number of villages in each district and division, and Imperial Table III classifies villages according to population, while subsidiary Table I shows the number per mille of rural population residing in villages so classified.

55. Villages classified according to Size.—The marginal statement compares the number and population of villages classified according to

Villages of	Number in		Per mille of rural population	
	1921	1911	1921	1911
Small size (under 500) ...	13,362	11,684	261	244
Average size (500 to 2,000)	7,230	7,730	589	587
Large size (2,000 to 5,000)	631	737	150	169

their size with the corresponding figures of the previous decade. In the first and largest group, consisting of villages with populations less than 500, there are 13,362 villages now, as compared with 11,684 a decade ago, or an increase of 14.4 per cent., while in the second group (population 500 to 2,000) the number of villages is 7,230, as against 7,730 in 1911, or a decrease of 6.4 per cent. In the remaining groups also there have been decreases, bearing testimony to the havoc caused by plague, influenza and famine. This decimation of population has naturally swelled the number of villages containing populations under 500. Taking all the groups together, the average population per village for the whole State is now 531 persons, as against 599 in 1911. This proportion is 579 for Telingana and 490 for Marathwara, as against 664 and 548 persons respectively in 1911. These figures point out silently but emphatically to the enormous loss in population sustained by the State during the most trying decade. It may be noted in passing that the higher averages of Telingana villages seem to reflect the character of their cultivation, which is more concentrated than that of Marathwara.

56. Distribution of the Rural Population.—The number per mille of the total population of the State who reside in villages is 905 as against 903 in 1911. A feature of the distribution of rural population in 1911 was that 5 per mille of the village-dwellers resided in villages with populations of 5,000 and over. This class of villages had not existed in 1901, but the general increase in the population during the decade 1901-11 caused their appearance in 1911, Marathwara presenting a higher proportion in this respect than Telingana. The adverse circumstances of the present decade, however, have reduced the population to such an extent that this class of villages is not to be found at all now. In the next two classes, *i. e.*, villages having populations between 2,000 and 5,000, and 500 and 2,000, Telingana has maintained its superiority, while Marathwara has retained its position with reference to villages of the last class only (populations under 500).

57. Distribution of Population in Towns and Villages of different Sizes.—The diagram over-leaf shows the proportion of the population of each district who live in towns and villages of the different classes mentioned above. It shows at a glance how the country is poor in large towns having a population of 20,000 and over and how the majority of the people gravitate to villages having a population of 500 to 2,000.

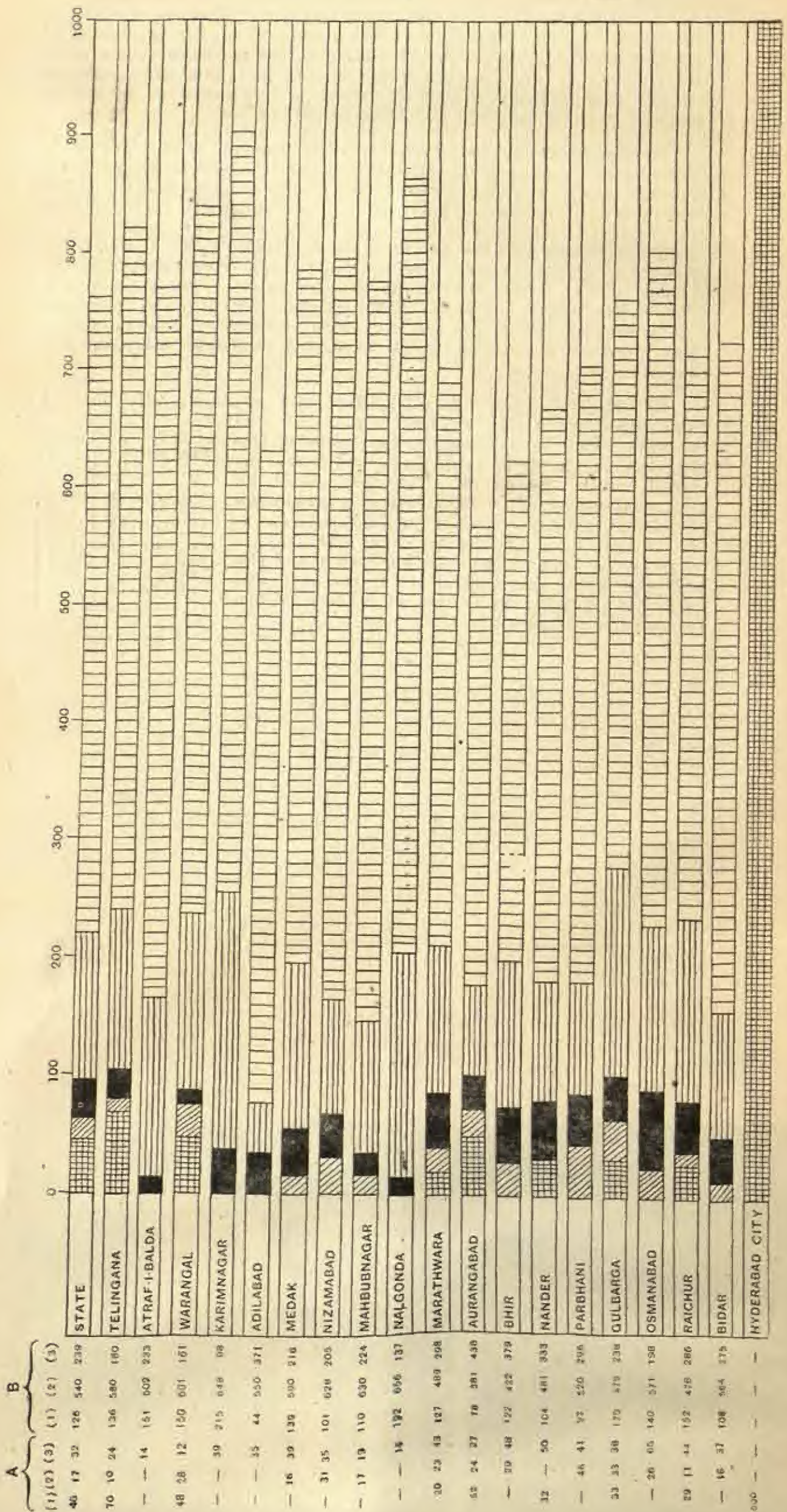
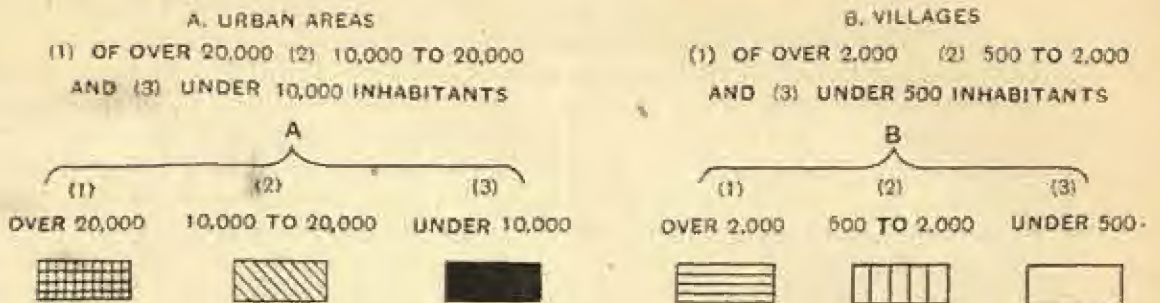
58. Number of Inhabited Houses in Urban and Rural areas.—The number of inhabited houses in towns in 1921 shows a decrease of 2·6 per cent., as compared with the figure for 1911. But it must be noted that the urban population itself has decreased by 6·3 per cent. during the decade, so that the decrease in the number of houses need not cause any surprise. The number of persons per house in urban areas is now 4·1 and that in rural areas 4·6, as against 4·4 and 4·9 respectively in 1911. How far the decrease in these figures is attributable to the decrease in the urban population or to the individualistic tendencies of the people is not easy to ascertain. The figures, however, would seem to show that families in towns are more likely to split up and the members maintain separate establishments than those in villages.

59. Hyderabad City.—As defined for census purposes, a 'city' means a town with a population of not less than one hundred thousand. There is only one city that satisfies this condition in the Hyderabad State, and that is the capital city of Hyderabad. The City covers an area of 51 square miles and contains a population of 404,187, giving a density of 7,925 persons to the square mile. As regards size, the City is much larger than all the Presidency cities in India with the single exception of Delhi, but, as regards density, it occupies a low position, as will be seen from the marginal statement.

Name of City	Area	Density per sq. mile
Bombay ...	24	48,998
Poona ...	40	5,870
Madras ...	29	19,077
Delhi ...	112	2,178
Bangalore...	10	12,147
Mysore ...	9	8,837
Baroda ...	9	9,881
Hyderabad	51	7,925

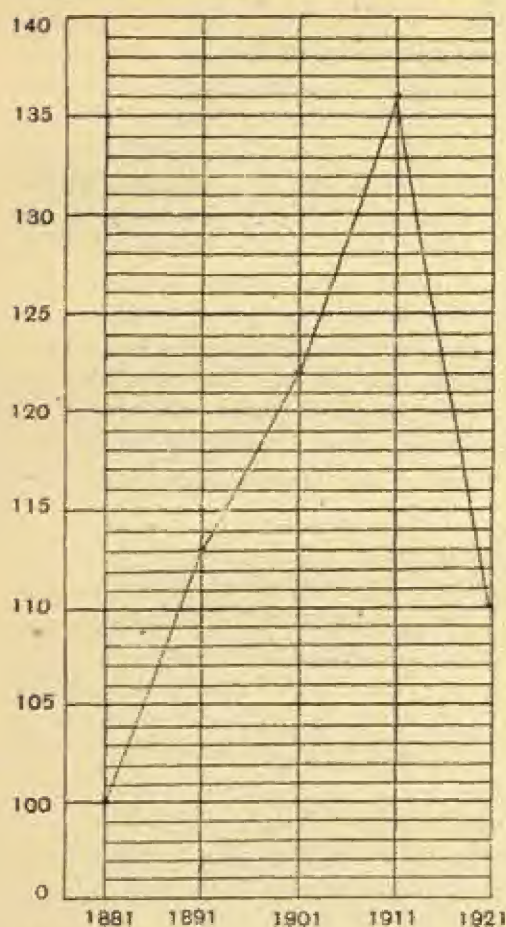
[Diagram.]

PROPORTION PER MILLE OF THE POPULATION OF EACH DISTRICT LIVING IN



60. Variations in Population.—Though much reduced in population as

DIAGRAM SHOWING VARIATIONS IN THE CITY POPULATION TAKING THAT IN 1881 AS 100



compared with what it had in 1911, or even in 1901, or 1891, as will be seen from the mar-

Year	Popula-tion	Vari-ation per cent.	Variation taking po-pulation in 1881 at 100
1881 ...	379,643	...	100.0
1891 ...	428,731	+12.9	112.9
1901 ...	463,173	+8.0	122.0
1911 ...	501,646	+8.2	132.2
1921 ...	404,187	-19.4	106.4

ginal statement, which gives the ad-justed population of the City at previous censuses, the City still has as much as about half the population of Birmingham and one and one-fifth of the population of Edinburgh. The marginal diagram shows the fluctua-tions in the city population, taking the population in 1881 as 100. As has been stated in the previous Chapter, the decrease in the population of the City was mainly due to the outbreaks of plague and influenza.

The component parts of the City, with their respective population and density, are shown in the marginal

Division	Area in sq. miles	Popula-tion	Density per sq. mile
City Proper ...	11.46	144,145	12,578
Chadarghat ...	21.82	149,549	5,961
Residency Bazar ...	0.53	15,543	29,106
Cantonments ...	17.17	95,151	5,541
Total ...	50.98	404,187	7,925

statement. The City proper is further divided into the City *Anderun* (within the walls) with an area of two square miles and the City *Berun* (outside the walls) with an area of 9.46 square miles. All the divisions of the City have lost in population since 1911, due to the ravages of plague and influenza, and thus the density of the City has dwindled from 10,012 to 7,925. In fact, the City has now a population less than what it had 30 years ago. The highest densi-ty (74,189 persons to the square mile) in the City proper is shown, as in 1911, by Ward IV of the City *Anderun*, but this also has suffered to the extent of 22.5 per cent., as compared with the figure for 1911. It would make one melancholy to dwell more on the decreases suffered by the varicus parts of the City. State Table I exhibits all the figures relating thereto. It may, however, be pointed out that even if the cantonments (the propriety of including which under the City has been doubted) be excluded, the City shows a population of 309,036 (higher than that of Delhi) and still retains its position as the fourth largest city in India.

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61. Migration.—Though the number of persons who have migrated from the City to other parts of India cannot be definitely stated, the number of immigrants into the City can be very well indicated. The marginal statement shows the figures relat-ing to persons enumerated in the City, but born outside the limits of the State, since 1891. The famine of 1900 had a deterrent effect on the number of immigrants into the City, who showed a decrease of over 23 per cent., as com-pared with their strength in 1891. During the next de-cade, the figure stood almost stationary, while the present decade, which was unfortunate in many respects and could offer no attrac-tions to the outsider, showed still further decrease in the number of foreign-

Year	Immigrants to City from outside the State
1891 ...	68,509
1901 ...	52,434
1911 ...	51,000
1921 ...	39,140

born people enumerated in the City. Thus, there has been a continuous decrease in the foreign-born since 1891. Coming now to the total of all immigrants in to the City from outside its limits, we find that these immigrants now number 111,302 and form 27·4 per cent. of the City population as it now stands. The districts of Atraf-i-Balda and Medak together contribute 25·2 per cent. of this immigrant population, and the rest of the State 39·9 per cent., while the adjoining British India Provinces supply 16·8 per cent. Immigrants from other Indian Provinces and States form 13·8 per cent. while Asiatic, European and other countries have sent in only 4·3 per cent. of the total immigrants. The marginal statement compares these

Immigrants from	1921	1911
Medak and Atraf i-Balda ...	25·2	33·9
Other districts of the State ...	39·9	30·9
Adjoining Provinces ...	16·8	19·4
Other Indian Provinces ...	13·8	20·7
Asiatic, European and other countries	4·3	5·1

figures with the corresponding ones for 1911. From this it will be seen that, while there has been a decrease in the proportion of immigrants from outside the State, the number of people who flock to the City from other parts of the State has considerably increased.

62. Vital Statistics.—Looking at the vital statistics figures, we find that the number of reported births in the City during the last ten years was 77,541, as against 77,035 in the previous decade, while that of deaths was 105,391, as against 83,371, thus accounting for a loss of 27,850 persons in the City population during the decade, as against 6,336, due to these natural causes in the decade 1901-11. The excessive number of deaths has naturally had an effect on the mean age of the City population, as is evidenced by the fact that the mean age has risen from 19 years in 1911 to 21 years in 1921.

63. Sex and Birthplace of the City Population.—More than one-fourth of the City population is drawn from places away from the City. This large immigrant population naturally affects the proportion of females to males. The City contains only 936 females to 1,000 males. It must, however, be noted that this proportion is much higher than what obtains in commercial cities. For example, of the cities of the adjoining Provinces, Bombay contains 524 females, Nagpur 863 and Madras 908 per mille of the male population. Five of the Wards in the City, *viz.*, four in the City proper and one in Chadarghat, show a rise in the proportion, ranging for 1,000 to 1,049 females to every 1,000 males. The Residency Bazaars and the cantonment of Secunderabad including Bolarum, which contain a large percentage of the foreign element, show, respectively, a proportion of 889 and 868 females per mille of males.

64. Houses and Average Number of Persons per house.—The number of occupied houses has decreased from 111,509 in 1911 to 91,781 in 1921 or by 17·7 per cent. In other words, the number of houses decreased from an average of 2,230 houses per square mile to 1,800 houses per square mile. This was no doubt due to the enormous decrease of the city population. The average number of persons per house for the whole City has, however, remained the same as in 1911, *viz.*, 4·4.

65. Religion in the City.—According to religion, the population of the City is composed of 211,589 Hindus, 174,526 Musalmans, 13,717 Christians and 4,355 other religionists. The marginal statement shows the proportion that each of the communities professing the three principal religions bore to the total population of the City in 1911 and 1921. From this it will be seen that, while the Hindu proportion has remained stationary, the Musalmans show a slight decrease, and the Christians a very

Community	Per cent. to total population in	
	1911	1921
Hindu ...	52·3	52·3
Musalman ...	43·9	43·2
Christian ...	5·2	3·3

small increase.

**SUBSIDIARY TABLE I.—DISTRIBUTION OF THE POPULATION BETWEEN
TOWNS AND VILLAGES.**

Natural Division and Districts	Average population per		Number per mille residing in		Number per mille of urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of			
	Town	Village	Town	Village	20,000 & over	10,000 to 20,000	5,000 to 10,000	Under 5,000	5,000 and over	2,000 to 5,000	500 to 2,000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ...	13,340	531	95	905	479	174	298	49	...	150	589	261
Telingana ...	20,226	579	104	896	671	98	200	31	...	156	644	200
Hyderabad City ...	404,187	...	1,000	...	1,000	...	...	...	...	...	...	...
Atraf-i-Balda ...	8,287	520	14	986	...	...	781	219	...	154	610	236
Warangal Division ...	9,789	559	55	945	299	179	522	...	...	159	640	201
Warangal ...	13,543	578	88	912	540	324	186	...	...	163	652	185
Karimnagar ...	7,190	881	39	961	...	...	1,000	...	...	224	674	102
Adilabad ...	7,477	838	35	965	...	...	1,000	...	...	46	569	385
Medak Division ...	7,325	611	35	962	...	355	468	177	...	148	654	198
Medak ...	7,184	582	55	945	...	292	579	129	...	147	624	229
Nizamabad ...	6,805	530	60	934	...	474	216	310	...	108	673	219
Mahbubnagar ...	9,174	554	36	964	...	470	363	167	...	114	653	233
Nalgonda ...	6,329	753	15	985	...	...	1,000	...	...	195	666	189
Marathwara ...	9,282	490	86	914	232	270	426	72	...	138	352	330
Aurangabad Division ...	10,051	417	88	912	252	284	444	20	...	105	491	404
Aurangabad ...	14,769	339	103	897	499	229	372	...	...	80	399	531
Bhir ...	8,992	451	77	923	...	377	493	130	...	132	557	411
Nander ...	9,195	459	82	918	389	...	611	...	...	113	524	303
Parbhani ...	8,274	454	87	913	...	532	468	...	...	106	569	325
Gulbarga Division ...	8,746	564	84	916	215	260	411	114	...	162	562	276
Gulbarga ...	11,300	587	104	896	314	318	368	...	...	199	535	266
Osmanabad ...	7,988	693	91	909	...	290	635	75	...	154	629	317
Raichur ...	8,549	510	84	916	343	331	365	161	...	167	521	312
Bidar ...	3,981	527	53	947	...	297	313	390	...	114	595	291

SUBSIDIARY TABLE II.—NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS

Natural Division and District	Number per mille who live in towns					
	Total population	Hindu	Musalman	Christian	Jain	Parsi
1	2	3	4	5	6	7
STATE	95	68	311	323	267	801
Telingana	104	74	408	348	689	828
Hyderabad City	1,000	1,000	1,000	1,000	1,000	1,000
Atraf-i-Balda	19	8	55	...	82	...
Warangal	88	84	278	112	101	208
Karimnagar	30	33	159	319	...	...
Adilabad	34	31	147	8	4	1,000
Medak	55	46	128	164	768	200
Nizamabad	60	53	228	51	172	714
Mahbubnagar	36	27	135	285	375	285
Nalgonda	13	11	89	25	...	600
Marathwara	85	63	235	222	212	697
Aurangabad	102	78	273	304	120	769
Bhir	76	51	231	491	235	200
Nander	82	60	244	781	215	725
Parbhani	86	66	272	266	175	150
Gulbarga	104	73	262	254	488	943
Osmanabad	99	74	205	37	192	...
Raichur	83	65	242	186	304	1,000
Bidar	52	33	147	70	186	...

SUBSIDIARY TABLE III.—TOWNS CLASSIFIED BY POPULATION.

Class of Town	Number of towns of each class in 1921	Proportion to total urban population	Number of females per 1,000 males	Increase per cent in the population of the towns as classed at previous censuses				Increase percent in urban population of each class from 1881 to 1921		Remarks
				1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	(a) Towns classed in 1881	(b) In the total of each class in 1921 as compared with the corresponding total in 1881	
1	2	3	4	5	6	7	8	9	10	11
Total	89	100	955	—6·8	+9·9	+2·2	+11·5	+25·7	+35·5	
100,000 & over	1	34·0	936	—19·3	+11·6	+8·0	+13·0	+36·3	+10·0	
50,000—100,000 ... ..	...	...	...	...	...	...	...	...	...
20,000—50,000	6	13·0	892	+7·2	+2·6	—1·0	+17·0	+26·9	+210·0	
10,000—20,000	18	17·4	954	—6·0	+12·3	—4·9	+9·3	+11·4	+23·1	
5,000—10,000	51	29·9	1,002	—6·5	+8·7	+0·4	+10·2	+16·9	+30·3	
Under 5,000	15	4·9	994	—10·8	...	...	...	...	+236·8	

SUBSIDIARY TABLE IV.—(VARIATION OF POPULATION IN HYDERABAD CITY.)

City	Population in 1921	Number of persons per square mile	Number of females to 1,000 males	Proportion of foreign born per mille	Percentage of variation				
					1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	Total 1188 to 1921
1	2	3	4	5	6	7	8	9	10
HYDERABAD CITY ...	404,187	7,925	936	275	-19.2	+11.6	+8.1	+13.0	+10.0
(1) The City Municipality.	144,145	12,578	995	...	-30.5	+7.6			
Andarun ...	90,531	45,265	991	...	-31.06	+2.5			
Ward I ...	45,598	45,710	1,049	...	-25.5	+10.8			
Ward II ...	22,064	44,128	1,017	...	-30.0	+9.5			
Ward III ...	21,354	32,852	904	...	-38.4	+16.6			
Ward IV ...	21,515	74,189	988	...	-21.5	-22.6			
Herun ...	53,614	5,667	1,001	...	-39.6	+17.6			
Ward V ...	27,648	12,741	990	...	-24.6	+11.6			
Ward VI ...	17,706	3,699	1,019	...	-21.2	+10.6			
Ward VII ...	8,170	3,294	1,000	...	-42.7	+56.1			
(2) Chadarghat Municipality	130,063	5,961	929	...	-7.8	+13.5			
Ward A. VIII ...	22,528	5,376	970	...	-9.5	+19.8			
Ward B. IX ...	27,123	4,410	907	...	-29.7	+40.2			
Ward C. X ...	25,529	58,020	920	...	-18.1	+14.7			
Ward D. XI ...	21,468	36,386	984	...	-12.9	+0.9			
Ward E. XII ...	16,437	4,109	1,025	...	-18.4	+26.2			
Ward F. XIII ...	16,978	17,324	870	...	...	...
Troops ...	19,285	3,526	847	...	-12.5	+30.1			
(3) The Residency Bazars.	15,543	29,106	889	...	-13.5	+5.3	+14.9	...	+15.8
(4) Secunderabad including Bolarum.	95,151	5,541	868	...	-16.1	+3.3	+3.9	...	+4.1

N. B.—The term "Foreign-born" in Col: 5 means "born outside the City."



CHAPTER III.

BIRTHPLACE.

66. Statistics.—The statistics of birthplace are exhibited in Imperial Table XI and, in a more compendious form, in the four Subsidiary Tables appended to this Chapter, which detail figures relating to:—

- (i) Immigration (actual figures);
- (ii) Emigration (actual figures);
- (iii) Migration between natural divisions (actual figures) compared with 1911; and
- (iv) Migration between the State and other parts of India.

The importance of the statistics relating to birthplace will be evident when we consider that from these the variations in the total population of each local area may be explained, the proportions of the sexes in the natural population ascertained and the effect of economic conditions traced from the direction and volume of the movements between different parts of the country. Moreover, if statistics of age were shown combined with those of birthplace, the effect of migration on the age distribution of the population can be learnt.

67. Summary of Statistics.—Of the total population of the State, only 202,781 persons or 1·6 per cent. returned as their birthplace some locality beyond the boundaries of this State. Of the persons enumerated in other parts of India and outside India, 365,231 (or 2·9 per cent. of the present population of the State) claimed some place or other situated within these Dominions as the land of their nativity. In this connection it must be pointed out that some allowance has to be made for incorrect entries under the head "birthplace" owing to the habit of some people to return their *wathan* or "native-place", where their fathers or grand-fathers may be living or might have lived, as their birthplace. "District of birth, especially if strongly differentiated by nature from district of residence, is regarded as conferring a certain 'nationality' which the possessor is loath to abandon for himself or for his children" *wherever the latter may be born. Thus, those who have emigrated from Hyderabad have a great tendency to give out the birthplace of their children as Hyderabad, even though they may not have been born within the Dominions but in the localities to which their parents have migrated. On the other hand, immigrants from outside Hyderabad generally return Hyderabad as their birthplace, since Hyderabadites are accorded preferential treatment in the matter of employment in the Government service.

Again, of the total population enumerated in the State, no less than 94·3 per cent. were born in the district in which they were enumerated. Of those who were not born in the district of enumeration, 2·2 per cent. were born in contiguous districts and 1·8 per cent. in other parts of the State. Among those who were not natives of the State, 1·4 per cent. were born in contiguous parts of other Provinces of India and ·2 per cent. in Provinces of India remote from the State, while those who were born outside India formed less than 5 per 10,000 of the total population of the State. The marginal statement shows the percentage of the population born in the district of enumeration and that of the immigrant population as compared with similar figures for the adjoining British India Provinces as far as available. The figures prove to what small extent the people of the State migrate. The same condition prevails in the rest of India also. The exceedingly small amount of migration in India has

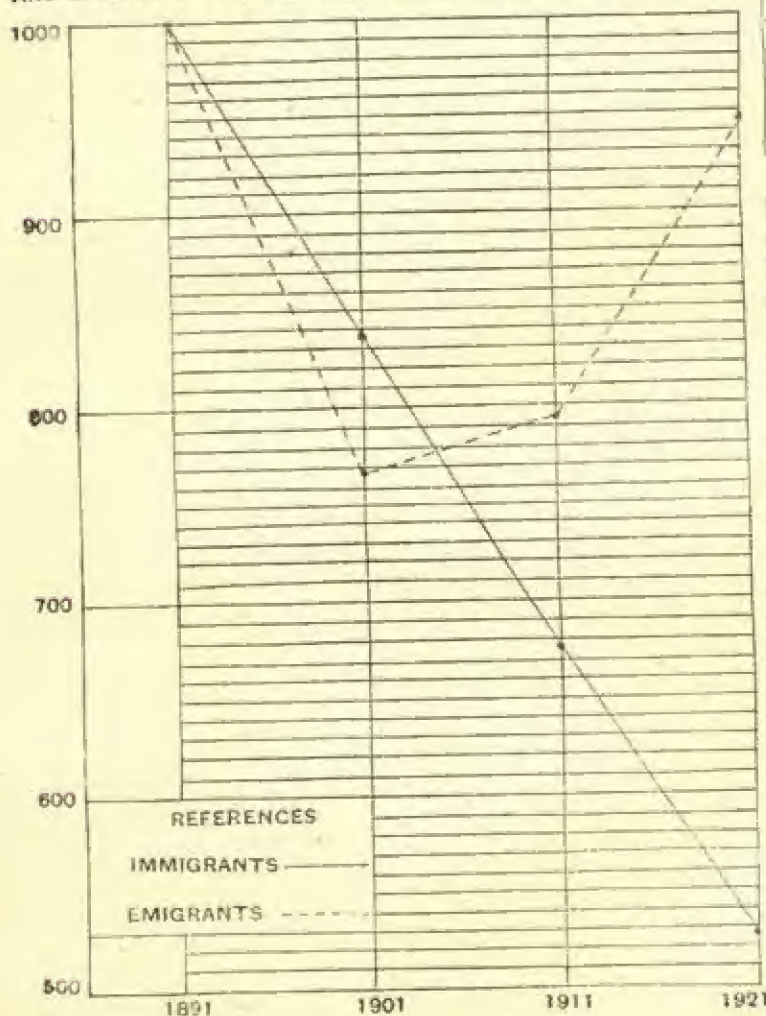
Province	Percentage of the population	
	Born in Province where enumerated	Immigrant
Bombay	96·1	3·9
Madras	99·3	0·3
Hyderabad	98·4	1·6

* Madras Census Report of 1911, Page 38.

been noticed at previous censuses and the reasons assigned for this in the India Census Report of 1911 hold good now also and apply with equal force to the Hyderabad State. "The first thing which strikes one in connection with migration" says the India Census Report of 1911, "is its comparatively small volume. Of the total population of India, all but 27·2 millions, or 8·7 per cent., were born in the districts in which they were resident at the time of the census. There are two main causes—the one social and the other economic—which account for the reluctance of the native of India to leave his ancestral home. The social cause, which affects chiefly the Hindus, is the caste system. The restrictions which that system involves make a man's life very uncomfortable when he is separated from the members of his own social circle. Not only is he unable to marry beyond its limits; he may not even eat or drink with members of other groups, nor may he smoke from their *hugga*. He often finds it difficult to get any one to cook his food; and, if he dies, there will be no one to perform his obsequies A man who is long away from home is often looked at askance on his return; he is suspected of having broken the rules of his caste, and he may find it hard to regain his old position. The penalties which a journey across the ocean involves are well known. The economic hindrance to migration is to be found in the fact that the people of India are mainly dependent for their support on a single calling, *i.e.*, on agriculture. When, owing to some change, such as the extension of irrigation facilities, land previously unculturable becomes fit for the plough, there is a general movement towards it, but ordinarily there is no sufficient incentive to lead a man to leave his home in order to take up land elsewhere."

68. Number of Immigrants and Emigrants.—The marginal statement shows the number of immigrants and emigrants at each of the three previous

VARIATIONS IN THE NUMBERS OF IMMIGRANTS
AND EMIGRANTS TAKING THE FIGURES FOR 1891 AS 1,000 EACH



Year	Immi- grants	Emi- grants
1891 ...	385,275	386,095
1901 ...	325,197	296,291
1911 ...	260,713	306,993
1921 ...	202,781	365,231

censuses as compared with the figures for 1921. It may, however, be pointed out in this connection that the emigrant figures for 1891 and 1901 take no note of those who had gone to countries outside India. The diagram in the margin shows graphically the variations that have taken place in these figures, taking the figures for 1881 as 1,000 each. From this it is evident that, while the current of immigration has been narrowing down from decade to decade, the volume of emigration has been steadily increasing since 1901. These two counter currents left

the country the poorer by 162,450 souls in 1921. The decrease in immigration and the increase in emigration are both attributable to one set of causes. The vast developments in industries and trade in the Western and Central India engage the major portion of labour available in those parts of the country, gradually cutting down the number of those who have to fly to "fresh fields and pastures new" to find means of livelihood. At the same time they exert a powerful influence on labour in these Dominions and cause a flow of it thither. The vagaries of the monsoons in the State and the high prices of food-stuffs prevalent during the decade must have helped the out-flow to a considerable extent. It may be noted that, as usual, the bulk of the migration took place between the State and the adjoining Provinces, very little between the State and the non-contiguous parts of India and microscopically small between the State and the foreign countries of the world.

69. Types of Migration.—Generally speaking, there are five different types of migration and these may be described as below:—

- (i) *Casual*, or the minor movements between adjacent villages. These movements are called casual, not because they are temporary or accidental—for they are often of a permanent character—but because a change of residence from one place to another within a very short distance does not amount to migration in the ordinary acceptance of that term. Such movements generally take place all over the country and they are noted in the census statistics only when the villages in question happen to be on opposite sides of the district boundary.

This type of migration arises largely from the very common practice amongst the Hindus of taking a wife from another village, and from the fact that young married women often go to their parents' home for their first confinement. "There are various reasons for this custom of village exogamy. Inter-marriage is forbidden between persons of the same clan or within certain degrees of relationship, and persons resident in the same village often have a feeling that there must be some kinship between them, even when it is not actually known to exist. And it is often thought undesirable to take a bride from a neighbour's family, as she might be tempted to divulge the family secrets and seek her parents' intervention whenever a difference of opinion takes place between her and her husband or his people." *

- (ii) *Temporary*, due to journeys on business, pilgrimages and the like, and temporary demand for labour on new roads and railways under construction. Famine is a potent cause of temporary migration.
- (iii) *Periodic*, such as the annual migration for harvest work which takes place in different tracts at different seasons of the year. The migration of labourers from adjoining villages to towns having ginning and pressing factories, which are worked periodically, comes under this category.
- (iv) *Semi-Permanent*, where the natives of one place reside in another for the sake of their livelihood but retain their connection with their own homes, where they leave their families and to which they return at more or less regular intervals and finally in their old age. For example, Marwari traders and money-lenders, who ply their business in the remotest corners of the State, invariably return in their old age to their homes in Rajputana.

* India Census Report of 1911, Page 92.

- (v) *Permanent*, which usually takes place when improvement in irrigation or communications renders new lands available for occupation. For example, the steady rise in the percentage of cultivable lands available in a sparsely populated district like Adilabad attracts people from elsewhere to settle there permanently.

Though the census statistics do not classify migration under the various types mentioned above, a clue to the nature of the migration is afforded by the proportion of the sexes among the migrants. In the casual type of migration females generally preponderate and the reason for this has already been stated. In temporary, periodic and semi-permanent migration, the bulk of the migrants are men, as the women are left at home and the men take a temporary shift to add to their income. In permanent migration, the sexes follow the ordinary proportion. All these types of migration can be illustrated in a way in the State. Subsidiary Table I at the end of the Chapter shows that among the immigrants from the contiguous parts of the British India Provinces into the Marathwara Division females preponderate, indicating that the migration is of the casual type; whereas among the immigrants into Telingana males are in excess, showing that the migration is of a temporary or of a periodic nature. The flow of population into the districts, where the proportion of available cultivable land is increasing, furnishes examples of semi-permanent or permanent migration. Hyderabad City attracts immigrants of all kinds, who settle temporarily or permanently for trade or for service, both public and private.

70. Extra-State Migration.—The statistics relating to migration between the State and other Provinces of India, on the one hand, and that between the State and countries outside India, on the other, can conveniently be treated separately.

To start with countries outside India first, we learn from Subsidiary Table II at the end of this Chapter that the number of emigrants from the Hyderabad State to such far off countries is very meagre. Though as compared with 1911 the volume of such migration has more than doubled itself, it still stands low, the number of persons so returned being only 341. This is, however, apart from the number of students, who either through the munificence of the Government or the sacrifices made by their parents have been enabled to go to countries like the United Kingdom, America or Japan for purposes of study and who might be staying in those countries at the time of the census, and also the number of those pious Musalman Hyderabadtees, who having gone on a pilgrimage to the Holy Hedjaz and to the sacred shrines in Mesopotamia have settled there permanently. All told, the number of the natives of the State living in foreign countries is admittedly very small. The reason for this is not far to seek. Hyderabadtees like other Indians in other parts of the Indian Empire are a home-loving people and do not venture out to places far away from their ancestral homes unless there be a strong inducement for doing so. What is said of the Indians in other parts of the country applies with equal force to the Hyderabadtee as well. "In European countries", observes the Census Superintendent for Travancore in his report of 1911, "colonization is one of the prime factors in developing the tendency to migrate. In India, not only is the need and the benefit of going out not keenly felt, but the facilities to go or settle

Emigrants to Asiatic countries.			
Country		Males	Females
Total	...	234	59
Straits Settlements	...	30	1
Federated Malay States...	...	20	7
Unfederated "	...	17	14
Ceylon.	...	167	37

permanently hardly exist in the required measure. Old nature's law of restriction in time and space appears to operate more or less, confining the placid Indian to his appointed land and labour such as they may be. 'The world is all before them where to choose' is not the motto recognised." Be that as it may, two of the Hyderabadtee males at least have had the temerity to travel as far as Kenya, one each to Rhodesia and Gilbert Islands, while 234 males and 59 females have gone to other countries as shown in the margin.

The marginal statement shows the number of immigrants into the Hyderabad State from countries outside India which usually supply such foreign element to the State. Of the immigrants of this class, those that come from the United Kingdom are the largest in number, and they form 60 per cent. of the total. Arabia furnishes the next largest number. Immigrants from this country form 29 per cent. of the total immigrants. Afghanistan contributes only 125 persons. Compared with the figures for 1911, there has been a falling off in the number contributed by each of these countries. To be definite, the number of the Afghans has decreased from 468 in 1911 to 125 in 1921, the Arabs have declined from 2,864 to 1,629 and those born in the United Kingdom now number 3,395 as against 3,790 in 1911. Over 69 per cent. of the Arabs and 46 per cent. of the Afghans are found in Hyderabad City, where they seem to have settled down permanently. More than 95 per cent. of the Europeans in the State were born in the United Kingdom. They number 2,863 males and 532 females, of whom 2,773 males and 466 females are found in Hyderabad City. Compared with the figures for 1911, there has been a decrease of 581 under males but an increase of 40 under females, and these changes have occurred mostly in the City. A large proportion of the males are British soldiers, while the rest are engaged in various capacities. The decrease in the number of the males must be due to changes in the population of the British cantonments of Bolarum and Trimalgherry included, for census purposes, under the City.

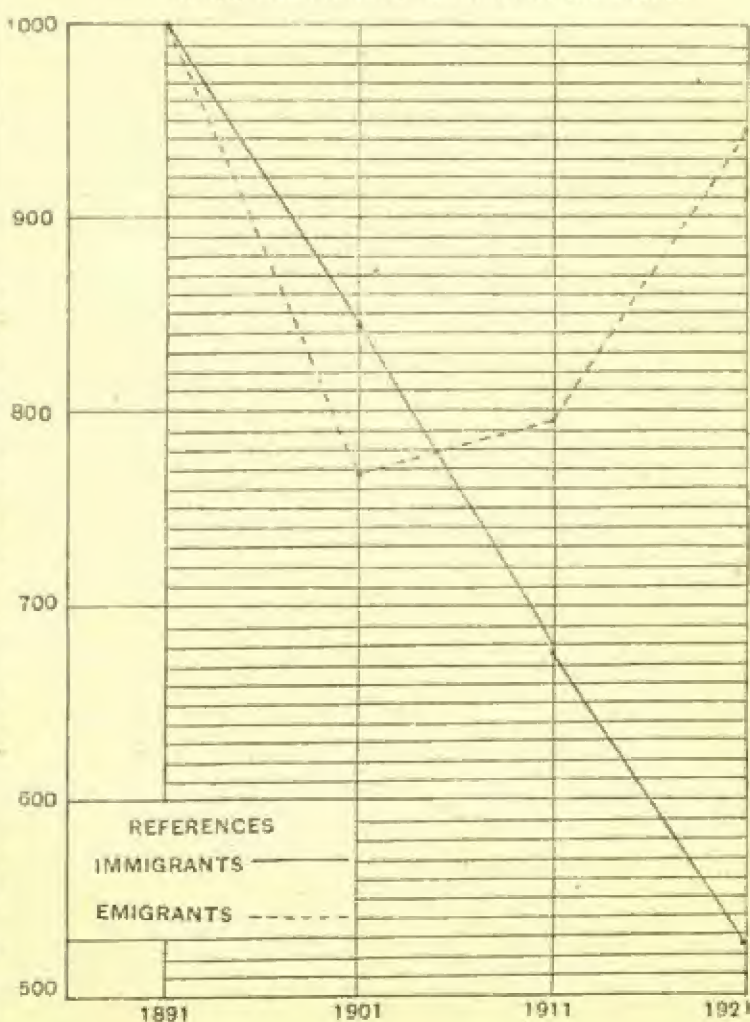
Immigrants from outside India.	
Total	... 5,654
Arabia	... 1,629
Afghanistan	... 125
United Kingdom	... 3,395

71. Migration between the State and other Provinces in India.—The marginal statement

Year.	Number of immigrants from Indian Provinces.	Number of emigrants to Indian Provinces.
1891	373,383	386,095
1901	312,314	296,291
1911	253,117	306,847
1921	197,127	364,890

shows the number of immigrants from, and emigrants to, the Indian Provinces from one census period to another during the last 30 years, while the diagram in the margin represents graphically the variations in these figures from decade to decade, taking the figures for 1891 as 1,000 each. These figures show very little difference when compared with the corresponding figures for the total migration (as given in para. 68), confirming what has been observed elsewhere that, generally, very little

VARIATIONS IN MIGRATION TO AND FROM INDIAN PROVINCES
TAKING THE FIGURES FOR 1891 AS 1,000 EACH



migration takes place between the State and foreign countries. From the above statement it is clear that, while immigration from the Indian Provinces has been gradually decreasing in bulk, the current of emigration has been as steadily increasing in volume. The state of the country during the last decade, which militated not only against the growth of population but also against the development of industries and trade, and offered little or no attractions to the outsider, is responsible for these variations. Confining our attention to the Madras and Bombay Presidencies and the Central Provinces and Berar, which adjoin the State, we find that these three Provinces have sent into this State no less than 170,027 of their inhabitants, or more than 86 per cent. of the total immigrants from all the Indian Provinces together. Out of these 170,027 persons, more than 49 per cent. belong to the Madras Presidency, 36 per cent. to Bombay and 15 per cent. to the Central Provinces and Berar. The number of emigrants to Indian Provinces from the State is 364,341. Of these, the three adjoining Provinces absorb 338,088 persons, or over 92 per cent. Bombay takes 61 per cent. of these and the Central Provinces and Berar and Madras 27 and 12 per cent. respectively. As a result of these migrations, the State gains 48,827 persons from the Madras Presidency but it loses 146,374 persons to Bombay and 65,514 persons to the Central Provinces and Berar.

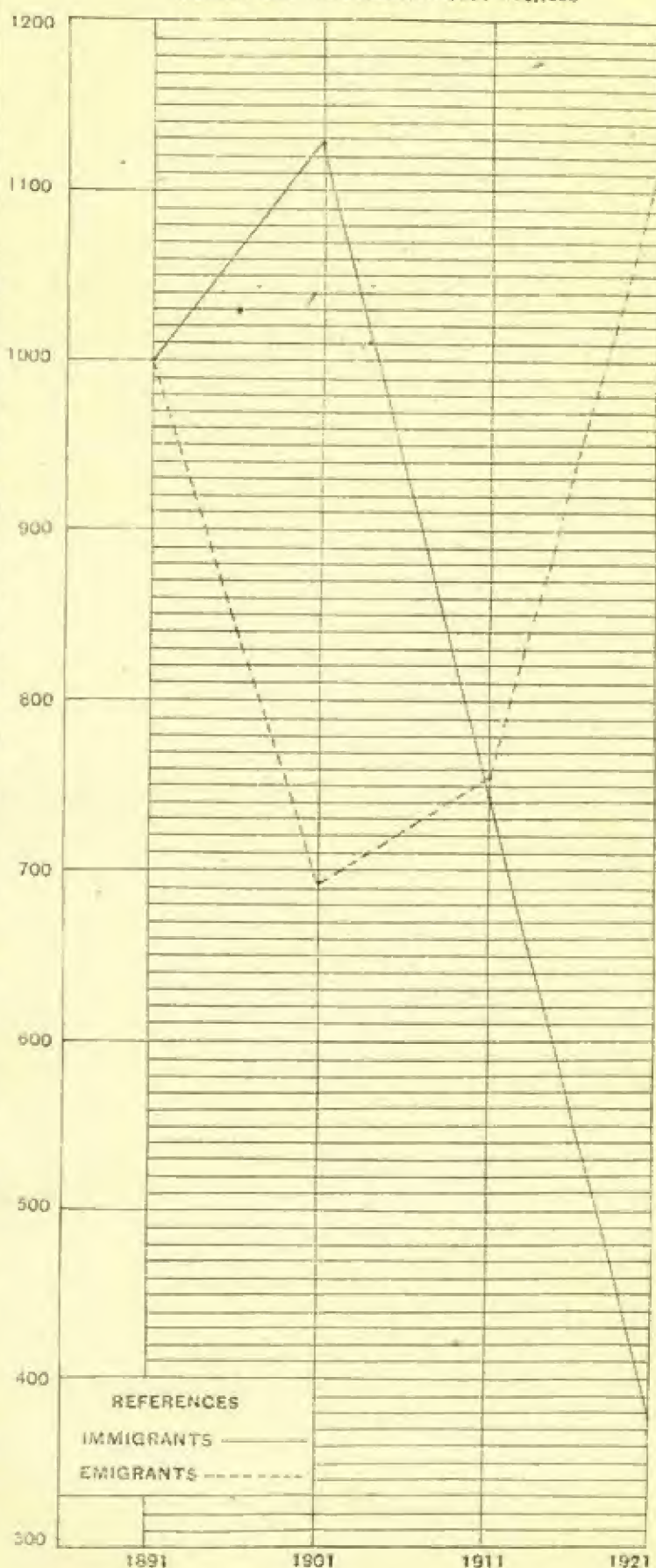
[Diagram.]

72. Migration between the State and the Bombay Presidency.—Let us now deal with these migration transactions with the adjoining provinces,

Migration between the State and the Bombay Presidency.

Year	Immigrants	Emigrants
1891	159,728	186,848
1901	164,185	129,278
1911	118,836	140,990
1921	60,468	206,842

VARIATIONS IN MIGRATION TO AND FROM THE BOMBAY PRESIDENCY
TAKING THE FIGURES FOR 1891 AS 1,000



one by one separately. The marginal statement shows the number of migrants to and from the Bombay Presidency during the last 30 years, and the accompanying diagram indicates the fluctuation in these figures from decade to decade, taking the numbers for 1891 as 1,000 each. It indicates that, while the flow of immigrants has been continuously decreasing except for the year 1901 (when famine disturbed the figures for both immigration and emigration), the current of emigration, considerably thinned in volume in 1901 owing to famine, has since then steadily increased due, no doubt, to the prospects of higher wages held out to the labour population of the State by the progress in the industrial and commercial development of the Bombay Presidency. Moreover, the adverse conditions caused by the failure of the monsoons and the prevalence of epidemics during the decade should, on the one hand, have chilled the enthusiasm of the people of the adjacent provinces to migrate into this State and, on the other, induced the people of the State to emigrate to find better luck elsewhere. Thus the number of immigrants has greatly decreased,

while the number of emigrants has increased. The diagram shows the fluctuations in the in-flow and out-flow of the two counter currents.

A major portion of the immigrants from the Bombay Presidency are to be found in the districts of the State bordering on that Presidency. Thus, the Aurangabad district has 7,553 Bombayites; Bhir, 6,179; Gulbarga, 4,407; Osmanabad, 17,654; and Raichur, 11,825. All these districts, it must be noted, are in the Marathwara Division of the State. As the people in this Division are more akin to those in the south-east parts of the Bombay Presidency in race and language, Bombay immigrants are found in larger numbers here than elsewhere in the Dominions. These causes coupled with the greater facilities for finding the wherewithal to support their lives attract a major portion of the emigrant population of the State to the Bombay Presidency. Thus more than 57 per cent. of the total emigrants from the State wend their way to this Presidency and the proportion would show much higher if only the emigrants from the Marathwara districts of the State into this Presidency were considered. Of these emigrants, more than 76 per cent. are to be found in the districts of Bombay adjacent to the

Sex proportions amongst immigrants.	
Place where found	Females per 100 males
Hyderabad State	166
Hyderabad City	85
Aurangabad	97
Bhir	333
Gulbarga	80
Osmanabad	274
Raichur	289

State. The city of Bombay has 19,602 Hyderabadies, and the figures for the adjoining districts are—Ahmadnagar, 23,820; Khandesh East, 14,913; Nasik, 9,731; Sholapur, 60,306; Bijapur, 29,221 and Dharwar, 29,329. Sholapur seems to afford the greatest attraction to the Hyderabad emigrant. Out of every thousand persons in Sholapur City, as many as 249 are Hyderabad-born. The marginal statement shows the proportions between the sexes amongst the immigrants from Bombay. These proportions show no abnormality in Hyderabad City and in the districts of Aurangabad and Gulbarga, where the migrants enumerated seem to be those (or their descendants) who have permanently settled down in these localities. This is borne out by the fact that the sex-proportions in these places correspond more or less to the general proportions of the sexes found in the State. On the other hand, the predominance of females over males in Bhir, Osmanabad and Raichur (which preponderance causes a considerable excess of the females as compared with the males in the total immigrants of the two sexes) calls for an explanation.

In marriage contracts among the Hindus, the parties are generally of the same race, same caste and speaking the same language. Though in some high castes the question of language is not an insurmountable hindrance, as, for example, a Kanarese-speaking Brahmin lad may marry a Marathi-speaking girl and *vice versa*, yet a common language is also considered a *sine qua non*. The custom of village exogamy has already been mentioned. A Hindu would prefer a wife from another village to one of his own. Now, Bhir and Osmanabad are purely Marathwara districts occupied mostly by the Marathas. They are situated between Sholapur and Ahmadnagar on the one side and Bidar and Parbhani on the other. The Marathi-speaking people of Bhir and Osmanabad are more likely to enter into matrimonial connections with the people of a Marathi-district like Parbhani than with those of the Kanarese-district of Bidar. Again, as against Parbhani, they have two Marathi-districts to their left—Sholapur and Ahmednagar—wherefrom they could choose their brides and whither they could go to find suitable bride-grooms for their daughters. And naturally the stronger attraction prevails. More of the girls of the two Bombay districts cross the border line and enter Bhir and Osmanabad as brides than Parbhani girls do, and more of the girls of Bhir and Osmanabad go over to Bombay side (as will be seen from the statistics of emigration) than they go to Parbhani. In the same way Raichur, a Kanarese country, leans more towards the Karnatic districts of Dharwar and Bijapur than towards its neighbour in the State—Mahbubnagar, a purely Telugu district.

Of the emigrants, males exceed females in the case of Bombay City, as well as in the districts of Bombay away from the State, which shows that the migration thither is of a temporary or periodic nature. On the other hand, the female Hyderabadtees exceed the male in all the adjoining districts of Bombay, which absorb large numbers of them as shown in the marginal statement. It is quite likely that a great number of girls have gone there as brides and become mothers of future inhabitants of the districts, for reasons already given.

Sex proportions amongst emigrants	
District	Females per 100 males
Bombay City ...	54
Ahmadnagar ..	159
Khandesh East.	103
Nasik ...	103
Sholapur ...	117
Bijapur ...	124
Dharwar ...	121

73. Migration between the State and the Central Provinces and Berar.—Turning now to the next adjoining province, the Central Provinces and Berar, we find that the volume of immigration and that of emigration are both considerably smaller than in the case of Bombay. The marginal statement shows the number of immigrants from, and emigrants to, this province from decade to decade during the last thirty years, while the

Migration between the State and the Central Provinces and Berar		
Year	Immigrants	Emigrants
1891	51,690	132,790
1901	39,871	94,978
1911	20,947	93,731
1921	25,416	90,930

VARIATIONS IN MIGRATION TO AND FROM C. P. & BERAR
TAKING THE FIGURES FOR 1891 AS 1,000 EACH

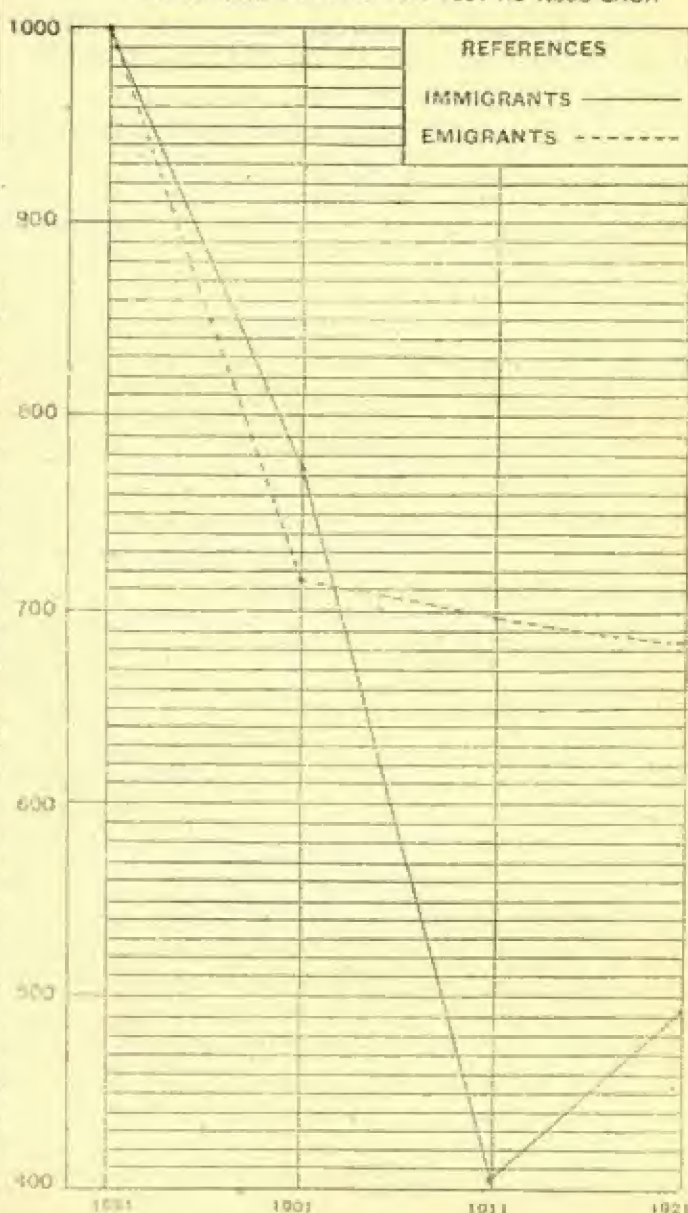
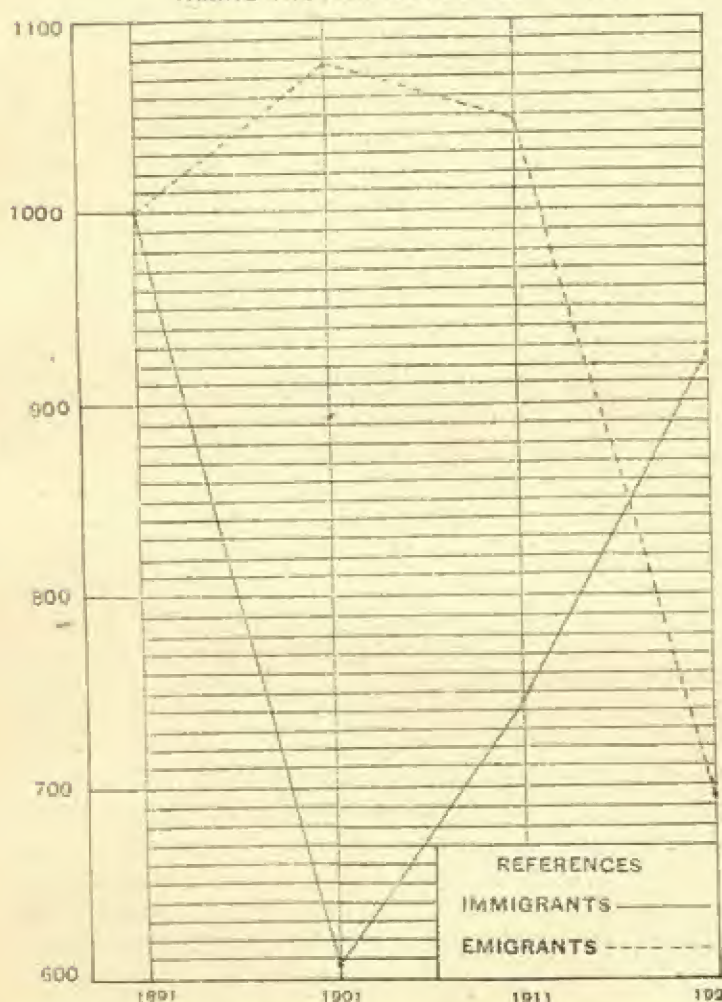


diagram in the margin represents graphically the variations in these numbers. Compared with the figures for 1891, the number of immigrants has decreased by over 50 per cent. and the number of emigrants by over 31 per cent. But compared with the figures of a decade ago, immigration gains by 21 per cent., while emigration loses by nearly 2 per cent. More than 79 per cent. of the immigrants are to be found in Adilabad and Parbhani, two of the districts adjoining the province. Of the emigrants, more than 87 per cent., are found in Akola, Buldana and Yeotmal. The proportion of males to females (7,236 males and 6,715 females) among the immigrants into Adilabad (which takes up more than 55 per cent. of the total immigrants) shows that the migration thither is more or less of a permanent nature. Adilabad is being reclaimed from the jungle and the steady increase in the proportion of the available cultivable land there has been attracting people from the surrounding

country. The case of Parbhani appears to be different. There the proportion of males to females (2,457 males and 3,715 females) shows that some other cause must be underlying the migration problem in that part of the country. As in the case of intermarriages between Bhir and Osmanabad on the one side and Sholapur and Ahmednagar on the other, Parbhani seems to exchange her girls with those of the Marathi-district on the other side of the political boundary line. This would appear to be the reason why females exceed males among the immigrants into this district. The bulk of the emigrants are to be found, as already stated, in Akola, Buldana and Yeotmal. These three districts together account for 36,179 males and 43,749 females. The long connection of Berar with the Hyderabad State has no doubt engendered a good deal of social amenity cemented by intermarriages between the population of the Marathwara districts in the north of the State and that of Berar. Thus, there is a predominance of females in the migration between these two parts. The volume of emigration into the Central Provinces and Berar has always been more than twice that of immigration from that country into the State, as a regular periodic migration of labourers takes place from the State into Berar for cotton picking, and many of these stay on for general labour and for the spring harvest, which must also swell the number of immigrants recorded at the Census in that part of the country.

74. Migration between the State and the Madras Presidency.—Let us now turn to the third of the provinces adjoining the State, *viz.*,

DIAGRAM SHOWING VARIATION
IN MIGRATION TO & FROM THE MADRAS PRESIDENCY
TAKING THE FIGURES FOR 1891 AS 1,000



Migration between the State and the Madras Presidency		
Year	Immigrants	Emigrants
1891	91,192	57,992
1901	55,869	62,507
1911	67,821	60,692
1921	84,143	40,316

the Madras Presidency. The marginal statement and diagram show that, since 1901, while the number of immigrants from the Presidency has been steadily increasing, the number of emigrants to that Presidency has as regularly been decreasing, thus causing a net gain to the State. In the matter of industrial development, Bombay is more advanced than Madras and hence the latter attracts comparatively fewer persons from the State than the former. For the same reason, Madras can afford to spare a larger number of its inhabitants to migrate into Hyderabad than can Bombay. Of the immi-

grants, more than 92 per cent. were enumerated in Hyderabad City and the districts of Warangal, Adilabad, Nalgonda and Raichur. The Madrased population in the City has suffered numerically to the same extent, more or less, as the city itself. The proportion between the sexes

among them (100 males to 72 females) shows that most of these Madrasees have made the City their permanent abode. The Singareni Collieries in the Warangal district attract a number of Madrasees, but even here the Madrased population shows a decrease of over 10,000 as compared with the figure for 1911. Nalgonda, which had shown an increase of over 11,000 in this class of population in 1911 as compared with 1901, has now lost about 4,000. These losses are however more than compensated by the enormous increase in Adilabad, where the Madrased population has risen from a paltry 586 in 1911 to 32,062 in 1921. The Kazipet-Belarsha line under construction has evidently drawn away the floating Madrased population from Warangal and Nalgonda to Adilabad. The only other district which has shown an increase in this respect is Raichur, an important railway centre for the Great Indian Peninsula and Madras and South Maratha Railways. The proportions between the sexes, as given in the marginal statement, show that, while the majority of the immigrants into Warangal have permanently or semi-permanently settled there, connected as they mostly are with the important coal industry, the shift to Adilabad is a purely temporary one and likely to continue only till the completion of the railway line, though the paucity of the native population and the increasing availability of cultivable land in that district might induce some at least to eventually settle there permanently or semi-permanently.

District	Number of females to 100 males
Warangal	76
Adilabad	33

As regards the emigrants from the State, more than 90 per cent. are to be found in the Madras districts, the frontiers of which march with those of the districts in the South of the State. They are thus all localised in the Bellary, Kurnool, Guntur, and Krishna districts and the Godavari Agency tracts. As the current of emigration to Madras is rather sluggish when compared with that which usually flows into Bombay, there has naturally been a decrease in the Hyderabad population in each of these Madras districts. The number of Hyderabad population in Madras City is 2,333, as against 19,602 in Bombay and 852 in Nagpur, due, no doubt, to the various positions the cities hold in the matter of industrial development and in the demand for labour.

A distinguishing feature of the migration between the State and the Madras Presidency is that, whereas the female element predominates among both immigrants from, and emigrants to, the Bombay Presidency and the Central Provinces and Berar, females are on the whole in the minority in the population migrating to, and from, Madras. The marginal statement makes this clear.

Province	Number of Females per 100 Males	
	Immigrants into the State	Emigrants from the State
Bombay	165	110
C. P. & Berar	104	118
Madras	61	65

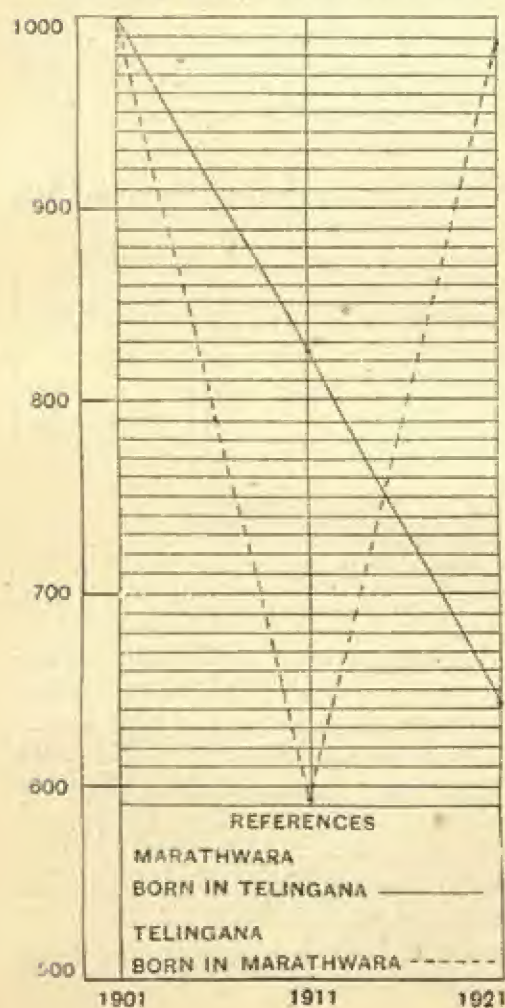
The only exceptions wherein the immigrant females exceed the immigrant males from the Madras Presidency are to be found in Medak, Nalgonda and Raichur. Medak adjoins Nalgonda which, in turn, is close to the Guntur district of Madras, separated from it by the river Krishna. Likewise, Raichur is separated from the Bellary district by the Tungabhadra. The affinity in language and race of the people on both sides of these rivers seems to favour marriage relations and thus account for the excess of females among the immigrants from these Madras districts into the State. Why no such relationship subsists to an equal extent between the people of Warangal, another of the Telingana districts bordering on the Madras Presidency, and those of the Krishna and Godavari districts of Madras, which are adjacent to it, seems to be due to the fact that the southern and western portions of Warangal—the portions adjacent to the above mentioned Telugu districts of Madras—contain large forest areas infested by jungle tribes,

between whom and the people on the other side of the boundary line there can be very little inter-relationship. On the other hand, the coal industry in Warangal requires mostly male diggers and navvies.

75. Migration between the State and non-contiguous Provinces.—Of the non-contiguous provinces and States, Ajmer-Merwara, the Punjab, the United Provinces of Agra and Oudh, Mysore and the Rajputana Agency have sent into the State more than a thousand persons each. The immigrants from the Rajputana Agency form the largest number (8,046), though that number shows a decrease of 6,225 persons as compared with the figure for 1911. They are found, as on the last occasion, mostly in Hyderabad City, Aurangabad and Gulbarga. They have suffered numerically in the first two places, while they have increased in the last. The next most numerous immigrants of this class are from the United Provinces, though the actual number shows a falling off. They numbered 6,362 at the present census, as against 9,399 a decade ago. More than five-sixths, of them were enumerated in Hyderabad City alone. The Ajmer-Merwaras, who increased by over 3,000 in the decade 1901-11, have retrograded to the same extent in the decade under review. The Punjabis also show a decrease of over 3,000, while the Mysorians have lost over a thousand in their strength in the State. From the rest of the provinces and States, only a few have strayed into these Dominions. The proportions between the males and the females among the immigrants from the various provinces and States show that, with a few exceptions, the immigration is of a temporary nature.

76. Migration between the Natural Divisions.—Sub-Table III shows that there is some, but not much, interchange of population between the two natural divisions. 53,666 persons born in Marathwara were enumerated in Telingana and likewise 68,221 Telingana-born people found in Marathwara.

DIAGRAM SHOWING MIGRATION
BETWEEN TELINGANA & MARATHWARA



The marginal statement compares these figures with the corresponding ones at the two previous censuses.

The accompanying diagram shows the variations in these numbers, from decade to decade, taking the figures for 1901 as 1,000 each. The diagram and the statement show that, while the number of the Marathwara-born residing in Telingana has been gradually decreasing, the number of the Telingana-born in Marathwara suffered an ebb and flow. It decreased enormously in the decade 1901-1911 and rose again, nearly attaining the figure for 1901 at the end of the decade 1911-21. The figures for 1921 seem to be rather puzzling at first sight. Hitherto the migration from Marathwara to Telingana used to be greater in volume than that from Telingana to Marathwara, owing to the situation of the capital city in the Telingana division. But, during the decade 1911-21, the tables seem to have turned in favour of Marathwara, in spite of the position of the City and the fact that the construction of a railway in the Telingana part of the country should have

naturally attracted some labour at least from Marathwara into the opposite Division. It must, however, be noted that the sufferings and the migration to find food and work caused by the famine in the last years of the last century had left no less than 68,000 Telingana people in Marathwara and the equally adverse circumstances of the decade 1911-21 have caused an almost equal number to move into Marathwara. It would appear that, during famine days, Marathwara-people flock in larger numbers to the adjoining Bombay districts with which they have close affinities and which hold out better prospects of employment than Telingana, while Telingana people move more into Marathwara than into the adjoining districts of Madras. The emigration figures* relating to Bombay and Madras would seem to give strength to this assumption, in as much as, while the number of the emigrants from the State to the Bombay Presidency has increased in the decade from about 141,000 to over 206,000, that to the Madras Presidency has decreased from over 60,000 to about 40,000. Another reason why the flow from Marathwara into Telingana was checked, while that from the latter into the former increased, seems to lie in the fact that famine relief works were first opened out in Marathwara districts. The dislocation caused by the outbreak of plague in the City thrice during the decade furnishes another reason for the disturbance in the figures of migration between the natural divisions. To mention only two instances, the City-born now number 10,197 in Gulbarga and 6,199 in Parbhani (both in Marathwara), as against 2,032 and 2,397 persons, respectively, in 1911. That the City plays an important part in the migration between the natural divisions is shown by the marginal statement. It is evident from this that, while the number of immigrants from Marathwara into the City has decreased by 14·2 per cent., the number of the City-born emigrated to Marathwara districts has risen by leaps and bounds to no less than 116·5 per cent. as compared with the figures for 1911. This exodus was no doubt caused, to a great extent, by the prevalence of plague thrice during the decade in the City. Even if we exclude the figures for the City, it is clear that, during the decade under review, the migration between the natural divisions resulted in favour of Marathwara as indicated by the marginal statement.

Birthplace	1921	1911
City born found in Marathwara	22,335	10,543
Marathwara born found in the City.	15,511	18,090

Locality	1921	1911
Marathwara-born in Telingana excluding the City.	38,155	50,991
Born in Telingana excluding the City and enumerated in Marathwara.	45,386	30,363

77. Migration by Districts.—Out of every 1,000 persons in the State, no less than 984 were born within its borders. Of these, 942 had their birthplaces situated in the districts in which they were enumerated. The corresponding figures for 1911 were 981 and 948 respectively. It is evident from these figures that the number of the State-born has comparatively increased or, in other words, that the number of the foreign-born in the State has decreased. About 11 per mille of the Telingana-born have migrated to Marathwara, while only 9 per mille of the Marathwara-born have gone to Telingana.

The City has the largest proportion of immigrants (275 per mille) in the State. Of these immigrants, 140 were contributed by the Telingana part of the country and 38 only by the Marathwara portion; 46 per mille of the immigrants were from the three British Provinces adjacent to the State, while 36 per mille have immigrated from other Provinces and States in British India. The important position which the City holds as the capital of the State accounts for the large proportion of immigrants. Next to the City the largest proportions of immigrants are found in Adilabad (133 per mille of its population), Atrai-i-Balda (119), Nander and Parbhani (75 each), Warangal (69), Osmanabad (55) and Medak (54). The rest of the districts have less than 40 immigrants per mille of the population, Karimnagar having no more than 9 per mille. The proportion in Adilabad is largely

due to immigrants from the Madras Presidency and the Central Provinces and Berar, which contribute 49 and 21 persons respectively to every thousand of the total population of the district, while the adjoining districts of Karimnagar and Nizamabad yield 30 and 12 persons respectively. As already stated, Adilabad, a sparsely populated district, has to draw upon the adjoining districts and provinces to a considerable extent for the available labour there. Moreover, the forest areas in the district attract pastoral communities from the surrounding country, who migrate thither with their cattle, as these forest areas afford plenty of fodder and water to their cattle. Next to Adilabad, Atrai-i-Balda has a large number of immigrants. This district, as has been noted in Chapter I, enjoys the highest percentage of irrigated land in the State, and the number of immigrants it attracts is partly due to the usual movement of agriculturists in Telingana, when they have done with their *Abi* crops, to places where large sources of irrigation exist for *Tabi* cultivation, and partly to the proximity of the district to the capital city. Of the adjoining districts, Medak, Nalgonda and Mahbubnagar furnish 73 immigrants to every thousand of the population of this district, while Gulbarga and Bidar combined furnish a proportion of 17 only. Parbhani depends to a large extent on its neighbouring districts of Bhir, Aurangabad and Nander for the requisite additional labour to carry on its agricultural operations. Immigrants from these three districts and the City form 52 per mille of the population, while the Central Provinces and Berar and Bombay add 8 and 3 persons, respectively, to this proportion. Nander receives an equal supply from its neighbours, Nizamabad and Parbhani, as from Bombay and the Central Provinces and Berar. Warangal receives its labour-supply chiefly from its neighbours, Karimnagar and Nalgonda, and the adjoining districts of Madras. Osmanabad depends solely on Bhir and the adjacent districts of Bombay, while Medak is helped by Atrai-i-Balda, Nalgonda and Karimnagar. In fact, Karimnagar is the chief source of labour-supply in Telingana just as Bhir is in Marathwara.

As regards emigration to other parts of India, it is not possible to say definitely to which parts of the State the bulk of the emigrants belong, as the returns furnished by the various Census Superintendents do not show the districts of the State from which the emigrants have migrated. However, this much can be said without fear of contradiction that emigrants from Marathwara generally migrate to either the Bombay Presidency or the Central Provinces and Berar and very few to the Madras side, while emigrants from Telingana migrate more to the Madras Presidency than elsewhere.

Of the immigrants from non-contiguous provinces and States and also from countries outside India, more than 57 and 85 per cent., respectively, are to be found in Hyderabad City. The proportion as regards immigrants from other provinces and States into the City would have shown still higher but for the fact that, of the immigrants from the Rajputana Agency, only about 44 per cent. are to be found in the City, the rest being distributed chiefly over Aurangabad, Bhir, Parbhani and Gulbarga, where they take an important part in the cotton trade.

78. Proportion of Females in Internal Migration.—In Telingana, the female element predominates among immigrants from the contiguous districts into Atrai-i-Balda and Medak. Immigrants from Medak, Mahbubnagar and Nalgonda into Atrai-i-Balda show a proportion of 170 females to every 100 males. In the same way, immigrants from Atrai-i-Balda, Karimnagar and Nalgonda into Medak give a proportion of 150 females to 100 males. Evidently these two districts are more united socially with the adjoining Telingana districts than the other Telingana districts are among themselves. In Marathwara, Bhir, Nander and Osmanabad are so inter-related. The proportions of females to males in these three districts among the immigrants from the adjoining Marathwara districts are 172, 190 and 179 females respectively, to 100 males. There is very little inter-change of females, between the two natural divisions owing to the ethnological and linguistic differences between the major portion of the peoples living in the two divisions.

Among the Indian immigrants from outside the State, Bombayites show enormous excess of females over males in the three adjacent districts of Bhir, Osmanabad and Raichur, the proportions between females and males being 333,273 and 287 females, respectively, to 100 males. Among the immigrants from the Central Provinces and Berar, those in the adjoining districts of Nander and Parbhani show a preponderance of the female element, the proportions being 127 and 151 females, respectively, to 100 males. Finally, as regards the Madrased immigrants, the males exceed the females as a whole, and nowhere in the State do they show the predominance of the female element in such high proportions as among the Bombayites and Berarees. Only in three instances do the Madrased females exceed the males, and these proportions (107,110 and 124 females to 100 males) occur, as already observed, in Nalgonda, Medak and Raichur respectively. Among immigrants from outside India (who, by the by, form no appreciable percentage of the total population of the State) males are in every case in excess of females.

SUBSIDIARY TABLE III.—MIGRATION BETWEEN NATURAL DIVISIONS

(ACTUAL FIGURES) COMPARED WITH 1911.

Natural Division in which born					Number Enumerated in Natural Division	
					Telingana	Marathwara
1					2	3
Telingana	...	...	...	1921	6,251,997	58,221
				1911	6,524,461	40,906
Marathwara	...	...	...	1921	53,666	5,895,115
				1911	69,071	6,489,525

SUBSIDIARY TABLE IV.—MIGRATION BETWEEN THE STATE

AND OTHER PARTS OF INDIA.

Province or State	Immigrants into the Hyderabad State			Emigrants from the Hyderabad State			Excess (+) or Deficiency (—) of immigration over emigration	
	1921	1911	Variation	1921	1911	Variation	1921	1911
1	2	3	4	5	6	7	8	9
Total	197,127	153,117	—55,990	364,934	306,934	+58,000	—167,807	—53,817
Provinces	163,093	229,385	—46,292	345,422	299,605	+45,817	—162,329	—70,220
Ajmer-Merwara	2,946	6,098	—3,752	2,108	...	+2,108	+838	+6,098
Andamans and Nicobars	2	...	+2	44	87	—43	—42	—87
Assam	5	5	...	160	119	—41	—155	—114
Baluchistan	...	110	—110	249	76	+173	—249	+34
Bihar and Orissa	590	17	+563	371	204	+167	+209	—187
Bengal	293	717	—424	389	244	+145	—96	+473
Bombay	60,468	118,653	—58,185	206,842	140,990	+65,852	—14,374	—22,337
Burma	213	185	+28	494	1,575	—1,081	—281	—1,390
Central Provinces and Berar	25,416	20,945	+4,471	90,930	92,731	+1,801	—65,514	—71,786
Coorg	15	1	+14	28	66	—13	—13	—65
Madras	84,143	67,821	+16,322	40,316	60,692	—20,376	+43,827	+7,139
N. W. Frontier Province	237	364	—127	329	94	+235	—92	+270
Delhi	1,112	...	+1,112	351	...	+351	+761	...
Punjab	1,301	4,470	—3,169	1,115	1,378	—263	+186	+3,092
U. P. of Agra and Oudh	6,362	9,399	—3,037	1,696	1,349	+347	+4,666	+8,050
States and Agencies	12,062	19,729	—7,667	19,512	7,329	+11,941	—7,524	+12,400
Baluchistan (Districts and Administered territories).	46	71	—25	...	...	...	+46	+71
Baroda	198	204	—6	267	164	+103	—69	+40
Bombay States	232	177	+55	12,410	...	+12,410	—12,178	+17
Central India Agency (including Gwalior)	511	555	—54	2,939	2,177	+762	—2,428	—1,612
Central Provinces States	...	2	—2	...	...	...	...	+2
Cochin	...	10	—10	9	...	...	...	+10
Kashmir	12	83	—71	7	11	—4	+5	+72
Mysore	2,589	3,830	—1,291	3,335	4,312	—1,007	—746	—463
Punjab States	317	399	—82	...	...	...	+317	+399
Rajputana Agency	8,046	14,271	—6,225	435	568	—113	+7,591	+13,703
Travancore	30	6	+24	50	67	—17	—20	—61
United Provinces States	61	101	—20	40	...	...	+41	+101
French & Portuguese Settlements	154	238	—134	...	...	...	+154	+238
India Unspecified	1,818	3,675	—1,857	...	...	...	+1,818	+3,675

CHAPTER IV. RELIGION

79. General.—The strength of the population, its distribution over the country, the variation that it has undergone from decade to decade, the volume and the direction of migration and such other points relating to the population of the State have been dealt with in the preceding Chapters. It will now be seen what religions the people in this State profess, and what changes have occurred in the numerical strength of the various religious communities.

In the Report of 1911, this Chapter was divided into two parts: one part being confined to a discussion of the statistics and to matters more or less directly connected therewith, the other giving some detailed information regarding the religious beliefs and practices of the people. On the present occasion, however, the Census Commissioner for India has directed that this Chapter should concern itself "with the numbers of those who have been returned as professing certain religions, not with the philosophy, doctrine or ceremonies of the religions which they profess." In other words, his instructions are to the effect that only the statistical portion of the subject need be dealt with here. The reason for this is that as there exists quite a mass of literature bearing on the tenets of the various religions, described and discussed by many competent scholars, it is not possible for a layman to add to that store within the short time allowed to him. Accordingly, this Chapter has been limited in the main to a discussion of the statistics pertaining to the followers of the various religions found in the country.

As on the previous occasion, no attempt was made this time also to note down the sects of the various religionists except in the single case of the Christians. Enumerators were instructed in the following terms as to how to fill up the column relating to religion in the Census schedule: "Enter here the religion which each person returns, as Hindu, Musalman, Sikh, Jain, Christian, Parsi. In the case of Christians the sect also should be entered below the religion. In the case of aboriginal tribes who are not Hindus, Musalmans, Christians, etc., the name of the tribe should be entered in this column." The information thus gleaned and tabulated shows that every religion, ancient, mediaeval and modern, has its votaries in this country and that there is none here who has theologically so advanced (or retrograded) as to return his 'religion' as Atheism or Agnosticism or any other fancy belief.

80. Statistical Table.—The statistics pertaining to religion are exhibited in Imperial Tables V and VI which show, respectively, the distribution by religion of the population in urban areas and the actual numbers of the various religionists in the State and in each of its districts. Imperial Table XV is exclusively confined to the Christian population and shows its distribution by race and sect, while State Table II details the population of talukas by religion and education. The main points pertaining to the subject have been abstracted into the five Subsidiary Tables appended to this Chapter. Of these, Subsidiary Tables I and II give proportionate and comparative figures for the various religionists as found at the present and previous Censuses, while the third is confined to the variations in the strength of the Christian population from decade to decade. Subsidiary Table IV distributes the population by religion in urban and rural areas and Subsidiary Table V, compiled for the first time on this occasion, shows the number and proportion of civilised Animists or Animistic Hindus, as compared with the Hindu population.

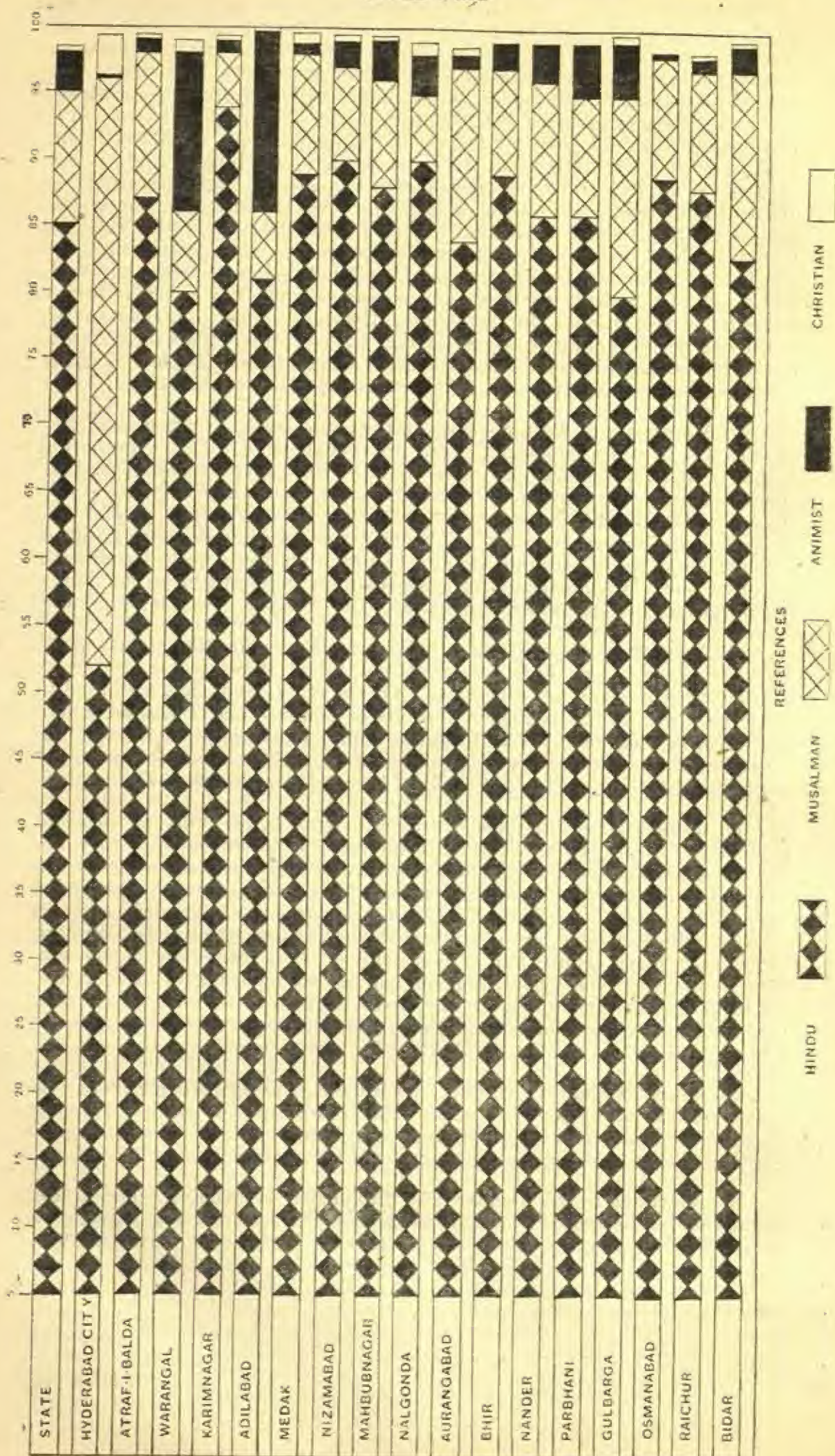
81. General Distribution of the Population by Religion.—The marginal statement shows the actual as well as the proportional strength of communities professing religions having a following of more than 20,000 in the State.

Religion	Number	Proportion per 10,000 of population
Hindu	10,650,458	8,544
Musalma n	298,277	1,041
Animist	430,748	345
Christian	62,656	50

As usual, Hindus predominate, forming as they do 85 per cent. of the total population. Musalmans come next and they make up 10 per cent. of the population, while Animists and Christians contribute 3 and '5 per cent. respectively to the total. Of the rest, Jains number 18,584; Sikhs 2,745; Parsis 1,490; Arya Samajists 545; Brahmo Samajists 258; Buddhists 10 and Jews 4. As there has been no change in the significance of the names of the various religions during the decade under review, these figures can be compared with those for the preceding decade. The diagram on the next page shows the proportionate strength of the different religions in each of the natural divisions and districts of the State.

[Diagram.]

DIAGRAM SHOWING PROPORTIONATE STRENGTH OF DIFFERENT RELIGIONS
IN THE STATE 73



82. Hindus:—Out of a total of 151 persons to the square mile, 129 are Hindus, 16 Musalmans, 5 Animists and the rest belong to the Christian and other communities. Hindus number 854 per mille of the State population and preponderate over the followers of other creeds in the Dominions. The highest proportion of Hindus is to be found in the Karimnagar district, where they form as many as 944 per mille of the district population. Proportionately, they are more numerous in Telingana than in Marathwara. Excluding the City, six out of the eight districts in Telingana and five out of an equal number of districts in Marathwara contain higher proportions of the Hindus than their general average for the Dominions. The lowest proportion in Telingana is presented by Warangal, 804 per mille, and the lowest in Marathwara by Gulbarga, 798 per mille. The remaining three districts, which show low proportions of the Hindu population, are Adilabad, Bidar and Aurangabad, which contain respectively 807, 831 and 841 Hindus per mille of population. On the whole, Hyderabad City has the lowest proportion of the Hindus in the State, *viz.*, 523 per mille. This is, no doubt, due to the cosmopolitan nature of the City, which attracts people of various religions from different parts of India, either for service or for trade.

83. Musalmans:—Turning now to the Musalmans, we find that they number 104 in every thousand of the total population. Their strength is higher in Marathwara (120 per mille) than in Telingana excluding the City (89 per mille). They are most numerous in the City, where they form more than 431 per mille of the population. Of the districts, Atrai-Balda (the only one in Telingana), Aurangabad, Nander, Gulbarga and Bidar have higher proportions of the Musalmans than the average strength of the Musalmans in the State. Karimnagar, which has the highest proportion of the Hindu population, shows the lowest proportion of the Musalman, *viz.*, 41 per mille.

84. Animists:—Animists form only about 35 per mille of the total population, Telingana having 46 as compared with 23 in Marathwara. Naturally they are least in evidence in the City. On the other hand, they are found in large numbers in the Telingana districts of Adilabad and Warangal, where they form as many as 137 and 124 per mille, respectively, of the total inhabitants of the districts. In Marathwara, their highest proportion is 43 per mille, shown by Gulbarga, and the lowest 5 per mille presented by Osmanabad.

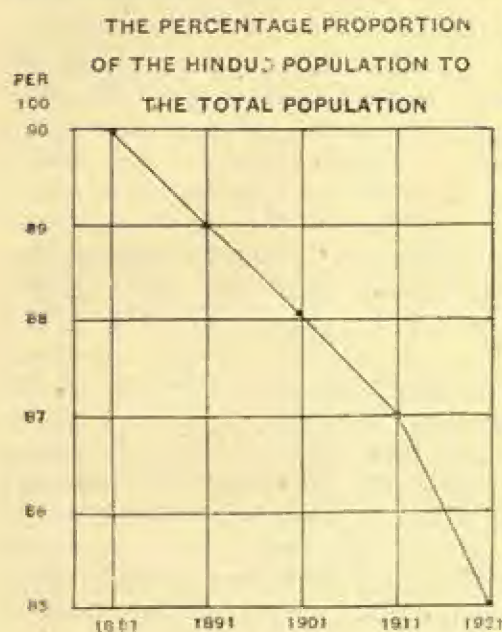
85. Christians:—Christians contribute only 5 per mille to the total population. A major portion of the community is concentrated in the City. This, in a great measure, is due to the stationing of British troops at Bolaram—one of the largest cantonments—which, for Census purposes, is included under Hyderabad City. Some of the old missionary establishments, such as schools and orphanages, are also located in the City. Thus, the Christian community forms more than 3 per cent. of the total City population. Next to the City, Warangal, Nalgonda and Medak in Telingana and Aurangabad in Marathwara, which are all centres of missionary enterprise, show large numbers of the Christians, their proportions per mille of the population of these districts being 12, 11, 10 and 7 respectively.

86. Other Religions:—Hindus, Musalmans, Animists and Christians together form about 99 per cent. of the total population. Thus the followers of other religions found in the State are numerically very insignificant. They are found more or less confined to the City alone.

87. Variation in the Number and Proportion of Hindus.—The Hindu population has decreased by 8·3 per cent. since the last Census, though, as compared with the figure for 1881, it shows an increase of 19·8 per cent.

[Diagram.

The marginal diagram indicates the variations from decade to decade in the



percentage proportion that the Hindu population bears to the total population of the State. The marginal statement, on the other hand, shows the

variations in the strength of the Hindu population as compared with the

Period	Variation in	
	Total population	Hindu population
1881-91	+17.2	+15.9
1891-1901	-3.4	-4.3
1901-11	+20.0	+17.7
1911-21	-6.8	-8.3

fluctuations of the total population of the State from one Census to the next. From the diagram and the statement it would be manifest that the proportion of the Hindus to the total population has been continuously on the decline since 1881; that, when in any intercensal period the total popula-

tion of the State showed an increase over the figure for the preceding Census, the Hindu population gained proportionately less; and that when the total population suffered a decrease, the Hindu population suffered to a greater extent. In other words, it would mean that, while the Hindu population does not grow to the same extent as the total population of the State in good years, it suffers proportionately more than the rest of the population in bad years. As a result of this, while the Hindus could show a proportion of 9,033 (or 8,784 excluding the aborigines as then enumerated) to every 10,000 of the inhabitants in 1881, they present now a proportion of only 8,544 per 10,000 of the total population. This decrease of 489 in every 10,000 persons has been caused by a proportionate increase under other religious communities as indicated in the margin. It must be noted that the large increase shown against the Animist is mainly due to the fact that the Animists were, for the first time, classed separately in 1891, and hence the figure in the statement simply shows the number of the Animists as they stood per 10,000 of the population in 1921. Next to the Animists, the Musalman and Christian communities have gained large increases.

Religion	Proportionate increase or decrease since 1881 per 10,000
Hindu	-489
Musalman	+101
Animist	+345
Christian	+36
Jain	+5
Others	+2

88. Variations in the Hindu and the total Population compared:—The marginal statement compares the percentage variation that the Hindu population in the City and in the several districts of the State has undergone during the period 1911-21 with similar figures for the total population of the State. It shows that, while Adilabad and Warangal have gained .9 and 2.8 per cent. respectively in their Hindu population, the remaining districts including the City have all suffered in this respect. As Hindus bulk largely in the population of the State, the order of their variations in different parts of the country

District	Variation in 1911-21 in		District	Variation in 1911-21 in	
	Hindu population	Total population		Hindu population	Total population
Hyderabad City	-19.2	-19.4	Aurangabad	-18.2	-17.9
Atrafti-Balda	-4.4	-7.4	Bhir	-26.3	-24.8
Warangal	+2.8	+2.2	Nander	-7.7	-3.9
Karimnagar	-3.7	-3.1	Parbhani	-5.4	-1.7
Adilabad	+0.9	+5.6	Gulbarga	-9.8	-7.9
Medak	-7.2	-5.8	Osmanabad	-4.4	-4.0
Nizamabad	-13.6	-11.7	Raleghur	-9.6	-7.4
Mahbubnagar	-1.5	+0.2	Bidar	-12.5	-5.7
Nalgonda	-8.8	-8.4			

corresponds, more or less, with the variations in the total population. A reference to the figures representing the actual variations of the total population of the City and the districts will show that everywhere in the State, excepting the City and the district of Atrai-Balda, the loss of the Hindu population has been proportionately greater than that of the total population. The districts in Marathwara have suffered in this matter to a greater extent than those in Telingana, as is evident from the fact that, while the Hindu proportion per mille of the population has decreased since 1911 by 5 in Telingana, it has decreased by more than 24 in Marathwara. The heaviest loss in this proportion has occurred in Gulbarga, where the Hindu population has fallen from a proportion of 843 per mille of the district population in 1911 to 798 per mille in 1921. In other words, it has suffered by 45 per mille in this proportion. Aurangabad, Osmanabad and Bhir show a loss of 3, 11 and 18 per mille, respectively, while the rest of the Marathwara districts show a decline ranging from 21 to 33 per mille. In Telingana, on the other hand, the highest loss in this respect is shown by Adilabad (—37 per mille). Mahbubnagar and Nizamabad stand next with a loss of about 17 per mille each, while Atrai-Balda, Karimnagar and Medak have suffered by less than 5 per mille. The only districts which have improved their proportion of the Hindu population as compared with 1911 are Warangal (+5 per mille) and Nalgonda (+3 per mille), both in Telingana.

89. Causes for decrease in the Hindu population :—The various causes that check the growth of the Hindu population in the State may be grouped under 4 heads; (1) separate classification of the Animists since 1891, (2) conversions from Hinduism to other religions, (3) migration and (4) social customs. Each of the causes may be dealt with separately.

90. Separation of Animists and Hindus.—It is not clear why a statement was made in the Hyderabad Census Report of 1891 to the effect that figures for Gonds, Bhils and other aboriginal tribes were not available, having been lumped with those for the Hindus, and why the remark was repeated in all the subsequent reports that only in 1891 was an attempt made *for the first time* to separate the Animists from the Hindus. A reference to statement No. 8 of the Tables Volume of the Hyderabad Census Report of 1881 shows that, though statistics relating to the aborigines were added on to those of the Hindus proper, the details for all the tribes then treated as non-Hindu or aboriginal were shown separately under the main head Hindu. It must, however, be pointed out that these tribes, with a total strength of 245,318 and a proportion of 249 per 10,000 of the population in 1881, are not all aboriginal in the strictest sense of the term and some of them have in fact come to be classified as Hindus at the later Censuses. Thus, of the 26 tribes then treated as aboriginal, only 11 are now classified as Animists. Of the rest, 12 are included under Hindus, and the remaining 3 (Bynadu, Korku and Ramosi) are not to be found in these Dominions, at any rate none of the Animists has returned his tribal name as any one of these three. This was why the total strength of the Animists as well as their proportion per 10,000 of the population were so high in 1881. These figures were not even approached in the following 3 decades and hence for comparison purposes the figures from 1891 only are considered.

Since 1891, the line between Hinduism and Animism has been sought to be drawn with increasing precision at each Census, with the result that the Animists have been found to be increasing in numbers at each Census. Of course, this separate classification of the Animists, who are returning themselves in constantly larger proportions, must adversely affect the strength of the Hindu population. This can best be illustrated by

taking, as in the margin, the total number of the Animists as returned in 1911 and deducting therefrom 6·8 per cent. of the number, since the total population of the State decreased to that extent during this intercensal decade. The deduced figure (266,293) would, on this hypothesis, represent the actual number of the Animists in 1921. But as the number returned is 430,748, or more than 61 per cent. higher, the

Number of Animists in 1911	...	285,722
Deduct 6·8 per cent. of the number	...	19,429
Deduced number of Animists	...	266,293
Reported " " "	...	430,748
Number of Hindus returned as Animists.		164,455

figure must have been swelled to a great extent by bringing under this category large numbers of those who in previous Censuses would have been returned as Hindus only. Now, if we add the difference between the deduced and the reported numbers *i. e.* 164,455 to the total number of the Hindus returned in 1921, we arrive at 10,820,908, which would be the figure representing the population of the Hindus, if the sharp distinction between the Animist and the Hindu did not deprive the latter community of so many persons. This figure when compared with the total Hindu population as it stood in 1911, leaving aside the Animists then enumerated, shows a decrease of 6·9 per cent. which is slightly higher than the percentage of the general reduction of the population of the State. It may, however, be stated in this connection that the loss sustained by the Hindu community by the elimination of the Animists therefrom is to a certain extent counterbalanced by the gradual absorption of these tribes into the Hindu fold, as will be clear from the following paragraph.

91. Conversion to and from Hinduism.—Though Hinduism is a non-proselytizing religion and a cardinal tenet of it is that no one can become a Hindu unless he is born one, it is in a sense acquisitive. It gains from the ranks of the Animists, as will be seen shortly. An aboriginal tribe coming under Hindu influences, gradually and half-unconsciously, adopts Hindu ideas and prejudices and takes part in Hindu festivals. As time passes, the difference between the aboriginal Animists and their Hindu neighbours, as regards social customs and outward religious observances, becomes less and less marked until at last these Animists are regarded by themselves and their neighbours as regular Hindus. Sometimes a tribe is divided into two sections, the one Hinduized and the other still Animistic. For example, more than 4,000 of the Pardhis in the State have returned themselves as Hindus, while only 375 of them mentioned their tribal name and were counted as Animists. We can get an idea of such accretions to Hinduism from an analysis of the figures relating to the Animists and their dialects. The marginal table compares the number of the Animistic tribes with the number speaking their respective dialects. These figures show to what extent the Animistic tribes, coming in contact with the Hindus of their neighbourhood, have gradually changed their manners and customs by adopting the languages prevailing among their neighbours and forsaking their own dialects.

Animistic tribe	Total strength	Number speaking the dialect
Bhil, ...	13,723	3,915
Gond ...	98,879	
Koya ...	25,029	68,300
Lambada ...	223,779	132,624
Yerkala ...	30,385	10,753

This slow and insidious augmentation of the Hindu population is, to a great extent, counterbalanced by the loss sustained by conversions from that community. Though the number of persons who returned themselves as Aryas or Brahmos this time shows a vast increase over their respective figures for 1911, yet the numbers themselves are too insignificant to affect the statistics of the Hindus. In the same way, conversions to Islam are few and far between in the State, where there is no active proselytizing propaganda at all among the Musalmans. The only religion which is very enthusiastic in making converts is Christianity. The converts to Christianity are generally from the lowest strata of the Hindu community. These

people have little or nothing to lose by relinquishing the religion of their forefathers. As long as they remain within the Hindu fold, caste restrictions unfortunately, condemn them to a toilsome, uncertain and undignified means of livelihood, which they have no power to change as long as they remain within their caste. They are denied the advantages of education, and the ban of untouchability makes them feel that they are of commoner clay than their more fortunate neighbours. On the other hand, the convert to Christianity from among them gains materially in the facilities for education and has better opportunities for a decent start in life as an artisan or an agriculturist, or for entering the learned professions. Above all, he can drop his despised caste designation and assert his individuality in the Christian fold. He can be represented by his spiritual adviser in his temporal dealings and have his case put clearly before the Government officials. Thus, the so-called "depressed classes" have a great tendency to tear themselves away from such a bondage as is imposed by Hinduism, especially when they see that their own kith and kin improve their status once they embrace Christianity. The missionary, therefore, has a peculiar attraction for them, and he succeeds in converting to Christianity large numbers of the depressed classes, especially when a famine prevails and they are in sore distress.

The number of conversions to Christianity during the decade may be gauged from the fact that, while the population of the State as a whole has suffered a loss of 6·8 per cent., the Indian Christian community has gained by over 23 per cent. The number of Indian Christians at the Census of 1911 was 45,908 and if this community had lost in strength to the same extent as the State, the strength in 1921 should have been 42,786 and not 56,729 as recorded at the Census. The increase of 13,943 souls must, therefore, be chiefly due to conversions. And, as the whole or the major portion of this number should have come from among the Hindus, since converts to Christianity from the followers of other religions are very scarce, it means a loss of so many persons to Hinduism. Calculated on the Hindu population of 1911 the loss works out at only 12 per cent., but it is a fact to be reckoned with.

92. Effect of Migration.—It has been noted in the previous Chapters that there was an excess of emigrants over immigrants during the decade. Though it is not possible to say what proportion of these was made up by the Hindus, as the Table relating to birthplace does not classify the people by religion, it may reasonably be assumed, from the immense numerical preponderance of the Hindus over the followers of other creeds, that the bulk of the loss due to this cause must fall to the Hindus only. This assumption would seem to gain strength from the fact that, as evidenced by Subsidiary Table II at the end of the Chapter, the Hindu population has been continuously decreasing since 1881 unlike the followers of other religions in the State. It has been noted in the Chapter on migration that, during famines, there is a great tendency on the part of the Marathwara people to move out into the adjoining British territories. This would appear to be one of the reasons why the Hindu population in that part of the country has been decreasing more rapidly than that in Telingana.

93. Effect of Social Customs.—The peculiar social customs of the Hindus, especially of the higher castes among them, such as child-marriage and prohibition of widow re-marriage, retard the growth of their population to a great extent. Early marriages, no doubt, lead to a large number of births. But as maternity is forced upon girls of immature ages, the longevity and vitality of these mothers and of their children are considerably affected, resulting in a large number of deaths among them. Such marriages are, therefore, not so conducive to the growth of population as marriages between persons of mature ages. The prohibition of widow re-marriage renders

several women of the child-bearing ages unproductive. The marginal statement shows that, though the proportion of married Hindu females among the total number of Hindu females aged 15-40 exceeds slightly the corresponding proportion for the Musalmans, the proportion of children aged 0-5 per 100 married females is higher amongst the Musalmans than amongst the Hindus. In other words, in spite of the larger number of marriages among the Hindus, there are fewer surviving children among them than among the Musalmans, and, naturally, the rate of growth of their population cannot but be less than that of the latter.

	Musalman	Hindu
Percentage of married females aged '15-40' on total number of females of that age group.	80	81
Percentage of children aged '0-5' on the number of married females aged '15-40'.	79	78

94. Distribution of the Hindu population:—The accompanying map shows how the Hindus are distributed throughout the State and what proportion they bear to the total population of each of the several districts.



95. Distribution of Hindus by Natural Divisions.—For every 100 Hindus in Telingana there are only 93 in Marathwara. Compared with the total population of each division, Telingana has 8,565 Hindus to every 10,000 of the inhabitants, as against 8,523 in Marathwara. The Hindu element has always preponderated in Telingana except in 1911, when Marathwara showed numerically and proportionately higher figures for the Hindus than what Telingana could present. This was rightly attributed by my predecessor, in his Census Report of 1911, to the separate enumeration—nay, classification—of the Animists, a great majority of whom are in Telingana. Their separation should have naturally affected the figures relating to the Hindus in that division. But now Telingana shows once again a higher proportion of Hindus than Marathwara and regains the position that it had prior to 1911. This again, as will be seen from Subsidiary Table I at the end of this Chapter, has been brought about by the separate classification of the Animists, who have returned themselves as such in ever increasing proportions. Those of the Animists, who in Marathwara had passed off as Hindus and were noted as such by the unwary enumerators in 1911, seem to have been caught up and entered under their proper denomination on the present occasion. This would seem to account for such a large increase (375 per cent.) among the Animists in Marathwara as compared with an increase of only 14 per cent. in Telingana. Thus reduced, the Hindu population in Marathwara falls below that in Telingana. It may also be noted that, as Animists are found in larger numbers in Telingana than in Marathwara, their separate classification cannot affect the Hindu community in Marathwara to the same extent as it would that of the other division. Hence their elimination alone cannot account for the invariably greater loss of the Hindus in Marathwara than in Telingana. There must be other reasons for this and migration, as mentioned above, seems to be a likely one.

As has been already stated, the Hindus now number 8,544 per 10,000 of the total population of the State, as against 9,033 (8,784 excluding the aboriginal tribes) in 1881. Since 1881, both Telingana and Marathwara have been losing in their Hindu proportions. Compared with the figures for 1911, Telingana has lost 50 in every 10,000 of the total population, while Marathwara has lost 248. The large decrease in the Marathwara proportion however cannot be said to be due entirely to the relegation of the Animists in the division to their proper sphere on the present occasion. Any way it is to be noted that the Hindu proportion as a whole has been steadily declining since 1881, as is clearly shown by the figures in the marginal state-

Year	Proportion of Hindus including Animists per 10,000 of the population
1881	9,033
1891	8,966
1901	8,919
1911	8,907
1921	8,889

natural divisions since 1881, so also there has been a steady falling off in that proportion in all the districts since the first year of the Census. Numerically the Hindus have suffered by 5·1 per cent. in Telingana and 11·5 in Marathwara as compared with their strength in the two divisions in 1911.

96. Distribution of Hindus by Districts.—Proportionately, Hindus have decreased in all the districts, excepting Warangal and Nalgonda (both in Telingana), as has already been stated. Of the seven districts—four in Telingana and 3 in Marathwara—which in 1911 had more than 9,000 Hindus to every 10,000 of their population, only three (all in Telingana) could maintain that high proportion. In two of these the proportion has fallen as compared with 1911, while only one district has managed to show an increase

in that proportion, as evidenced by the marginal statement. Karimnagar has always shown a high proportion of Hindus in its population, but even here there has been a decrease. As compared with 1911, the proportion of the Hindus in this district is now less by 53 per 10,000 of the population. Animists, who were not separately classified at the two successive Censuses after 1881, are being shown separately since 1911. The figures for 1911 and 1921 indicate that their proportion has increased from 85 to 125 per 10,000 of the total population of the district. Christians also have increased during the decade from 5 to 14 per 10,000. These increases do, to a certain extent, account for the decrease in the Hindu proportion in the district population. Nizamabad, which had shown an increase in the Hindu proportion in 1911 as compared with 1901, due to a decline in both the Musalmans' and Animists' proportions, has now 177 Hindus less in every 10,000 of its population than what it had in 1911. This reduction is, in a great measure, due to the increase in the proportion of the Animists, who have risen from 32 to 180 per 10,000 of the population. Nalgonda is one of the two districts which show an increase in the Hindu proportion as compared with 1911. It has now 31 more Hindus per 10,000 of the population than what it had in 1911. This has been caused by a large fall in the proportion of the Animists, who have declined in this district from a proportion of 365 to 294 per 10,000 of the population. It is quite likely that this decline represents the number of the Animists who have thought themselves sufficiently Hinduised as to return themselves as Hindus. Of the other districts, Warangal has gained 53 Hindus per 10,000 of its population as compared with its constitution in 1911.

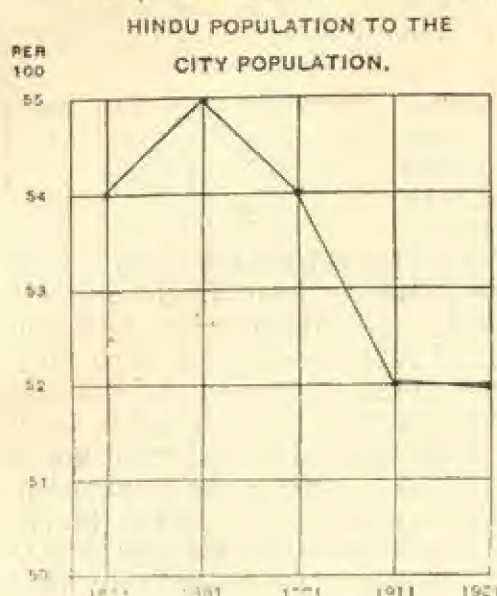
District	Number per 10,000 of population in	
	1911	1921
Karimnagar ...	9,496	9,443
Nizamabad ...	9,211	9,034
Nalgonda ...	9,017	9,048

The marginal statement shows that in eight of the districts the Hindu proportion is above that for the State as a whole. It may, however, be pointed out that all these districts show a decline in their Hindu proportion as compared with their figures for 1911. Of these, Parbhani has suffered the most. The loss of 339 Hindus per 10,000 of the population there has been, to a great extent, caused by the elimination of the Animists from the Hindu fold, causing thereby an increase of 311 Animists per 10,000 of the population. The Musalman element also increased here by 33 in 10,000. The next highest sufferer in this respect is Nander, where the loss in the Hindu element has been more than counter-balanced by the increase in the Animists and Musalmans. Raichur also shows an equally large decline in the Hindu proportion caused by increases under Animists and Musalmans. In fact, all the districts in Marathwara have suffered in the Hindu proportion, owing to a larger proportion of the Animists having returned themselves as Animists now than before.

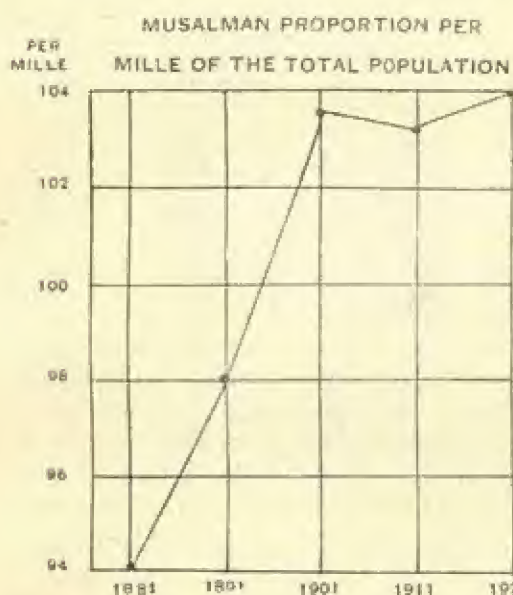
District	Hindu proportion per 10,000 of population	Decrease in the proportion since 1911
State ...	8,544	149
Atraf-i-Balda ...	8,740	11
Medak ...	8,883	25
Osmanabad ...	8,889	112
Mahbubnagar ...	8,826	178
Bhir ...	8,912	181
Raichur ...	8,821	213
Nander ...	8,829	280
Parbhani ...	8,635	339

Of the districts wherein the Hindu proportion is lower than that for the State, the case of Warangal has already been mentioned as one of the districts wherein, though the Hindu proportion is less than that for the State, it has increased as compared with the proportion for 1911. Of the rest, Gulbarga, Adilabad and Bidar have each had a heavy loss, in as much as they show a deficiency of no less than 450,375 and 247 Hindus, respectively, in every 10,000 of their population as compared with the figures for 1911. For these decreases also, the precise enumeration of the Animists seems to be responsible to a certain extent. The more effective factors are, no doubt, migration, epidemics, famine and high prices. It may be repeated that, amongst all the districts, Gulbarga has the lowest proportion of the Hindus.

97. Hindus in the City.—Coming now to Hyderabad City, we find that here again, as shown in the marginal diagram, the Hindu proportion has been steadily declining since 1891 though, as compared with 1911, the City has now only one Hindu less in 10,000 of its population than in that year. Being the capital, and the place of residence of the Ruler of the State and of the nobles, the majority of whom are Musalmans, the City attracts large numbers of the followers of Islam from all parts of India. This is plain from the fact that, while the Hindus form only 52 per cent. of the City population as against 85 per cent. of the State, the Musalmans contribute as many as 48 per cent. to the City population, though their proportion in the State population as a whole is only 10 per cent.



population of the State. They number now 1,041 per 10,000 of the total population, as against 1,032 in 1911. This proportion, unlike the Hindu proportion, has been steadily increasing since 1881, except for a small falling off in 1901-11, as shown in the diagram below.



which press down the Hindus, would primarily seem to help their propagation.

98. Musalmans.—Next to Hindus, Musalmans contribute the largest element in the constitution of the

Numerically, the Musalman population suffered a loss of 5.9 per cent. during the decade under review. This loss is, however, less than what the Hindus and the State as a whole have suffered during that decade. It may be noted in this connection that, as the Musalman population has varied but slightly from the variation of the total population of the State, conversions from, and to, Islam are very rare in these Dominions. Compared with their strength in 1881, the Musalmans are now better off by 40 per cent., while the Hindus could add only 19 per cent. to their numbers, confirming what has been already stated that the Musalmans are more prolific than the Hindus. Their freedom from the social shackles,

[Statement.

99. Variation in the Musalman and the total population compared.—

The marginal statement shows the percentage variation of the Musalman population in the City and in the districts as compared with the variation in the total population of these localities during the period 1911-1921. It will be seen that the Musalman population has suffered more than the general population only in the City and in the districts of Atrai-i-Balda, Medak and Nizamabad, while it has gained in all the other districts. It shows considerable increase in Warangal, Adilabad, Mahbubnagar, Nander, Parbhani, Gulbarga and Osmanabad and has suffered proportionately less than the total population in Karimnagar, Nalgonda, Aurangabad, Bhir, Raichur and Bidar. In this way the Musalman population has a better record than the Hindu population, which has suffered more or less heavily in all the districts. This would seem to be due to the fact that, as the major portion of the Hindus are engaged in agriculture and live in rural areas, while a large proportion of the Muslims are engaged in trade, etc., and are town-dwellers, the vicissitudes of the monsoons during the decade have affected the former more than the latter. In the districts in which they have added to their numbers, the Hindus have either shown a lower percentage of increase or have suffered enormously, as will be evident from the marginal statement.

District	Variation in 1911-21 in	
	Musalman population	Total population
City ...	-20.6	-19.4
Atrai-i-Balda ...	-8.7	-7.4
Warangal ...	+ 6.3	+ 2.2
Karimnagar ...	- 1.8	- 3.1
Adilabad ...	+18.7	+ 6.6
Medak ...	- 7.9	- 5.8
Nizamabad ...	-12.1	-11.7
Mahbubnagar ...	+ 2.4	+ 0.2
Nalgonda ...	- 5.2	- 8.4
Aurangabad ...	-15.4	-17.9
Bhir ...	-20.5	-24.8
Nander ...	+ 1.2	- 3.9
Parbhani ...	+ 2.3	- 1.7
Gulbarga ...	+ 0.7	- 7.9
Osmanabad ...	+ 4.8	- 4.0
Raichur ...	- 0.7	- 7.4
Bidar ...	- 5.3	- 5.7

100. Distribution of the Musalman population—The following map shows how the Muslims are distributed over the Dominions and what proportion they bear to the total population of each of the districts.

District	Variation in	
	Hindu population	Musalman population
Warangal ...	+ 2.3	+ 6.3
Adilabad ...	+ 0.9	+18.7
Mahbubnagar ...	- 1.5	+ 2.4
Nander ...	- 7.7	+ 1.2
Parbhani ...	- 5.4	+ 2.3
Gulbarga ...	- 9.8	+ 0.7
Osmanabad ...	- 4.4	+ 4.8

[Map

population) in that division is exceeded in only two districts, *viz.*, Atraf-i-Balda (1,088) and Medak (933). But in these districts, it must be noted, there has been a decline of 53 and 14 Musalmans, respectively, in 10,000 of the population as compared with their proportions in 1911. Nizamabad has remained stationary as regards the proportion of its Musalman population. On the other hand, the Musalmans have improved their proportions in other districts, gaining from 6 per 10,000 in Karimnagar to 59 in Adilabad. The marginal statement shows the actual increase in each case. Karimnagar has the lowest proportion of Musalmans amongst the districts of both Telingana and Marathwara.

Musalmans per 10,000 of population	
District	Variation in 1911-21.
Adilabad ...	+59
Warangal ...	+23
Nalgonda ...	+22
Mahbubnagar ...	+16
Karimnagar ...	+6

103. Musalmans in the City.—The proportion that the Musalman element bears to the total population of the City shows a decrease of 74 per 10,000 of the population as compared with that for 1911, though the present proportion is much higher than what it was in any of the Census years prior to 1911. It may also be noted that, while the Hindu proportion in the City has decreased by 132 per 10,000 of the population since 1881, the Musalman proportion has increased by 26 per 10,000 of the population in these 40 years.

104. Musalmans in Marathwara.—As stated above, the Musalman population has always borne a higher proportion in Marathwara than in Telingana, the reason for which appears to be that most of the old Musalman Kingdoms were located in this part of the Deccan. Compared with 1911, the Musalmans have gained 65 per 10,000 of the population in Marathwara, as against a loss of 39 in Telingana. All the Marathwara districts show improvement in this respect, the increase in the proportion ranging from 38 in Aurangabad to 86 in Gulbarga. The marginal statement shows the districts in which this increase has come up to more than 50 per 10,000 of the population. It may be pointed out that Bidar, Osmanabad and Gulbarga, which suffered a decrease in this proportion in 1911, have now recovered their lost position and all of them show higher proportions of Musalmans per 10,000 of their population than what they had in 1911 and 1901.

Musalmans per 10,000 of population		
District	1921	Variation since 1911
Nander ...	1,088	+63
Baichur ...	1,006	+68
Bidar ...	1,473	+73
Osmanabad ...	1,013	+78
Gulbarga ...	1,557	+86

105. Animists.—In the case of the aboriginal tribes, enumerators were directed to enter in the Census schedule, under religion, the name of the tribe to which they professed to belong, in cases where they did not return themselves as Hindus, Musalmans, Christians, etc. But it must be stated, that the difficulties in the way of obtaining even approximate figures relating to the Animists are very great. In the first place, the term 'Animism'—a term coined to denote the medley of superstitions found among rude and primitive tribes—has no equivalent in the vernaculars, nor is it possible to "compress this hotch-potch of beliefs and superstitions into the compass of any brief expression which would be intelligible either to the enumerator or to the person questioned". Moreover, as observed by Sir E. A. Gait in the India Census Report of 1911 "the practical difficulty is to say at what stage a man ceases to be an Animist and becomes a Hindu. The religions of India are by no means mutually exclusive, and it does not by any means follow that a man gives up his inherited Animistic beliefs because he seeks the help of a Brahman priest or makes offerings at a Hindu shrine. When he does this regularly he is labelled a Hindu *** Broadly speaking, it may be said, that the persons shown as Animists in the Census returns are those who have not yet made a practice of worshipping Hindu gods and have not

remodelled their original tribal organization on the lines of a Hindu caste. The Hinduizing process however is a very gradual one, and it is extremely difficult to say at what stage a man should be regarded as having become a Hindu."

In the face of these difficulties, Animists as such were enumerated with some care in the State in 1891 and since then they are being counted with greater precision at each Census. No doubt an attempt was made prior to 1891 to give an estimate of the strength of the aboriginal tribes, but, as remarked elsewhere, these figures were somewhat vitiated by including, on the one hand, certain classes which were not, strictly speaking, Animists and by omitting, on the other, tribes which should have been treated under that category.

The marginal statement shows how the Animists have been increasing from decade to decade and what proportion they bore to the total population at each Census.

Animists		
Year	Number	Proportion per 10,000 persons
1881	245,318	249
1891	29,130	35
1901	65,315	59
1911	285,722	214
1921	480,748	345

106. Distribution of Animists.—The following map shows where and in what proportion Animists are found in the Dominions.



107. Variation in the proportion of Animists.—As compared with the figures for 1911, Animists have now risen by 50 per cent., as against 337 per cent. in the decade 1901-1911. As large forest areas occur in Telingana, while only a few patches exist in Marathwara, forest tribes are to be found in larger numbers in the former than in the latter division. So, when it was decided in 1891 to allot under religion a separate place to the Animistic tribes, Telingana could at once return some Animists while Marathwara showed a blank statement. Later on, more of the Animists were gradually reported under this head in both the natural divisions, the numbers enumerated in Telingana being always higher than those counted in Marathwara. It would appear that a considerable proportion of the Animists in Telingana was enumerated in 1911 and that similarly the Animists in Marathwara, who had escaped enumeration as such in previous years, were entered under their proper class in 1921. This seems to be the reason why they showed such a high proportion in Telingana in 1911 and in Marathwara in 1921. They have risen from a proportion of 101 per 10,000 of the population in Telingana in 1901 to 382 in 1911 and then to 459 in 1921, as against a rise from 19 per 10,000 in Marathwara in 1901 to 43 in 1911 and then to 225 in 1921. This is further borne out by the fact that, whereas seven out of the eight districts in Marathwara and four out of the eight in Telingana returned small numbers of Animists in 1911, every one of the districts now shows a considerable increase in the numerical strength of the Animists, the Marathwara districts gaining more in this respect than the Telingana districts, proving that very few Animists are now left out in either division. Warangal had the largest proportional increase

in 1911 and superseded Adilabad as the district with the largest proportion of Animists. It now shows a decline in that proportion and yields place to Adilabad. In the same way, Nalgonda, which showed a high proportion of 365 Animists per 10,000 of its population in 1911, declines to 294 and is superseded by Mahbubnagar. In Telingana, the largest increase (307) in the proportion of the Animists has occurred in Adilabad, where some of those, who might have escaped enumeration as Animists or migrated in search of employment in 1911, seem to have been brought back to their fold. In Marathwara, Gulbarga, where the proportion has risen from 74 to 433 per 10,000 of the population, stands first in this respect. This would only

Animists per 10,000 of population		
District		Variation since 1911
Bhir	...	+142
Nander	...	+219
Parbhani	...	+311
Gulbarga	...	+359
Raichur	...	+141
Bidar	...	+134
Adilabad	...	+307
Nizamabad	...	+148
Mahbubnagar	...	+152

show that the Animists in this district were not assigned their proper place in the Census schedule at previous Censuses. The marginal statement shows the districts in each of which an increase to the extent of more than a hundred has occurred in this proportion. It will be seen from this statement that, while only three districts show such increases in Telingana, in no less than six districts in Marathwara has the proportion gained largely in this way. All these districts had shown small numbers of Animists in 1911 and the increase in their proportion may, therefore, be due to more precise enumeration this time.

108. Civilised Animists.—In addition to these Animists "who have not yet made a practice of worshipping Hindu gods and have not remodelled their original tribal organization on the lines of a Hindu caste," there are the lower strata of the Hindu society who are, in their beliefs and practices, no better than the Animists, and such of the Animists as have come under the influence of Hinduism and have cast away their tribal denomination to assume the garb of Hinduism. An attempt was made this time to arrive at an estimate of the numbers of such classes. Subsidiary Table V at the end of this Chapter deals with these numbers. That they deserve every consideration is seen from the fact that they form no less than 22 per cent. of the Hindu population and 19 per cent. of the total population of the State. The enormous loss that the Hindu community as a whole would suffer if these are enumerated as a separate class is patent from the fact that the Hindu proportion would then decrease from 855 per mille of the State population to 668, while these Animistic Hindus would independently present a proportion of 187 per mille of the total population. They are naturally found in larger numbers in Telingana than in Marathwara. They are numerically more in rural areas than in urban, and form nearly 19 per cent. of the former and 11 per cent. of the latter. On the whole, they number 20 per square mile of the total area of the State and reduce the strength of pure Hindus to 109 per square mile.

As figures relating to these "depressed classes" were not shown separate from those of the Hindus at previous Censuses, it is not possible to state what changes have occurred in their numbers from decade to decade and how they fared during the last decade, when high prices of food stuffs and the prevalence of epidemics must have affected them to a greater extent than the rest of the population of the State. However, as an attempt has been made this time to collect figures relating to them separately, it would not be

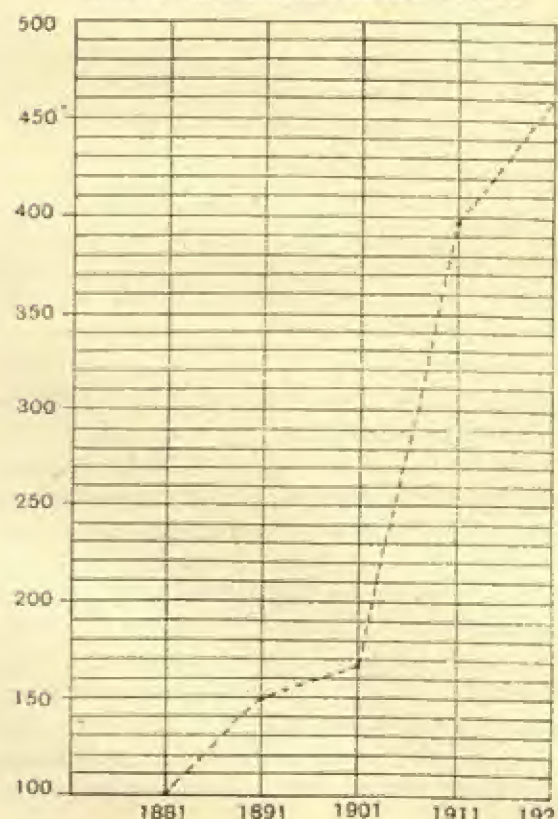
out of place to show in the margin what proportions they now bear to the Hindus as well as to the total population in the various districts of the State, so that a comparison may be instituted between these figures and those at future Censuses and their condition from decade to decade correctly ascertained. Their numerical strength makes it incumbent on the Hindus to treat them humanely and allow them every facility to improve themselves, lest they should gradually leave the Hindu fold altogether and merge into other communities through conversions, etc. It is high time that every Hindu realised that such a catastrophe would be disastrous to his community as a whole, since with such large reductions the community would dwindle still further and gradually lose its numerical preeminence in the country. However, His Exalted Highness' Government are not unmindful of their subjects belonging to these depressed classes and have come to their rescue by the establishment of special schools for the amelioration of their condition, as would be seen from the Chapter on education.

District	Percentage	
	Hindu population	District population
STATE ...	22	19
Telangana ...	24	20
Hyderabad City...	28	15
Atraf-i-Balda ...	24	23
Warangal ...	25	30
Karimnagar ...	22	20
Adilabad ...	21	17
Medak ...	24	21
Nizamabad ...	21	19
Mahbubnagar ...	26	33
Nalgonda ...	25	23
Marathwara ...	19	17
Aurangabad ...	18	15
Bhir ...	16	14
Nander ...	21	18
Parbhani ...	20	17
Gulbarga ...	20	16
Osmanabad ...	21	19
Belchur ...	17	15
Bidar ...	23	19

109. Christians.—Imperial Table XV shows how the Christian population in the State is distributed by sect and race, and Table XVI gives details of the distribution of the European and Allied Races and Anglo-Indians by race and age. Subsidiary Table III at the end of this Chapter details the actual numbers of the Christians in different districts of the State and shows how they have varied in strength from decade to decade.

110. Variation in the Christian population.—There are, according to the present Census, 62,656 Christians in the Dominions, as against 54,296 in 1911. In other words, the Christian population has increased by

VARIATION IN THE CHRISTIAN POPULATION
TAKING THE FIGURE FOR 1881 AS 100



over 15 per cent. during the decade. Though this increase is noteworthy in itself, seeing that the State population as a whole has suffered to the extent of over 6 per cent., it is not so remarkable as the increase (136 per cent.) which this community gained in the previous decade. However, compared with the figures for 1881, the proportion of increase is no less than the phenomenal 360 per cent. The diagram in the margin shows the variation in the Christian population from decade to decade, representing their strength in 1881 by 100.

As has been already observed, converts to Christianity are generally drawn from the lower classes, such as Animists or Animistic Hindus and, whenever a famine prevails, large numbers of these are sheltered by the missionaries. Consequently, the number of Christians increases rapidly in those places where missionary centres exist. In the State, their constructive propaganda is more in

evidence in Telingana, where over 79 per cent. of the Christians are to be found, than in Marathwara. Even if the Christian population in the City (which includes Cantonments containing British soldiers) be excluded, Telingana still shows 58 per cent. of the Christian population, as against 20 per cent. of Marathwara. This is due to the fact that missionary agencies had been located in Telingana long before they turned their attention to Marathwara.

111. Distribution of the Christian population.—The accompanying map shows the distribution of the Christian population over the State, and the proportion that it bears to 10,000 of the respective district population.



112. Christian Races.—The marginal statement classifies the Christian population according to race into Europeans, Anglo-Indians and Indian Christians, and shows that, while there has been a decrease under the first two heads, there has been an increase under the last. The decrease in the European population must be due to changes in the number of the British soldiers stationed in the cantonments. The Anglo-Indian community, which showed a decline in 1911, has still

Race	Number in		Variation per cent.
	1911	1921	
European ...	5,384	3,690	-31.4
Anglo-Indian ...	3,004	2,237	-25.5
Indian ...	45,908	56,729	+23.5
Total ...	54,296	62,656	+15.4

further declined in 1921 owing, perhaps, to two causes—the tendency among some members of it to return themselves as Europeans and the elimination

of the Indian Christians from this category. The increase in the Indian-Christian community is, no doubt, largely due to the fact that it is the community which receives additions in the shape of converts. The marginal statement shows the variations which occurred during the decade 1911-21 in the Christian population in different age-groups, as compared with the variations of the State population as a whole in the corresponding age-groups. It shows that, while the Christian population has suffered a slight loss (less than 1 per cent.) in the age-group 20-30, wherein the total State population has suffered the heaviest decrease, it has gained enormously in all the other age groups. This would seem to indicate that whole families must have been converted to Christianity during the famine days of the decade. The increase of over 13 per cent. in the age group 0-10, as against a decrease of over 8 per cent. in the State population of that age period, cannot be explained in any other way. The vast increases under other age-periods may also be due more to the levelling influences of the famines than to the religious convictions of the converted, though religious motives may indeed have caused the baptism of some honest souls.

Age groups	Variation during the decade in	
	Total population	Christian population
0-10	-8.5	+13.6
10-20	-1.1	+27.2
20-30	-12.5	-0.3
30-40	-6.1	+16.2
40-50	-9.1	+19.5
50-60	-2.3	+32.2
Over 60	+0.1	+26.1

113. Christian Sects.—Though the compilation of statistics in respect of sects generally was not undertaken, an exception was made in the case of Christianity and the Christian sects were separately enumerated. More than 77 per cent. of the Europeans belong to the Anglican Communion, while over 57 per cent. of the Anglo-Indians are Roman Catholics. Although the attempt to classify the Indian Christians (many of whom may not know the name of the denomination to which they exactly belong) according to the list of denominations supplied by the Census Commissioner for India and the instructions issued in this matter by the various missionaries to their respective flocks has caused the disappearance of "Indefinite Beliefs" from the statistics for 1921, yet it has produced such vast changes in the numerical strength of the various sects, as will be seen from the marginal statement, that it is not now possible to compare the figures for the various sects as arrived at in 1921 with the corresponding figures for 1911 and say definitely which of the churches are more active in the propaganda of conversions and how far their attempts have been successful. However, through the ready cooperation of the missionaries Indian-Christians must have been more accurately allotted to their respective sects on this occasion than what was possible at previous Censuses. Some enumerators, through ignorance of course, returned a certain number of the Indian-Christians as of the Mala or Madiga caste. But

Indian Christians by sects		
Sect	Numbers in	
	1911	1921
Anglican Communion	8,857	14,511
Baptist	9,557	5,111
Methodist	8,121	16,176
Presbyterian	999	2,015
Protestants (Unsectarian or sects not specified)	1,261	1,779
Roman Catholic	16,322	15,134
Indefinite and miscellaneous	791	3
Total	45,908	56,729

as soon as I detected this blunder when inspecting the arrangements made for preliminary Census, I rectified the mistakes and issued instructions to all the supervisors, etc, to be careful not to allow such gross errors to mar the Census

schedule. How far the figures relating to the Christians are accurate may be gauged from the marginal statement, which compares the Census figures with the estimates furnished by the various missions.

Sect	Census figures	Mission Estimates
Anglican ...	14,511	14,899
Communion		
Baptist ...	5,111	5,027
Methodist ...	18,176	19,318
Presbyterian ...	2,015	2,086
Protestants ...	1,779	...
Roman ...	15,134	14,598
Catholic		
Indefinite ...	3	...
Total ...	56,729	55,828

From this it would be seen that the missionaries generally over-estimated the number of their followers, except in the cases of the Roman Catholics and the Baptists, whose estimates fell below the Census figures. Evidently some of the Anglican Communionists and Baptists have not returned their sect names properly and have thus caused the entry 'Protestants' (unsectarian or sect unspecified) in the marginal statement. As the figures now stand, Indian-Christians of the Anglican Communion are confined to the City and the districts of Warangal and Nalgonda, and Baptists to these three localities in addition to Mahbubnagar, whilst the Methodists and Roman Catholics are to be found scattered more or less over all the districts. The Presbyterians are confined solely to Aurangabad, while a major portion of the Protestants are to be found in the City and the districts of Raichur, Atrai-Balda and Gulbarga. The three, who are shown in the statement as of "indefinite" beliefs, are all Indian females residing in the City, who have returned themselves, knowingly or unknowingly, as followers of the Greek Church.

114. Spread of Christianity.—

District	Percentage of loss
City ...	15.5
Atrai-Balda ...	19.2
Warangal ...	3.1
Aurangabad ...	17.9
Nander ...	53.6
Parbhani ...	11.9
Osmanabad ...	14.2

Compared with their strength in 1911, Christians have lost numerically in the City and in six of the districts of the State, as shown in the margin. It may be noted that they are in great minority in the Bhir, Nander and Osmanabad districts. The largest increase in numbers has occurred in Medak, where the Christian community has added 4,500 persons to its strength during the decade. Next to this, in the order of their gain, are Bidar (+3,172), Nizamabad (+1,479), Karimnagar (+995) and Mahbubnagar (+719). In the remaining districts, the increase ranges from 264 in Raichur to 672 in Nalgonda. Next to Bhir, where the Christian population has multiplied from 2 to 61 during the decade, the highest proportional increase is shown by Adilabad, where the Christians have developed from 28 to 681 during the same period.

It may be noted that the Wesleyan Methodist and the Baptist missions work chiefly in the Telingana districts, the former being more prominent in Karimnagar, Adilabad, Medak and Nizamabad, and the latter in Mahbubnagar and Nalgonda. The labours of the American Methodist mission are confined to Gulbarga, Raichur and Bidar, while the enterprise of the Roman Catholics is more in evidence in the City and the districts of Nalgonda, Raichur and Aurangabad.

115. Christian Races and Sects.—

Denomination	European and Allied Races	Anglo-Indian	Indian
All denominations ...	5.9	3.6	90.5
Anglican Communion ...	16.2	2.5	81.3
Armenian Church ...	100.0	...	...
Baptist ...	0.7	2.2	97.1
Greek Church ...	9.1	63.6	27.3
Methodist ...	0.9	1.1	98.0
Presbyterian ...	0.2	2.2	97.6
Protestants (unspecified or unsectarian) ...	3.3	6.8	84.9
Roman Catholic ...	2.4	7.6	90.0

The marginal statement shows the percentage contributed by each of the Christian races to the various Christian sects in this country. As may be expected, the Indian Christians form the major portion of each of these sects, the foreign element occupying numerically a very low position. Among the Indian Christians, the highest number (32 per cent.) belongs to the Methodist Church, over 26 per cent. to the Roman Catholic denomination and more than 25 per cent. to the Anglican Communion. The rest are either Presbyterian or Baptist.

116. Jains.—Turning now to the religions, which have a very meagre following in the State, we have to mention Jainism first. This religion claims 18,584 votaries and they form 14 per 10,000 of the population of the State. They have decreased in numbers by over 11 per cent. since 1911 and their proportion in 10,000 of the population has been declining since 1891. They are chiefly engaged in trade and as such they are to be found more in towns than in villages. In fact, their proportion per 10,000 of the population is 42 in urban areas as compared with 12 in rural parts of the country. Only 12 per cent. of them live in Telingana (chiefly in the City and in the districts of Adilabad, Medak, Nizamabad and Atraf-i-Balda), while they flock in large numbers to the cotton-growing districts of Marathwara where, in addition to their traditional occupation, they are engaged in agriculture and in the cotton trade.

117. Sikhs.—The Sikh population in the State has decreased by over 41 per cent. since 1911 and by 25 per cent. since 1881. Their proportion per 10,000 of the population, which had been about 4 at the previous four Censuses, declined still further to 2 at the present Census. Numerically they muster now 2,745, as against 4,726 in 1911. They are about equally divided between Telingana and Marathwara, but their decrease in the former division has been proportionately greater than in the latter. 42 per cent. of the total number live in Nander, the centre of Sikhism in the State and the site of the labours of Guru Govind during the last days of his life, and 27 per cent. in Hyderabad City, the rest being scattered over the districts in small numbers.

118. Parsis.—The number of the Parsis has also decreased from 1,529 in 1911 to 1,490 in 1921, or by 2.5 per cent. While their strength in Telingana shows an increase of 14 per cent., that in Marathwara has declined by 38 per cent. More than 60 per cent. of the Parsis are to be found in Hyderabad City alone, the rest residing chiefly in Aurangabad, Warangal and Gulbarga. They are mostly town-dwellers, as is evidenced by the fact that more than 800 per mille of the Parsis are to be found in urban areas.

119. Other Religions.—Of the other religions which find adherents in the State, the two modern schismatic sects of Brahmo and Arya, the statistics for which were given separately for the first time in 1911, show considerable progress during the decade. The Brahmos have increased from 36 in 1911 to 258 in 1921 and the Aryas likewise have grown from 173 to 545 during the decade. Of these, 250 Brahmos and 539 Aryas are found in the City alone, as compared with 35 and 90 persons, respectively, in 1911, proving the vast strides that these Samajas have taken during the decade. They would seem to have been more active during this period than ever before. The Aryasamajists especially were more to the front in the City and succeeded in performing the *Shudhi* ceremonies and converting some non-Hindu Indians to Aryaism during the period.

The ancient religions, Buddhism and Judaism, are represented by 10 and 4 persons respectively, all in Hyderabad City. Compared with the figures for 1911 they have both dwindled away numerically. The seven persons who returned themselves as Buddhists in Aurangabad in 1911 have now disappeared altogether. Perhaps they were peripatetic Chinese or Japanese hawkers of silk cloth, who had happened to be there at the time of the last Census.

120. Religion of Urban and Rural Population.—Subsidiary Table IV appended to this Chapter shows the religious composition of the urban and rural population by natural divisions. That the Hindu is the mainstay of the agricultural industry in this country is shown by the fact that, whereas only about 3 per cent. of the rural population consists of Musalmans, as much as 87 per cent. is contributed by the Hindus. On the other hand, while 61 per cent. of the urban population is Hindu, as much as 34 per cent. is Musalman,

stamping the Musalman as distinctly a town-dweller. Proportionately more of the Hindus of Marathwara live in urban areas than of Telingana, and *vice versa* more of the Hindus of Telingana live in rural areas than of Marathwara. To be more precise, while 62 per cent. of the urban population is Hindu in Marathwara, it is 61 per cent. in Telingana. On the other hand, while 88 per cent. of the rural population is Hindu in Telingana, that proportion is 87 in Marathwara. Jains and Christians are naturally found in larger numbers in urban areas than in rural. As regards the Animists, it may be noted that though, on the whole, they are to be found in larger numbers in rural areas than in urban, their proportion in urban areas is more than three times as great in Marathwara as in Telingana, while in

Natural Division	Number per 10,000 in	
	Urban population	Rural population
State ...	167	364
Telingana ...	80	503
Marathwara ...	275	221

rural areas it is more than twice as large in Telingana as in Marathwara, as shown in the marginal statement. It has already been stated that more of forest areas exist in Telingana than in Marathwara. This explains why more of the Animists are to be found in the rural areas of Telingana than in those of Marathwara.

GENERAL REMARKS.

Though the Census Commissioner for India has laid down that the creeds and practices of the various religions found in the State need not be dilated upon this time, the following brief notes, it is surmised, may not fail to interest the general reader.

121. Definition of Hinduism—Hinduism is a term more easily understood than explained. It has been well said that it includes "a complex congeries of creeds and doctrines. It shelters within its portals monotheists, polytheists and pantheists; worshippers of the great gods Siva and Vishnu, or their female counterparts, as well as worshippers of the divine mothers, of the spirits of trees, rocks and streams and of the tutelary village deities.*"

As pointed out by Sir Alfred Lyall, Hinduism "is not exclusively a religious denomination, but denotes also a country, and, to a certain extent, a race.....When a man tells me he is a Hindu, I know that he means all three things taken together—religion, parentage and country.....Hinduism is a matter of birthright and inheritance.....it means a civil community quite as much as religious association. A man does not become a Hindu but is born into Hinduism." To these three elements—religion, race and country—social organization based on the caste system must be added. Those who stick to the question of country as the main essential of a Hindu are of opinion that all the inhabitants of India are Hindus unless they are Muhammadans or Christians. Others who give greater prominence to race say the word Hindu is equivalent to Arya and that all members of Indian castes including Jains, Sikhs and Buddhists should be regarded as Hindu. Others again are of the inclination that the only test to be taken is that of religious beliefs and that all those who believe in the Hindu religion must be regarded as Hindus.

On the last occasion, at the instance of the then Census Commissioner

Suggested tests for castes whose claim to Hinduism is doubtful because they :—

- (1) deny the supremacy of the Brahmans;
- (2) do not receive the mantra from a Brahman or other recognised Hindu guru;
- (3) deny the authority of the Vedas;
- (4) do not worship the great Hindu gods;
- (5) are not served by good Brahmans as family priests;
- (6) have no Brahman priests at all;
- (7) are denied access to the interior of ordinary Hindu temples;
- (8) cause pollution
 - (a) by touch,
 - (b) within a certain distance;
- (9) bury their dead and
- (10) eat beef and do not reverence the cow.

for India, who had laid down certain tests (a summary of which is given in the margin) which, it was thought, would help in differentiating the genuine Hindu from the Hindu in name only, the question "What is a Hindu?" was discussed at great length in many of the Provincial Census Reports. Some of the propounded tests referred to the beliefs of the Hindu, others to his social standing and others still to his relations with the Brahmans.

* *Vide* para. 4 of the India Census Report of 1911.

The varied extent to which these tests were satisfied in different parts of India shows that there is no uniformity in the beliefs and practices obtaining within the pale of Hinduism in the different parts of India. It must, however, be noted that there are certain characteristics which mark off the Hindu from the followers of other religions. First and foremost amongst these must be mentioned the social organisation based on differentiation of functions. The other typical characteristics are the reverence paid to priests, gurus and holy men who may not be Brahmans always; the doctrines of *Karma* and *moksha* influencing all ranks of the society; the worship of ancestors; the acceptance of the Vedas and the Brahmanical scriptures and lastly "a deeply personal system of worship based essentially on the belief in one God manifesting Himself in powers of various degrees of influence and goodness."

122. Hindu sects—Hindus may be broadly divided into the three sects of Vaishnavas, Saivas and Saktas, or worshippers of Vishnu, Siva or Durga, the goddess wife of Siva. These main divisions have given birth to a number of sects and sub-sects as the Ramanuja, Madhwa, Ramananda, Vallabha, Kabirpanthi, Smarta, Ganpatya, Saura and a host of others. It must, however, be noted that these sects overlap one another in a most extraordinary way and that the followers of Hinduism have not now that strong sectarian bias which distinguishes the mutually exclusive sects of other religions. The absence of a cut and dry creed combined with the latitude allowed in the variety of beliefs makes it impracticable to lay down a definite standard to differentiate the genuine Hindu from the non-Hindu Indian.

123. The Lingayat sect.—Of the various Hindu sects, the Lingayats and the Manbhavs have had historical relations with this country. Basava, the founder of the former sect, flourished during the 12th century and resided at Kalyani, the then capital of the Western Chalukyan Kingdom, now included in the Gulbarga district. He preached pure theism and inculcated the doctrine of equality of men. The *Lingam*, or the phallic emblem of the god Siva, which was always to be worn on the person, gave rise to the name of the sect. To lay the axe at the very root of the caste system, Basava admitted as his disciples persons of all castes and of both sexes. Thus, it is said, that amongst his first disciples there were a goldsmith, a carpenter, a cowherd, a washerman, a Mang, a Burud and several others who belonged to low Hindu castes. The modern Lingayats, however, are divided into castes under the influence of their Hindu neighbours. They form one of the largest Hindu sects in the State and number 687,539 souls. More than five-sixths of them are found in the Gulbarga division. As compared with their strength in 1911, they suffered numerically by over 9 per cent. due, no doubt, to the adverse circumstances of the last decade. It may, however, be stated that some members of the community might have been returned as Hindus pure and simple, as they are now divided into caste groups such as Lingayat Telis, Lingayat Koshtis, etc., which would give the enumerator a reason for returning them as Hindus.

124. The Manbhav sect.—The popular belief is that the Manbhav sect was founded in the 14th century by one Krishna Bhatt, a very learned and talented Brahman of Paithan, in the Aurangabad district. This is repudiated by the Manbhavs themselves, who lay claim to high antiquity for their sect. Krishna Bhatt might have been one of the revivers of the sect as Chakradhara, a Karhada Brahman, was in the 13th century. Considerable light is thrown upon this vexed point by the religious literature of the sect, which comprises above 400 volumes. The works are written either in Sanskrit or in Mitakshar (a disguised language invented for the purpose), the greater number however being in Marathi. The Marathi works seem, in style and diction, older than the compositions of the oldest Marathi writers, Mukundraja, Dyanadeva and Eknath, who flourished between the 11th and 13th centuries. Referring to them Dr. Bhandarkar, the eminent orientalist of Bombay writes: "It is an interesting fact that these Panjabi Manbhavs should be explaining to us, Marathas, as they have been doing, some difficult

points in our old Marathi which we at this day do not understand." The life story of Chakradhara—Sri Chakradhara Charitra—gives in chronological order the history of the Devagiri Yadava kings from Sinhana to Ramchandra. The Yadava princes, Krishna Raja (1247-60) and Mahadeva (1260-71) are said to have interviewed him and offered him all their riches but the offer was declined. He is further said to have retired to Badrikashrama in Shaka 1194 (1272 A. D.). His disciple, Nagadeva Bhatt, took up his work and spread the sect far and wide and was consequently honoured with the title of Acharya. In the history of his life—Acharya Chritra—he is said to have born in Shaka 1224 (1302 A. D.). As the Manbhav works thus ascribe to Chakradhara the revival of their creed and to Nagadeva its wide diffusion, there can be little doubt that this sect was in existence earlier than the 13th century. The principal monasteries of this sect are at Paithan, Nander, Mahur and Manur in these Dominions, at Retpur in Berar, and Kanashi Charud in Khandesh. The votaries of this sect are to be found scattered over Northern India and in the Bombay Presidency, their establishments being at Broach, Indore, Mathura, Rawalpindi, Lahore, Jalandhar and Peshawar. The chief temple of this sect is that of Panchaleshvar, which every newly installed *mahant*, or spiritual head of the sect, has to visit before assuming his powers. The tenets of the sect prescribe the exclusive worship of Krishna, the disregard of all caste rules, and a life of mendicancy. Some of the Manbhavs follow ordinary pursuits at the present day and those of them who strictly adhere to their creed wander about as beggars clothed in black.

It may be noted in passing that both these sects—the Lingayat and the Manbhav—which had at the beginning professed to be against caste distinctions have gradually come to adopt such distinctions among themselves.

.125 Jainism.—Jainism is a religion of high antiquity. Some of the scholars competent to express an opinion on the subject assign its existence in the Vedic period. In fact, it seems to have originated as a protestant sect condemning Vedic sacrifices and rituals. It, of course, rejects the Vedas and inculcates the worship of the twentyfour saints—Tirthankaras or perfect Jinas. In the Jain Gazette, November 1921, a Jain is defined as a man who believes "that the soul of man or any living being can by proper training, etc., become omniscient like the soul of Jinal, conqueror of all passions; that the world consists of six external, uncreated, indestructible substances and that the path to eternal freedom lies along the triple road of right belief, right knowledge and right action as disclosed in the Jain sacred books, in accordance with the tradition of Lord Mahavira." The Jains are divided into 3 sects—Digambaras, Svetambaras and Sthanakvasis. The main difference between the beliefs of the Digambaras and Svetambaras is that, while the former deny to women the hope of attaining *nirvana*, the latter assert that the gentler sex is not in any way debarred from obtaining the final redemption. Lonkashah, a Svetambara Jain, who flourished about 1640 A. D., led a movement that idolatry had no place in the authoritative Jain canon. His followers are known as the Sthanakvasis. As on the previous occasion, no provision was made at the present Census to return sects, it is not possible to say which of these sects predominates among the Jains enumerated in this State.

The Jains are decidedly a commercial community and live in amity with their Hindu neighbours. Although the sect had for its aim the abolition of the caste system, Brahmanical influences prevailed to such an extent that the Jains are now broken up into numerous sub-castes, some of which are territorial and others occupational divisions, such as Oswal, Agarwal, Jaiswal, Kambhoja, etc. The ideas and beliefs of the average Jain are now tinged with Hinduism. He has come to adopt the caste system and is a believer in the doctrines of transmigration and *Karma*, and shows reverence to the Hindu gods next to the Tirthankaras, seeking, occasionally, the ministrations of the Brahman in his social ceremonies. The Jains at the present day

have no objections to enter into matrimonial relations with the Hindu sections of their corresponding castes. In fact, some castes contain followers of both the religions. Thus, there is quite a possibility of some of the Jains being returned as Hindus, which, to a certain extent, seems to account for the decrease in the numbers of the Jains in this country as compared with their strength in 1911.

126. Sikhism.—Sikhism as a distinct creed is comparatively modern. "Its leading doctrines—the divine unity, the brotherhood of man, the rejection of caste and the uselessness of idol worship have been preached in India for many centuries by a long and distinguished line of Hindu religious reformers. They were not novel when they took root among the sturdy peasantry of the Eastern Punjab in the fifteenth century.*" The Sikhs too have had an historical connection with the State. Their last guru founded a monastery at Nander in these Dominions, which is still a place of pilgrimage to this community. They are divided into two sects: Keshdhari or those who wear the hair (*kesh*) long according to the ordinances of their last guru, and Sahjdhari. There is, however, very little difference between the two sects and there is no bar on inter-marriages between the two. Both alike reverence the Granth, a book containing the utterances of Nanak and other gurus. Originally strict monotheists, the Sikhs have now come to be believers in the Hindu doctrines of transmigration and *Karma* and in the three Hindu modes of attaining union with the Supreme Being. So far do they seem to have become Hinduised under the influence of their neighbours that it is not rare to see a bearded Sikh worship regularly at a Hanuman-temple in the City.

127. Islam.—Islam, as its very name indicates, means resignation to the will of God. Its five cardinal principles are:

- (1) Kalma, or the belief in the one God as alone worthy of worship and Muhammad as His Prophet;
- (2) Salat (Namaz), or the daily five times prayers;
- (3) Soum (Roza), or the fast of the month of Ramzan;
- (4) Zakat, or the legal alms and
- (5) Hajj, or the pilgrimage to the Holy Mecca.

The last two are not incumbent on each and every Muslim but on those alone who can afford them. It has no counterpart of the bewildering diversity of religious beliefs collected under the name of Hinduism and hence, whatever the sectarian differences amongst the Muslims, none can renounce the five essential duties of a Muslim enunciated above, all being limited as to their main tenets by the teaching of a single book, the Holy Qoran. Whether a Muslim (according to his sect) be a Sunni or a Shia, or a Wahabi or a Mehdavi, his fundamental religious beliefs would, in no case, justify his being classed other than a Muslim. The account of the origin and sects of Islam given in the Census Report of 1891—though not very full—is sufficient to give a non-Muslim an idea of Islam and its sects. No additions to that description have therefore been thought necessary in the present Report.

* Sir T. W. Holderness' *Peoples & Problems in India*, page 123.

SUBSIDIARY TABLE I.—GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION.

Religion and Locality	Actual number in 1921	Proportion per 10,000 of Population in						Variation per cent., Increase + Decrease —				Net Variation 1881-1921
		1921	1911	1901	1891	1881		1911-1921	1901-1911	1891-1901	1881-1891	
I	2	3	4	5	6	7		8	9	10	11	12
1. Hindu-State	10,656,453	8,554	8,693	8,860	8,941	9,033		-8.3	+17.7	-4.3	+15.9	+19.8
Telingana	5,498,098	8,565	8,615	8,815	8,985	9,058		-0.6	+17.2	+3.9	+17.0	+14.4
Marathwara	5,158,365	8,528	8,771	8,786	8,897	9,012		-2.8	+18.3	-11.8	+15.0	+4.0
2. Musliman-State	1,298,277	1,041	1,032	1,037	987	940		-5.9	+19.4	+1.5	+22.0	+40.2
Telingana	571,003	882	931	946	921	915		-5.2	+19.1	+7.6	+18.9	+47.8
Marathwara	726,674	1,301	1,186	1,144	1,047	964		+5.7	+19.7	-3.1	+26.1	+65.9
3. Animist-State	430,748	345	214	59	25	...		+61.2	+337.4	+124.2	...	...
Telingana	294,387	459	382	101	65	...		+20.2	+361.2	+91.3	...	...
Marathwara	136,361	225	43	19	...	...		+423.2	+198.9	...	...	...
4. Christian-State	62,656	50	40	21	18	14		+15.4	+136.1	+12.5	+50.0	+360.2
Telingana	49,987	78	66	32	31	27		+18.1	+135.2	+11.4	+40.8	+343.6
Marathwara	12,719	21	15	7	6	3		+40.0	+189.6	+17.7	+115.3	+440.0
5. Jain-State	18,584	14	16	18	24	9		-12.5	+3.3	-26.9	+226.7	+118.0
Telingana	2,141	3	1	1	2	...		+200.0	+18.3	-0.8	+2,644.8	...
Marathwara	16,443	27	30	38	46	17		-10.0	+2.0	-27.4	+206.7	+96.9
6. Sikh-State	2,745	2	4	4	4	4		-25.0	+9.0	-6.5	+26.5	-25.0
Telingana	1,166	2	3	3	3	4		-33.3	+46.6	-38.9	+42.2	-41.4
Marathwara	1,589	2	4	5	3	4		-60.0	-11.5	+32.3	+11.5	-5.9
7. Parsi-State	1,490	1	1	1	1	...		-2.5	+4.5	+38.2	+65.8	+134.3
Telingana	1,183	1	2	2	1	1		+14.5	+0.7	+40.8	+80.1	+170.0
Marathwara	307	1	1	1	1	...		-38.1	+18.2	-32.7	-31.5	+55.8
8. Others-State	817	1	...	...	...	...		...	...	...	...	...
Telingana	803	...	...	...	...	...		...	...	...	...	...
Marathwara	14	...	...	...	...	...		...	...	...	...	...

SUBSIDIARY TABLE II.—DISTRIBUTION BY DISTRICTS OF THE MAIN RELIGIONS.

District and Natural Division	Number per 10,000 of the Population who are																							
	Hindu						Musalman						Animist						Christian					
	1921	1911	1901	1891	1881	1871	1921	1911	1901	1891	1881	1871	1921	1911	1901	1891	1881	1871	1921	1911	1901	1891	1881	1871
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
State	5,544	8,093	8,880	8,941	9,033	1,041	1,032	1,037	967	940	345	214	59	25	...	50	40	21	18	14	14	16	18	24
Telingana	8,565	8,615	8,915	8,985	9,053	832	831	946	921	915	459	382	101	55	...	78	66	32	31	27	3	1	1	2
Hyderabad City	5,235	5,236	5,424	5,466	5,367	4,318	4,392	4,318	4,163	4,292	17	1	...	...	...	339	324	310	332	318	30	8	7	5
Atrai-Balda	8,740	8,751	8,746	8,886	8,840	1,088	1,141	1,244	1,004	1,131	147	78	...	...	...	21	25	9	12	15	2	2	1	2
Warangal	8,048	7,995	9,472	9,476	9,539	576	553	494	503	459	1,346	1,315	14	...	...	125	132	16	17	...	1	...	...	...
Karimnagar	9,443	9,496	9,588	9,593	9,509	417	411	409	403	380	125	85	...	...	...	14	5	2	1	...	...	1	...	...
Adilabad	8,079	8,454	7,008	8,322	9,005	537	478	524	482	394	1,370	1,063	1,860	1,233	...	10	1	...	...	...	3	2	6	11
Medak	8,883	8,908	8,984	8,945	8,993	933	947	1,005	1,043	1,004	77	59	...	...	...	104	82	10	3	...	3	2	1	3
Nizamabad	9,034	9,311	9,152	9,195	9,298	737	737	785	780	696	180	82	57	8	...	44	18	1	1	...	3	1	1	2
Mahabubnagar	8,826	9,004	9,164	9,173	9,166	812	796	831	824	831	345	193	...	...	...	16	6	5	2	...	1	...	...	...
Nalgonda	9,048	9,017	9,511	9,501	9,517	538	516	472	495	483	294	365	...	...	...	119	101	17	2	...	...	...	...	...
Marathwara	8,523	8,771	8,786	8,897	9,012	1,201	1,136	1,144	1,047	964	225	43	19	...	...	21	15	7	6	3	27	30	38	46
Aurangabad	8,411	8,442	8,439	8,744	8,879	1,320	1,282	1,267	1,197	1,078	187	136	124	...	...	78	78	37	23	9	55	63	71	91
Bhir	8,912	9,093	9,039	9,123	9,223	883	834	882	806	768	155	13	8	...	...	1	...	2	2	1	49	54	60	65
Nander	8,629	8,909	8,931	9,080	9,140	1,088	1,025	980	886	831	252	33	...	...	...	1	1	...	...	...	13	13	19	16
Parbhani	8,635	8,974	9,054	9,098	9,187	968	930	904	898	768	851	40	1	...	...	4	5	1	1	3	40	47	53	63
Gulbarga	7,931	8,431	8,465	8,504	8,649	1,557	1,471	1,508	1,466	1,341	433	74	1	...	...	12	9	3	5	6	17	14	21	22
Omanabad	8,883	9,000	8,890	9,034	9,105	1,013	935	953	894	853	46	5	...	...	...	3	4	1	3	1	50	54	66	69
Ralebur	8,021	9,034	8,977	8,977	9,130	1,006	938	1,014	1,012	880	144	3	...	...	...	21	17	5	6	6	7	7	3	4
Bidar	8,317	8,564	8,610	8,709	8,836	1,476	1,403	1,374	1,372	1,151	151	17	...	...	...	44	4	2	...	...	10	10	12	16

SUBSIDIARY TABLE III.—CHRISTIANS—NUMBER AND VARIATIONS.

District and Natural Division	Actual number of Christians in					Variation per cent				
	1921	1911	1901	1891	1881	1911-1921	1901-1911	1891-1901	1881-1891	1881-1921
1	2	3	4	5	6	7	8	9	10	11
STATE	62,656	54,296	22,996	20,429	13,614	+15·3	+136·1	+12·5	+50·0	+360·2
Telingana	49,937	44,064	18,727	16,982	11,931	+13·3	+135·2	+10·2	+42·3	+326·9
Hyderabad City	18,717	18,240	14,201	14,375	11,270	-15·5	+14·3	-1·2	+27·5	+21·7
Atraf-i-Balda	1,042	1,291	513	468	584	-19·2	+151·6	+9·6	-10·8	+78·4
Warangal	11,606	11,919	1,649	1,544	18	-3·1	+626·4	+6·8	+8,477·7	+64,377·8
Karimnagar	1,581	586	214	193	2	+169·7	+173·8	+10·8	+9,550·0	+78,950·0
Adilabad	681	28	10	...	7	+2,332·1	+180·0	...	...	+9,528·6
Medak	6,703	2,203	441	106	8	+204·2	+399·5	+316·0	+1,225·0	+83,657·5
Nizamabad	2,199	720	127	46	1	+205·4	+466·8	+217·5	+3,900·0	+219,800·0
Mahbubnagar	1,170	451	355	121	13	+159·4	+25·6	+196·6	+830·7	+8,900·0
Nalgonda	11,238	10,501	1,213	135	28	+6·3	+771·0	+798·5	+832·1	+40,035·7
Marathwara	12,719	10,232	4,269	3,447	1,683	+24·3	+139·6	+23·8	+104·8	+655·7
Aurangabad	5,223	6,369	2,873	1,929	669	-17·9	+121·6	+48·4	+189·3	+680·7
Bhir	61	2	92	148	57	+2,950·0	-97·8	-37·8	+169·6	+70
Nander	32	69	9	2	...	-53·6	+668·6	+350·0	...	+320
Parbhani	330	409	72	67	159	-11·9	+463·0	+7·4	-57·8	+107·5
Gulbarga	1,334	1,044	419	426	507	+27·7	+149·1	-1·6	-15·9	+163·1
Osmanabad	216	252	50	214	49	-14·3	+400·0	-76·6	+536·7	+340·8
Raichur	1,973	1,711	739	640	242	+15·4	+131·5	+15·4	+164·4	+716·1
Bidar	8,548	376	15	21	...	+843·6	+2,406·6	-28·5	...	+3,548·0

SUBSIDIARY TABLE IV.—RELIGION OF URBAN AND RURAL POPULATION.

Natural Division	Number per 10,000 of Urban population who are						Number per 10,000 of Rural population who are					
	Hindus	Muslimans	Animists	Christians	Jains	Others	Hindus	Muslimans	Animists	Christians	Jains	Others
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE	6,185	3,404	167	170	42	32	8,793	792	364	38	12	1
Telingana	6,102	3,495	80	260	22	41	8,850	598	503	57	1	1
Marathwara	6,292	3,290	275	54	67	22	8,732	1,005	221	18	23	1

SUBSIDIARY TABLE V.—NUMBER AND PROPORTION OF CIVILISED ANIMISTS.

District and Natural Division	Actual number in 1921															
	Total				Urban				Rural				Proportion per 10,000 of total population			
	Males		Females		Males		Females		Males		Females		Urban		Rural	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Excess + Deficit — compared with Animists
STATE	2,338,989	1,177,949	1,161,040	134,591	67,258	67,333	2,204,398	1,110,691	1,093,707	1,133	1,953	1,832	2,188	+114,923	+1,793,318	
Telingana	1,314,269	671,241	643,028	90,843	45,726	45,117	1,223,426	625,515	597,911	1,360	2,127	2,230	2,333	+85,486	+934,396	
Hyderabad City...	60,018	29,794	30,224	60,018	29,794	30,224	...	...	...	1,484	...	2,836	...	+59,850	...	
Atraf-i-Baldu	116,742	59,403	57,337	747	384	363	115,995	59,041	56,954	1,136	2,869	1,930	2,091	+747	+108,697	
Warangal	182,354	94,914	88,040	12,528	6,584	5,942	170,428	88,330	82,098	1,541	2,019	2,000	2,499	+10,186	+57,531	
Karimnagar	225,065	110,577	108,488	4,830	2,493	2,335	220,235	114,082	106,153	1,116	2,093	1,376	2,203	+4,493	+226,891	
Adilabad	118,245	57,772	55,473	1,426	681	745	111,819	57,091	54,738	635	1,768	863	2,179	+23,742	+127,548	
Medak	136,102	69,478	66,624	3,992	2,010	1,982	132,110	67,468	64,442	1,119	2,175	1,511	2,425	+3,835	+84,181	
Nizamabad	96,201	48,133	49,066	3,418	1,958	1,458	92,785	46,177	46,608	1,034	1,987	1,430	2,170	+3,040	+142,559	
Mahbubnagar	170,185	85,703	84,433	2,122	993	1,127	168,010	84,710	83,300	772	2,323	1,151	2,608	+1,713	+184,252	
Nalgonda	213,807	109,463	104,344	1,768	847	916	212,044	108,616	103,428	1,290	2,368	2,033	2,409	+1,664		
Marathwara	1,024,720	506,708	518,012	43,748	21,532	22,216	980,972	485,176	495,796	841	1,773	1,337	2,030	+29,437	+858,922	
Aurangabad	108,581	53,208	55,378	7,828	3,716	4,110	100,755	49,487	51,268	1,059	1,573	1,752	1,811	+6,528	+92,286	
Bhir	66,992	33,855	33,137	2,125	1,229	897	61,867	32,027	32,340	590	1,503	878	1,032	+497	+59,233	
Nander	128,727	61,515	62,212	4,551	2,104	2,447	119,176	59,411	59,765	824	2,935	1,291	2,191	+3,559	+103,286	
Parbhani	135,038	62,639	72,394	4,591	2,247	2,344	130,442	60,392	70,050	693	1,864	1,041	2,113	+3,367	+104,780	
Golbarga	179,104	88,491	90,618	8,735	4,359	4,376	170,369	84,132	86,237	766	1,735	1,359	2,102	+3,330	+126,378	
Osmanabad	118,303	60,197	58,106	5,221	2,005	2,616	113,447	57,593	55,550	933	2,002	1,285	2,335	+3,062	+112,482	
Ratnagar	137,354	69,144	68,210	7,598	3,736	3,862	139,756	65,408	64,348	987	1,534	1,458	1,704	+5,872	+118,193	
Bidar	155,566	77,664	77,902	3,101	1,537	1,564	152,463	76,127	76,338	740	2,009	1,599	2,368	+1,922	+142,279	

CHAPTER V.

AGE.

128. General.—The statistics relating to age are useful in two ways. Firstly, the birth and death rates and the probable duration of life at different ages can be calculated from these statistics. Secondly, in combination with other data, they indicate the results of such social practices as early marriage, enforced widowhood and the like. They also throw light on the liability to certain infirmities at various periods of life and show, by the variations in the age-distribution of the population from time to time, the effects of famine or such other public calamities.

129. Reference to Statistics.—Imperial Table VII exhibits the statistics regarding the age-distribution of the population for the State as a whole, and for the districts and the City separately. Imperial Table XIV deals with certain selected castes and shows their distribution by age and civil condition. In addition to these, all the Imperial Tables bearing on sex, civil condition, literacy and infirmities show the distribution of the population concerned by age also. To facilitate the comprehension of the statistics contained in great detail in the Imperial Tables, the following eight Subsidiary Tables, which bring out the salient features of the statistics more prominently to notice by means of comparative and proportionate figures, are appended to this Chapter:—

- (1) Age distribution of 100,000 of each sex (of all religions) by annual age periods.
- (2) Age distribution of 10,000 of each sex in the State and each natural division.
- (3) Age distribution of 10,000 of each sex in each main religion.
- (4) Age distribution of 1,000 of each sex in certain castes.
- (4) (a) Proportion of children under 12 and of persons over 40 to those aged 15-40 in certain castes; also of married females aged 15-40 per 100 females.
- (5) Proportion of children under 10 and of persons 60 and over to those aged 15-40; also of married females aged 15-40 per 100 females.
- (5-a) Proportion of children under 10 and of persons over 60 to those aged 15-40 in certain religions; also of married females aged 15-40 per 100 females.
- (6). Variation in population at certain age periods.
- (7) Reported birth-rate by sex and natural divisions.
- (8) Reported death-rate by sex and natural divisions.

130. The inaccuracy of the Age Returns.—In a stationary or growing population, one would expect the number at each age to go on steadily decreasing as the age advances. It is not quite so in this State and the actual figures show some capricious irregularities, as in other parts of India, owing to certain disturbing influences.

Enumerators were instructed to enter in column (7) of the Census schedule the number of years each person completed, and to write out the word 'infant' for children less than one year old. Supervisors in charge of copyists were further directed that in case column (7) was left blank, persons who were literate should be assumed to be of some age over 12, those

who were workers, over 15, and those who were un-married, married or widowed should, if males, be taken to be of some age under 15, between 15 and 50, and over 50, respectively, and if females, under 12, between 12 and 40, and over 40, respectively. In the case of Europeans and Anglo-Indians, the age limits for married persons were to be taken as 30-55 for males and 22-50 for females. Though the directions were sufficiently intelligible, the statistics regarding age cannot be expected to be quite accurate. As a magistrate, I happened to notice that no witness ever gave out even his approximate age and that more often than not very absurd replies were made to the question "What is your age?" As such, I may state that much reliance cannot be placed on the age returns in this country. There are certain influences which cause over-statement as well as under-statement of age. Even in European countries, the entries of age are but approximations. Elderly spinsters are prone to under-state their age, while very old people are likely to exaggerate their age, unintentionally though it may be. Then there is a general tendency to plump on certain favourite numbers—usually the even or odd multiples of 5. Regarding these tendencies, it is observed in the England and Wales Census Report of 1911 "there are many thousands of cases in which persons are returned as 30, 40, 50 etc., though they are actually a few years above or below one of those ages.....Not only is the heaping up at the multiples of 10 followed by depression at the next age but speaking generally the frequency of all the "odd" years of life (multiples of 5 excepted) is less than that of the "even" years between the ages 25 and 70. There are undoubtedly many cases of wilfully false statement of age, some persons being returned as many years older and others as many years younger than their true age. The general effect of such misstatement appears to be inconsiderable, except among females in early adult life..... The number of females aged 20-25 and 25-30 is disproportionately high. This may be due either to immigration or to wilful misstatement of age, the tendency to which, in this period of female-life, has frequently been commented upon." In the India Census Report of 1911 also, it is noticed that "of the total number of persons returned at the age of 10 and upwards, the ages of no less than 31 per cent. were shown as multiples of 10 and 22 per cent. as uneven multiples of 5."

In India, it is rare for an average person to be able to give out his age off-hand. Horoscopes are maintained among an extremely small minority of the population and even these certainly do not refer to such records to find out their exact age, when the enumerator comes round. Hence the age entered in the Census schedule is almost universally the result of a guess and naturally shows a preference for round numbers. Intentional misstatements are made in India (and Hyderabad is no exception) in reference to the age of unmarried girls, who are invariably returned as younger than they really are. Widowers also commonly under-state their age for obvious reasons. On the other hand, young wives blessed with a number of children generally over-state their age to avoid the effect of the 'evil eye,' and persons on the other side of 50 are prone to exaggerate their age from ignorance as well as for the veneration felt for old persons both among the Hindus and the Musalmans.

In addition to these intentional under-and over-statements, and preference to figures which are multiples of 5, there is yet another source of inaccuracy caused by the tendency to give out the current year instead of the completed year of age and the popular mode of ageing infants. Commenting on the latter and the probable meaning of the return of ages "0-10", Sir E. A. Gait observes in the Bengal Census Report of 1901 "it would seem that the word 'infant' will include all children under one year of age, and also some over that age who are still at the mother's breast, that the year 1 will include such children between the ages of 1 and $1\frac{1}{2}$ as are not classed as 'infants' and also possibly some children under 1 year of age who should, under the rules, have been entered as 'infant'; the year 2, all children from about $1\frac{1}{2}$ to $2\frac{1}{2}$ years of age, and the year 3 those from $2\frac{1}{2}$ to 3; while from 4 onwards the age actually returned will be a year in excess of the

actual facts, so that the return for the years "0-5" will include only those who have not completed their 4th year, while that for '5-10' will include all who have completed their 4th but have not completed the 10th year of their age. There are, however, other complications".

The aberrations caused by such disturbing factors are noticeable in the age returns of all the Indian Provinces. It may, however, be pointed out that in as much as the errors, which thus usually render the actual figures inaccurate, occur in every Census and are fairly constant, the statistics regarding age may be taken as showing to a certain extent the periodic changes which occur in the age distribution of the State as a whole from one Census to another.

131. Samples Age Return at individual year of age.—At every Census, a record is made of the actual ages returned by 100,000 females and the same number of males in regions, where the natural distribution of the population by age periods is not likely to have been much disturbed by famine, epidemics or other causes. As the decade immediately preceding the present Census was marred by such natural catastrophes, very great care had to be exercised in selecting such localities. The result of the tabulation of the population of the places selected this time is given in Subsidiary Table I at the end of the Chapter and is also illustrated graphically in the diagrams on the next two pages :—

DIAGRAM SHOWING ACTUAL AGES RETURNED BY 1 000 000 MALES.

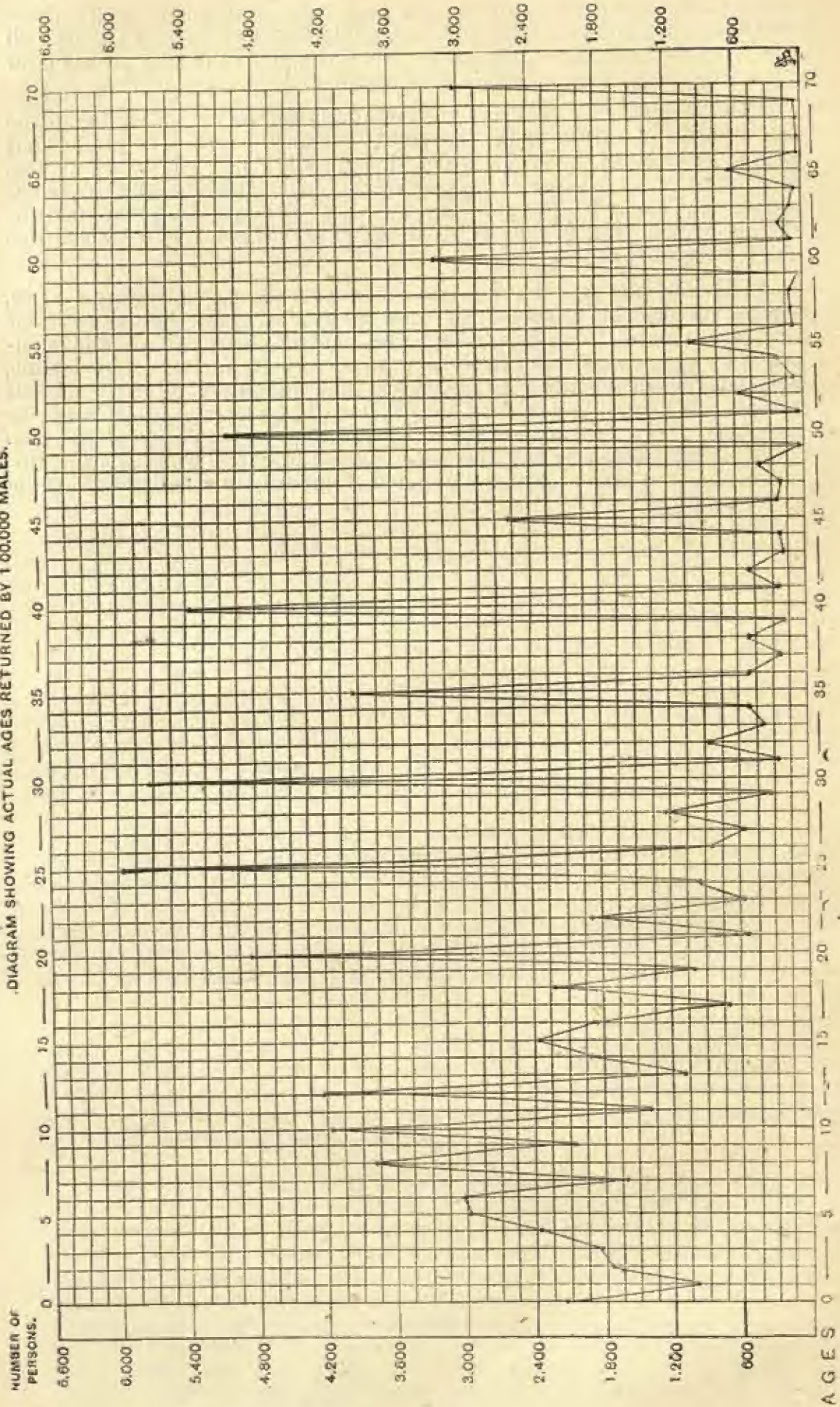
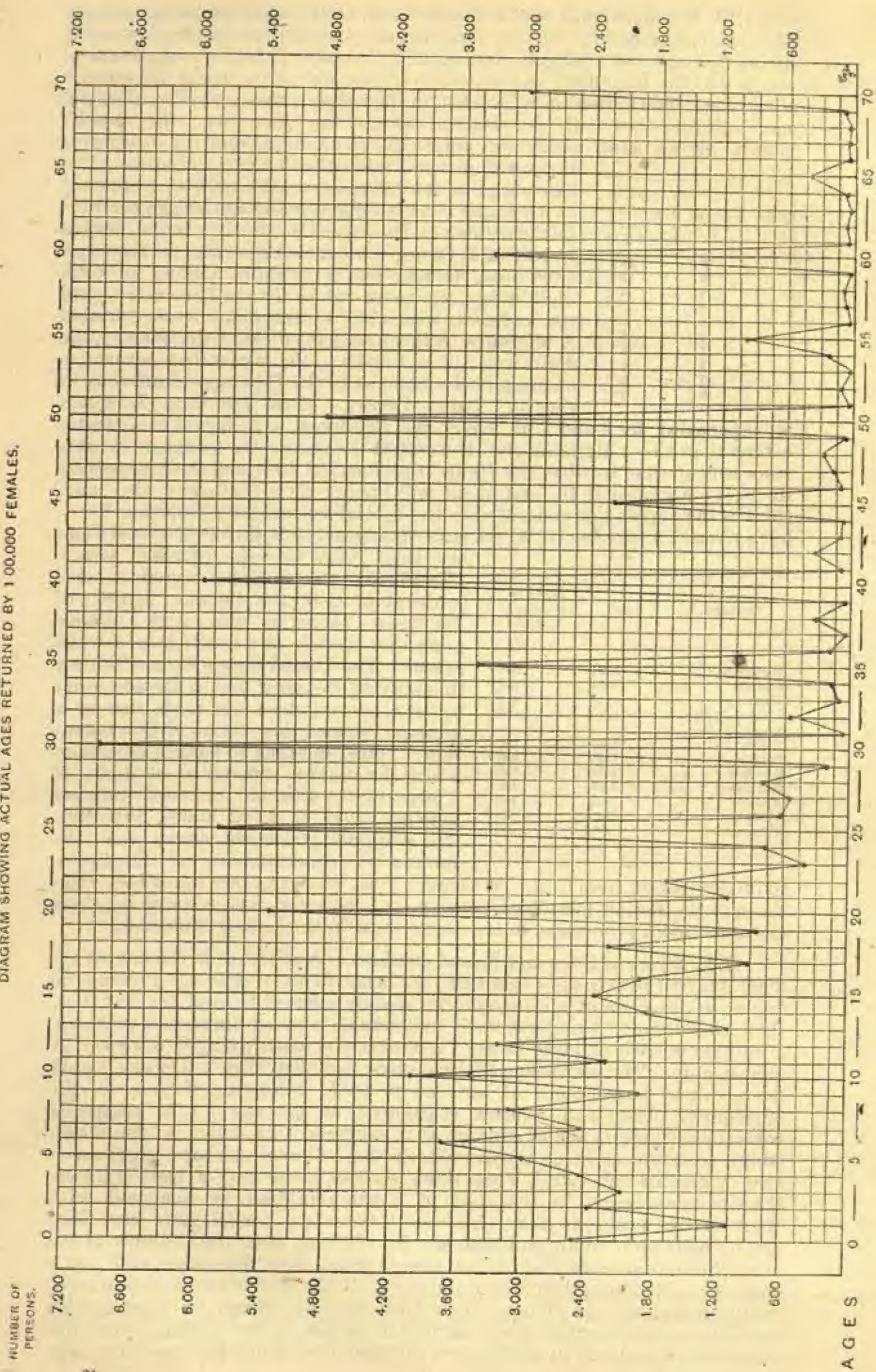


DIAGRAM SHOWING ACTUAL AGES RETURNED BY 100,000 FEMALES.



132. Peculiarities of the Sample Returns.—If the ages had been correctly recorded, the graphs in the preceding diagrams would have exhibited smooth curves falling away gradually from 2,165 (for males) and 2,546 (for females) at age 0 to the base line. As they stand, they show how erratic the returns of age are. The influences referred to in the preceding paragraph as affecting age returns can all be traced here. For example, the graphs mount up at ages which are multiples of 5 or 10 showing concentration on these ages, and smooth down at other ages.

Order of digits	Per cent. of population preferring this digit
0	35.8
5	19.0
2	9.7
8	7.7
6	6.2
4	6.1
1	4.8
3	4.2
7	3.9
9	3.6

The marginal statement shows the order of preference of particular terminal digits in the actual ages recorded in the samples. On page 156 of the India Census Report of 1911 is given a Table showing, for six major Provinces, the numbers returned in respect of each digit of age, the mean values for the Provinces, and the order in which the several digits were recorded. A reference to this Table shows that the order of the digits 0, 5, 2, 8, 6, 4 and 9 in the Hyderabad returns is identically the same as in the Provinces dealt with in the all India Report. Only the digit 1, which is superseded by 3 and 7 in five of the Provinces, is preferred to a greater extent than these digits in the Hyderabad returns. Its position in this respect is similar to what the United Provinces of Agra and Oudh presented in 1911. A glance at the statement will further show that more than one-third of the population concerned in the special returns have preferred 0 *i. e.*, have given their ages as 10, 20, 30, etc., while nearly one-fifth of the total number

Country	Year	Index of Concentration
Hyderabad ...	1931	390
Baroda ...	1921	383
Bombay ...	1911	354
United States.	1911	120
England & Wales ...	1901	100
Belgium ...	1900	100
Sweden ...	1900	100
Germany ...	1900	102
France ...	1901	106
Canada ...	1881	110
Hungary ...	1900	132

have stuck to 5 (in respect of ages 5, 15, 25, etc). It may be noted in this connection that the Census figures of European countries also show similar anomalies though to a much less marked extent. The United States Census Bureau in studying the error due to the abnormal use of round numbers has made use of a measure termed the 'Index of Concentration.' This is taken to be the percentage which the number reported as multiples of 5 forms of one-fifth of the total number between ages 23 to 62 years, inclusive. The marginal statement shows that the indices of concentration of European

countries (taken from C. C. Whipple's Vital Statistics) are much less than those of the Indian Provinces, proving that the errors due to round numbers are much more prominent in the latter than in the former countries.

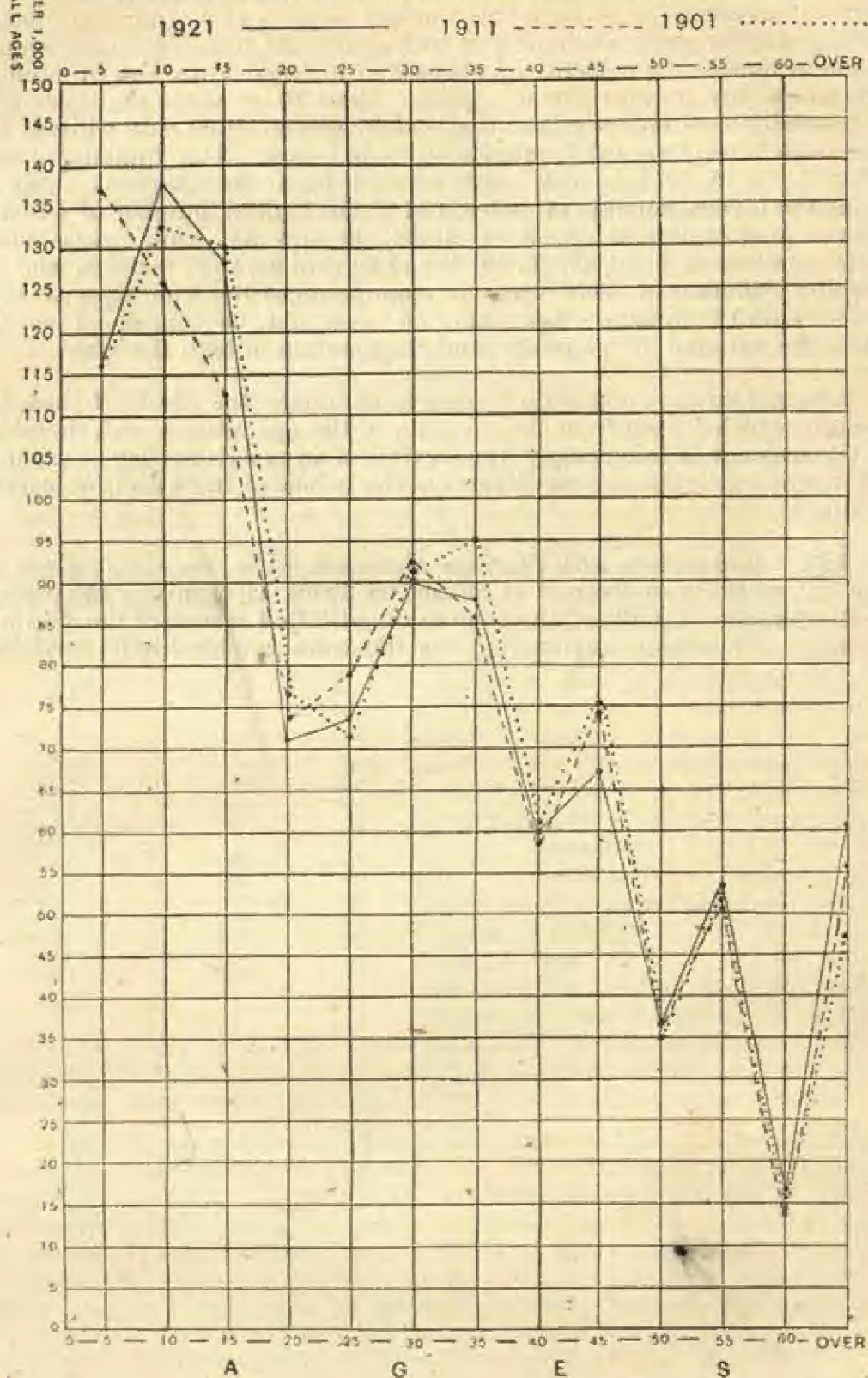
133. Errors of Even and Round numbers.—A reference to the sample age diagrams will clearly show that there is a large depression at age 1 owing, no doubt, to the mode of ageing children already referred to and the fact that, the term "infant" being generally understood to mean unweaned children, a number of such children at age 1 and over are often wrongly returned as infants only. The elevations at 2 are made less than they otherwise would have been by transference of persons probably belonging thereto to the adjacent 0. The small number of children at the age of 1, as compared with that of infants and of children at 2, suggests that there is also a tendency to return as being 2 years old, children who are perhaps eighteen or twenty months old. At 3, while there is a rise in the case of male children, there is a depression in the case of female children as compared with their relative positions at 2. At 4 and 5 there is a considerable rise both among male and female children, and for the first time the number of the male children exceeds that of the female at 5. The decreases at 7 and 9 show the preference given to even numbers. In the case of the Brahman girls, tradition assigns 8 as the age when they become *Kanya* or marriageable maidens, and states that great merit will accrue to the parents who give away their daughters in marriage at this age. Such being the case, those who

have passed this age and have completed even their 9th year, but are not married, would generally be returned at 8 only by the Brahmans and those who unfortunately mimic their practice in this matter. This would seem to account for such a low number of girls at 9, the figure being about $\frac{2}{3}$ of the number at 8 and $\frac{1}{4}$ of that at 10. At 10 again the preference for round numbers is evident. At ages 8 to 10 females are less in number than males, for reasons already given. From 10 upwards, multiples of 5 are generally more favoured than their neighbours on either side, while at the same time "even" ages are preferred to "odd" ones. The lumping of ages at 10, 12, 15, 18, 20, etc., may easily be seen from the diagrams. Age 25 claims the highest number of males, and 30 the highest number of females. Females predominate at ages 0—4, 20, 30, 40 and 55, while males show larger numbers at 5, 10, 15, 25, 35, 45 and 50, proving that females, who are generally ignorant of their ages, are more prone to give their ages as even multiples of 5 than men. Ages above 55 need not be considered as the figures are vitiated by ignorance and exaggeration in both the sexes.

It is not an easy task for a layman to eliminate the effects of these influences, which detract from the accuracy of the age returns, and, therefore, the Government of India engage the services of an expert actuary to examine and report upon the age statistics for the whole of India and for certain Provinces.

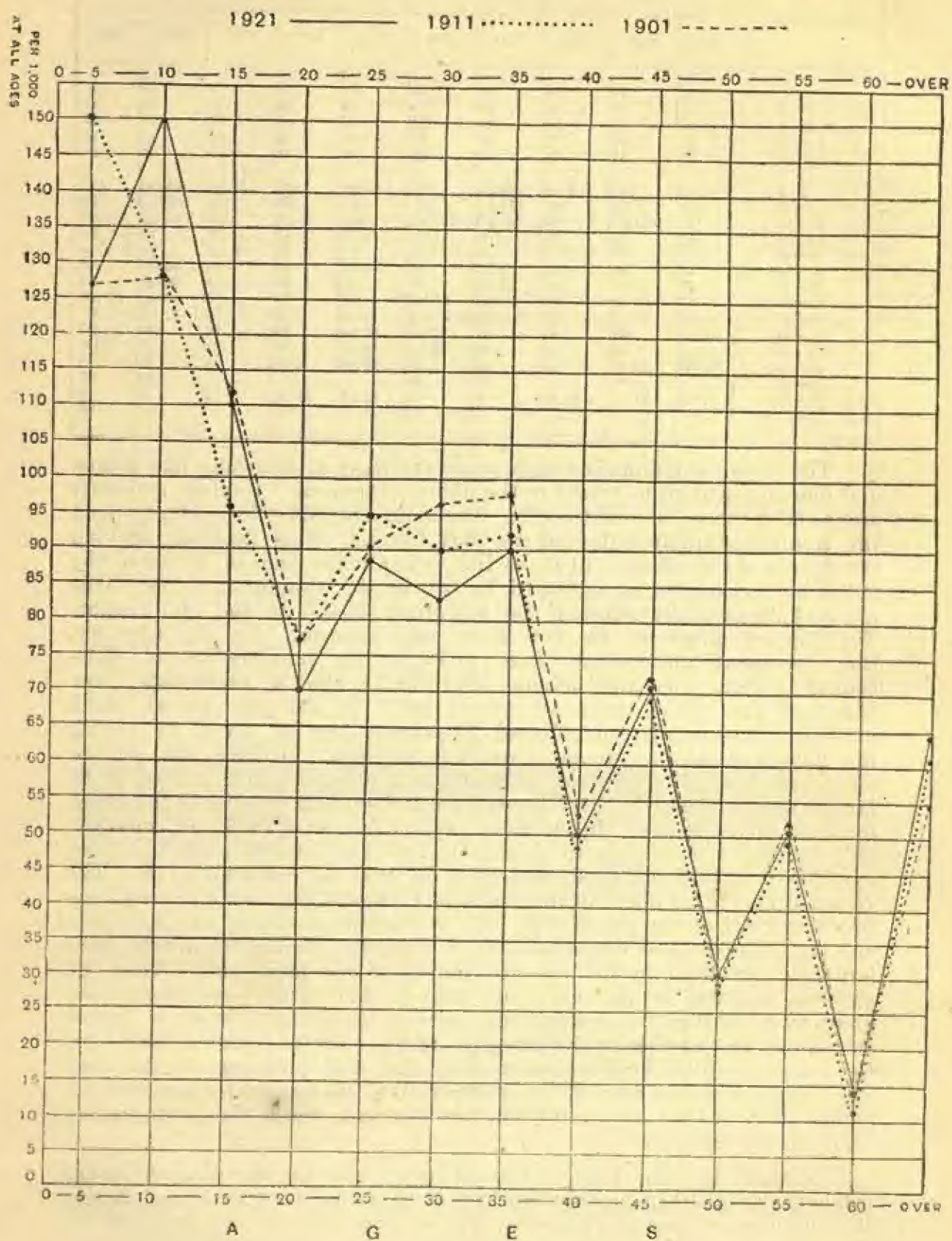
134. Comparison with Previous Censuses.—The statement given on page 112, which is an abstract of Subsidiary Table II, compares the present age distribution per mille of the population with that at each of the previous Censuses. The accompanying diagrams illustrate graphically the variations

PROPORTIONAL NUMBERS OF MALES ENUMERATED AT VARIOUS AGES IN 1921.
 COMPARED WITH THE CORRESPONDING NUMBERS IN 1911 AND 1901



[Diagram

PROPORTIONAL NUMBERS OF FEMALES ENUMERATED AT VARIOUS AGES IN 1921
COMPARED WITH THE CORRESPONDING NUMBERS IN 1911 AND 1901.



in the male and the female proportions at the present Census as compared with the figures for the past two Censuses.

Age period	Males					Females				
	1881	1891	1901	1911	1921	1881	1891	1901	1911	1921
0-1	26	27	15	28	26	28	80	16	29	27
1-2	21	21	20	18	14	23	25	22	26	16
2-3	26	53	28	33	22	29	37	31	37	26
3-4	29	34	24	29	23	32	34	27	33	28
4-5	35	31	29	30	29	38	33	31	32	31
0-5	131 (a)	143	116 (b)	136 (d)	115	145 (a)	159	127 (b)	151 (d)	127
5-10	128	133	133	126 (c)	131	136	133	127	127 (d)	150
10-15	124	108 (a)	130	113 (b)	128 (d)	104	89 (a)	112	96 (b)	111 (d)
15-20	79	72	76	74	71 (d)	81	78	78	77	70 b & d
20-25	82	81	72 (a)	79	74 (b)	99	98	89 (a)	96	88 b & d
25-30	96	97	92	93 (d)	90	91	92	96	90 (d)	88
30-35	96	91	95	86 (d)	88	91	93	98	92 (d)	91
35-40	57	58	60	59 (d)	61 (d)	46	44	52	49 (d)	50 (d)
40-45	72	74	76	74 (d)	67 a & c	68	70	72	71 (d)	71 a & d
45-50	31 (c)	32	35	37	37 (d)	27 (c)	24	29	28	30 (d)
50-55	46 (c)	50	51	52	53 (d)	43 (c)	50	51	51	51 (d)
55-60	13 (c)	12 (c)	16	16	17	13 (c)	9 (c)	14	12	14
60-65	...	...	...	33	34	...	...	...	36	37
65-70	47 (c)	51 (c)	48 (c)	6	9	57 (c)	62 (c)	56	6	7
Over 70	...	...	...	17	18	...	...	...	19	20

The effects of famine and high prices and those of epidemics like plague and influenza can all be traced in the above statement. Famine generally affects both the young and the old. The famine of 1877-78 greatly lowered the number of children (0-5) at the 1881 Census. This decrease affected the figures of the group (10-15) at the next Census and of (20-25) at the following Census too, as indicated by (a) in the statement above. This should have naturally affected the age-group (30-35) at the 1911 Census. The figures, however, do not show any decrease. On the contrary, they represent an increase due probably to immigration of able-bodied persons, as the decade 1901-1911 was a prosperous one. However, the effect seems to assert itself in the age period 40-45 in 1921. How the famine affected old persons can be traced by noting the figures in the age-groups above, say, 45 years. In 1881, the groups, 45-50 and above, all show small proportions of persons, and this effect of the famine can be traced further through the subsequent decades as indicated by (c) in the statement. In the same way, the famine of 1898-99 considerably thinned the number of children in 1901 and adversely affected those aged 10-15 in 1911 and those aged 20-25 in 1921 as indicated by (b). The period 1911-21, as noted in the preceding Chapters, has been a very bad one for the growth of the population. The visitations of plague and influenza, and the high prices of foodstuffs, which prevailed during the decade, have left their dire mark on the age distribution of the population. Thus the children returned at the age-group (0-5) in 1911 must have entered the group 10-15 in 1921. A comparison between the two proportionate figures shows that the number in the latter group has sustained considerable loss, the female children suffering more than the male children. In the same way, those who had been in the group 5-10 in 1911 and who occupied the group 15-20 in 1921 show an enormous decrease, both the sexes having been equally affected.

So much for the young. Let us look at the number of those in the prime of life in 1911, and see what loss their ranks have sustained during the unfortunate period 1911-21. Those who were in the group 25-30, 30-35, 35-40, or 40-45 in 1911 and who may be expected to be in the group, ten years higher, in 1921, show great diminution in their numbers, caused, no doubt, by the combined effects of plague, influenza and high prices. In this case also, females show proportionately a higher loss than males. Thus, it would seem that the calamities of the decade were very adverse to female life and that female children, as well as females at the productive ages, were affected in a greater measure than males of such ages, though both

were carried away in large numbers. A glance at the diagrams will prove that, as compared with the previous two Censuses, the proportion of both males and females at the ages 20-35 to the total population has been the lowest in 1921. How famines have affected the growth of the population by increasing the death-rate and by lowering the general birth-rate will be considered shortly.

135. Variations at certain Age Periods.—In the Madras Census Report of 1911, Mr. Molony published some interesting figures showing the proportion of males and females at certain age-periods slightly different from those adopted in the Subsidiary Tables. For males, he chose the periods 0-5 (childhood), 5-15 (school), 15-20 (student or apprentice), 20-45 (householder), 45 and upwards (old age). For females, he chose the periods 0-5 (childhood), 5-10 (school), 10-15 (adolescent), 15-35 (married life) and 35 and over (old age). These age periods seem to be equally suitable to conditions prevailing in this State and indicate clearly the loss sustained by the country in the matter of infants as well as of householders. The marginal statements show the distribution of 10,000 of each sex at each of these periods at the last four Censuses. The figures indicate that, as compared with 1911, there has been a decrease of 212 in the proportion of male children and 238 in that of female children. To begin with, the famine of 1898-1900 affected the number of children and reduced their proportion, as evidenced by the figures for 1901. They rose when conditions were more congenial in the decade 1901-1911. They have now fallen off again as a result of the low birth-rate and high death-rate caused by the epidemics, etc., of 1911-1921, especially during the latter half of the decade. It must at the same time be noted that the combined effects of famine, pestilences and high prices of the decade have wrought much greater havoc among children than the famine of 1898-1900. In fact, the present proportions are the lowest for the past 30 years. Let us now glance at the figures in the other age groups, and see how the constitution of the population at these ages has varied from decade to decade. To facilitate comparison, let the figures be grouped under proper heads, as shown in the sub-joined Table which indicates clearly the variations in the proportion of males and females to the total population from decade to decade.

MALES

Year	0-5	5-15	15-20	20-45	45 and over
1921	1,157	2,850	712	3,795	1,678
1911	1,369	2,387	735	3,913	1,596
1901	1,161	2,635	755	3,943	1,506
1891	1,429	2,409	723	3,967	1,452

FEMALES

Year	0-5	5-10	10-15	15-35	35 and over
1921	1,270	1,502	1,106	3,319	2,803
1911	1,508	1,273	945	3,541	2,720
1901	1,274	1,275	1,117	3,609	2,725
1891	1,592	1,325	890	3,610	2,583

Period	Infants		Adolescents				Householders		Old People	
	Males	Females	Males		Females		Males	Females	Males	Females
	0-5	0-5	5-15	15-20	5-10	10-15	20-45	15-35	45 and over	35 and over
1891-01	-268	-318	+226	+ 82	- 50	+227	- 44	- 1	+ 54	+142
1901-11	+308	+234	-218	- 30	- 2	-162	- 39	- 65	+ 90	- 5
1911-21	-212	-298	+273	- 21	+229	+151	-118	-225	+ 80	+ 83
1921 compared with 1891.	-272	-322	+251	- 11	+177	+216	-192	-291	+231	+220

It would appear that the weakening of the adolescents during the period 1901-11 furnished an additional cause for the lowering of the proportion of infants in 1911-21. Above all, it must be noted that the proportion of householders has been steadily declining these 30 years, and the decrease has assumed alarming proportions in the present decade, so that there is now reason to fear that the next decade also may not witness

betterment in the proportion of infants. However, as the condition of adolescents has improved now, as compared with their position in 1911, except in the case of the male adolescents aged 15-20, it is expected that these persons would have added to the population and made good, to a certain extent, the deficiency in children by the time the next Census is taken.

Let us now compare the variations which have occurred at these age-groups in the sex-constitution of the population in the State with the corresponding variations in an adjoining British India Province, *viz.*, the Madras Presidency, and see how the two populations have fared during the past 30 years. The statement below exhibits the changes which these proportions have undergone since 1891. It shows that, while the condition of the adolescents and old persons in the two places is now more favourable than it was 30 years ago, the loss in infants and householders has been very high—proportionately much higher in the State than in the Madras Presidency—and that, while the householders and the adolescents can be reasonably expected in Madras to repair the loss in infants, the hope of Hyderabad in that direction centres more in the adolescents than in the householders. Thus it seems that Hyderabad would require a longer time to recoup its losses and to show a normal population than Madras.

State or province	Infants		Adolescents		Householders		Old persons	
	Males	Females	Males	Females	Males	Females	Males	Females
	0-5	0-5	5-20	5-15	20-45	15-35	45 and over	35 and over
Hyderabad	-273	-322	+240	+393	-192	-291	+224	+220
Madras	-262	-285	+137	+217	-75	-25	+180	+71

136. Variation in Population at different Age Periods.—Subsidiary Table VI shows the percentage variations in the population at certain age periods at each of the last four Censuses. An abstract of this is given in the margin, indicating the changes which have occurred at each age period during the decade under review. A glance at this will show how the population has suffered not only as a whole but also at such important age periods as 0-10 and 15-40.

Period	Divisions	Ages.					
		All ages	0-10	10-15	15-40	40-60	60 and over
1911-21	{ State ...	-6.8	-8.3	+5.9	-10.2	-6.6	+0.1
	{ Telangana ...	-4.6	-9.1	+12.3	-6.4	-3.0	-4.2
	{ Marathwara ...	-9.0	-2.1	+1.0	-15.7	-9.9	+4.7

Telangana shows a greater loss than Marathwara in the age period 0-10; in fact, its decline in the proportion of children is more than four times the proportionate loss in Marathwara. On the other hand, Marathwara shows a greater decline in the productive ages 15-40. Its loss in this respect is more than double that of Telangana. On the whole, Marathwara has sustained a heavy loss in all age periods except the last (60 and over), where it shows a gain, as against a falling off presented by Telangana. In this connection we may recollect what has been noticed in Chapter III that the number of emigrants to the Bombay Presidency is vastly larger than that to the Madras Presidency, and that the Marathwara people seem to go in larger numbers to Bombay than the Telangana people to Madras. This assumption would seem to gain strength from the fact that, though both parts of the country were equally affected by the calamities of the decade, Marathwara shows a greater loss among its able-bodied persons than Telangana, proving that more of its adults must have gone out to the Bombay side in search of employment during the famine days than those of Telangana to the Madras side. If statistics regarding the ages of emigrants were available, this tendency could have been better established. Subsidiary Table VI further points out that, among the districts, Medak,

Nizamabad and Nalgonda in Telingana and Aurangabad, Bhir and Raichur in Marathwara have suffered more heavily in the proportion of their population at age-group 0-10, that Karimnagar and Nizamabad in Telingana and Aurangabad, Bhir, Nander, Osmanabad and Bidar in Marathwara have lost considerably in their population at ages 15-40; and that Nizamabad in Telingana and Aurangabad, Bhir, Parbhani, Raichur and Bidar in Marathwara have sustained heavy loss at ages 40-60 also. In other words, one district in Telingana (Nizamabad) and four in Marathwara (Aurangabad, Bhir, Raichur and Bidar) have fared the worst during the decade under review. It may be observed that on the whole the percentage variations corroborate what has been stated in the preceding paragraphs.

137. Variation in the Age Distribution of the City and the State Population compared.

The marginal statement shows the percentage variations in the population of Hyderabad

Period	State or City	Ages.					
		All ages	0-10	10-15	15-40	40-60	60 and over
1911-21	(State City)	-6.8	-8.5	+6.9	-10.2	-6.6	+0.1
		-19.4	-22.3	-11.8	-18.5	-17.7	-29.7

City at certain age periods, as compared with the changes in the State population as a whole at the corresponding age-groups during the decade 1911-21. The City population has not only suffered heavily on the whole but has also declined considerably at all age periods, as evidenced by the marginal statement above, the loss at the extremes of life being highly remarkable.

A reference to Subsidiary Table VIII will show that the death-rate, both among males and females, was much higher in the City throughout the decade than in the State as a whole or in either of the natural divisions. The high prices of foodstuffs, which reigned during the period, the visitations of plague thrice during the decade, and the scourge of influenza disturbed the age constitution of the City to a very great extent. The combined effect of these calamities resulted in the decimation of the population at all ages. It may also be noted that the City has suffered in this respect to a much greater extent than the Telingana part of the country in which it is situated. As the City attracts a large number of immigrants, one would expect the age group 15-40 to show a better proportion here than in the State as a whole. But contrary to expectations, the City shows a worse record in this respect than the State and consequently its position as regards the age-group 0-10 is also much lower than that of the whole country.

138. Age Distribution among various Religionists.—The following Table compares the age distribution per mille of the population of the State as a whole with the corresponding proportions of the various religionists of both sexes in 1911-21 :—

Religion		0-5		5-10		10-15		15-20		20-40		40-60		60 & over	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
State	1911	136	151	126	127	118	96	74	77	317	326	178	162	56	61
	1921	115	127	138	150	128	111	71	70	313	312	174	166	61	64
Hindu	1911	138	151	126	127	112	95	78	76	317	327	178	162	54	60
	1921	115	125	138	150	128	110	71	69	312	311	175	167	60	64
Musalmán	1911	122	135	121	125	113	101	78	70	319	325	182	164	64	67
	1921	114	127	131	141	126	108	78	73	317	315	172	164	65	68
Christian	1911	123	158	120	141	106	113	72	93	390	326	144	125	43	41
	1921	104	128	142	157	132	129	76	81	343	318	151	139	47	45
Animist	1911	162	190	156	158	118	99	66	65	291	310	155	125	50	51
	1921	143	164	153	159	125	114	59	70	292	299	166	136	57	55

The above Table shows that, while all the numerically important religious communities have suffered in the proportion of their children (both male and female) aged 0-5, they have a better record at ages 5-10. This

would indicate that those who were born during the first half of the decade breasted the calamities of the latter half better than those born in the latter period. The age-group 10-15 shows a better record, but the next one (15-20) presents a decline in both sexes and among both the Hindus and the Musalmans, while the Christian males and the Animistic females show an improvement. The most productive ages 20-40 repeat a miserable tale. Hindus, Musalmans and Christians all show a decline in the proportions of their males and females as compared with the corresponding figures of a decade ago, only the Animist males show a slight increase. In the group (40-60), females show a rise among the Hindus, Christians and Animists and males among the Christians and Animists, while the Musalmans indicate a decline among males and little or no change in the female proportion. On the whole, the proportion of old persons is highest among the Musalmans. Next in order come the Hindus and the Animists, and lastly the Christians. As regards the Christians it must be noted that, owing to the retirement and repatriation of British soldiers stationed in the cantonments and of railway employees, the proportion of old people in the community is largely reduced. On the other hand, the proportionately low figures shown by the Animists as regards their old folk and the high figures shown against '0-5' prove that the primitive man, though very prolific, is short lived, dwelling as he does in mountain fastnesses and forest lands and falling an easy prey to malaria and other epidemics.

139. Sex Constitution according to Age, Caste, Race, etc.—Turning now to Subsidiary Table IV, which shows the proportionate constitution of the population at various age groups, as presented by some castes of the Hindus, certain sects of the Musalmans and a few Animistic tribes, we find that the majority of the Hindu castes show a preponderance of female children aged 0-5 over male children of that age period. Only the Lingayat, the Sale, the Dhangar and the low castes, Mala and Madiga, present a higher proportion of male children. The Brahman shows the lowest proportion of male children (94 per mille) and the Dhangar, the lowest proportion of female children (111 per mille). Taking the male and the female children together, we find the Brahman worst off as the community shows a proportion of only 224 children per mille of its total population, as against a proportion ranging from 230 to 310 presented by the other Hindu castes. Next to the Brahman come, in an ascending scale, the Dhangar, the Mutrasi, the Mala, the Kapu and the Madiga, while the Mahar stands at the highest rung in this matter, followed at a distance by the Sale, the Goundla, the Lingayat, the Mang and the Telaga. Among the Musalmans, the Sheikh occupies the position of preeminence in the matter of the proportion of male children (0-5) and the Pathan in the case of female children, (0-5), while the Syed comes last in both respects. It may be noted in this connection that though female children predominate in these classes also, the proportions which the children of both sexes bear to the population of each of these classes fall short of what many of the Hindu castes show. The Christians present better proportions of both male and female children than the Musalmans. Among the Animists, the Lambada presents a higher proportion of children, both male and female, than the Gond. In fact, the Lambadas have the highest proportion of children as compared with any community or caste of the State.

In the next group (5-12) again, the Brahman occupies a lower position than that of most of the castes. The Maratha presents the lowest proportion of male children (80 per mille) and the Komati the lowest proportion of female children (123 per mille), the highest proportion of both male and female children being shown by the Mahar, 198 and 193 per mille respectively. In this age-period also, the Sheikh leads with a proportion of 154 male and 164 female children to every 1,000 of each sex of the community. The Syed stands second in the matter of male children, but in the case of female children, the Pathan is better off. The Lambada holds his own in this group also. In the age-group 12-15, the Brahman continues to hold a low position both as regards males and females and is superior to only such castes

as the Dhangar, the Lingayat, the Mang, and the Mahar. The highest proportion of males in this group is shown by the Mala (149) and that of the females (152) by the Goundla. Among the Musalmans, the Sheikh yields place to the Syed both as regards male and female proportions. The Syed leads with 114 males and 91 females per mille of their respective population. Among the Animists, the Gond for the first time rises superior to the Lambada in the proportion of both males and females.

Coming now to the most important group 15-40, we find the Brahman presenting a better proportion than in all the preceding groups. The community is next to only the Maratha as regards the male proportion and inferior to only the Koli, Madiga and Mala as regards the female proportion, the highest proportion for males (443 per mille) having fallen to the lot of the Maratha and that for females (428) to the Koli. The Musalmans also show a much higher proportion in this group than in the rest. The Pathan presents the highest proportion of males (442 per mille) and is followed by the Sheikh and the Syed, whilst the Sheikh shows the highest proportion of females (397 per mille). The Gond maintains his superiority to the Lambada in this group also and shows higher proportion of males and females than what the Lambada can present. The next group '40 and over' turns the tables against the lower castes, the "depressed classes." It shows that the Goundla, the Koli, the Madiga, the Mang and the Mala have all short lives. The Brahman presents a high male, but a low female, proportion. In the matter of the male proportion, this community stands third amongst the selected castes, but in the case of the female proportion more than 50 per cent. of the selected castes show higher figures. This low female proportion would seem to demonstrate the evil effects of child-marriage and forced maternity which custom imposes more rigorously upon the Brahman girl than upon any of the other castes. On the whole, the Dhangar shows the highest proportion of males and the Komati, the highest proportion of females in this age-group, while the Goundla occupies the lowest position in both cases. Glancing at the statistics for other religions, we find that the Syeds are not only longer-lived than the Pathans and Sheikhs but are also blessed with longer lives than any of the selected Hindu castes. Among the Animists, the Gond male has a shorter duration of life than the Lambada male, but the Gond female beats out the Lambada female in the matter of longevity. It may be noted in passing that more than 80 per cent. of the selected Hindu castes, all the Musalman sects, and the Animists show a preponderance of females over males in the age period '40 and over,' proving that once they pass the most critical period of their lives—age period 15-40—females live to a longer age than males, owing to the more strenuous lives led by the latter.

140. Types of Population.—According to Sundbarg, the Swedish Statistician one of the striking features of normal age distribution is the fact that one half of the population is between 15 and 50 years of age. He distinguishes three types of age distribution. The first is the Progressive Type, where the proportion below 15 is high and that above 50 low, the second, the Stationary Type, where the two proportions tend to approach, and the third, the Regressive Type, where the proportion above 50 is higher than that below 15. To these three types, Whipple (*Vital Statistics*, Page 178) adds two more: the Secessive, where the population aged 15-50 is less than 50 per cent. of the total population due to emigration, and the Accessive, where owing to immigration the period 15-50 covers more than 50 per cent. of the population. These he illustrates by the following typical groupings:—

Theoretical Types of Population.

All Groups	Per cent of Population				
	Progressive	Stationary	Regressive	Secessive	Accessive
0-14	40	33	20		26
15-49	50	50	50	40	61
50 and over	10	17	30	20	13

The marginal table compares the percentage age distribution in the State as a whole and in each of the various religionists in 1921 with the corresponding proportions in the State in 1911.

Per cent. of Population.

Age groups	1911	1921				
	State	State	Hindus	Musal- mans	Chris- tians	Animists
0-14	37	38	38	38	43	48
15-49	50	49	49	49	50	46
50 and over	13	13	13	13	10	11

It shows that the state, which was more or less of the progressive type in 1911, has come now to be rather secessive owing, on the one hand, to increased emigration and, on the other, to the disastrous effects of the calamities of the decade on persons in their prime of life. Hindus and Musalmans repeat the same tale, while the Christian community is unmistakably progressive, and the Animist, highly secessive, due not so much to emigration as to their large number of children and short duration of life.

The marginal table shows how the City population has fared in this respect.

Age groups	1911	1921			
	State	State	City	City Hindus	City Musalmans
0-14	37	38	31	31	31
15-49	50	49	56	56	55
50 and over	13	13	13	13	14

The proportions at the age groups selected by Sundbarg are presented here for the City and for two important religious communities therein, and compared with those for the State as a whole in the years 1911 and 1921. It shows that the City population has been

accessive, and likewise the Hindu and the Musalman population in the City, due, no doubt, to large numbers of immigrants that the City always attracts.

141. Mean Age.—By 'mean age' is meant the arithmetical sum of the ages of all the persons living at a particular time divided by the total number of such persons. This is not necessarily identical with the mean duration of life or the expectation of life at birth. A high mean age may be the result of general longevity of the people, or a low birth-rate or high death-rate among children. Similarly, a low mean age may mean that either the people are short-lived or they are very prolific and multiplying rapidly. In this connection the pertinent remarks of the Madras Census Report of 1901 may be quoted: "A condition of scarcity" it is observed in that Report, "checks births and thus, unless it be accompanied by an increase in deaths, raises the mean age of the living as calculated from their ages. On the other hand, the rise in the number of births which usually accompanies the rebound after famine increases the numbers of persons in the younger age-periods and so reduces the mean age of the living. But it is obviously fallacious to suppose that in these two cases the increase or reduction of the mean age of the living denotes a corresponding lengthening or shortening of the duration of life. The discussion of these matters is thus best entrusted to those who are experts in such subjects."

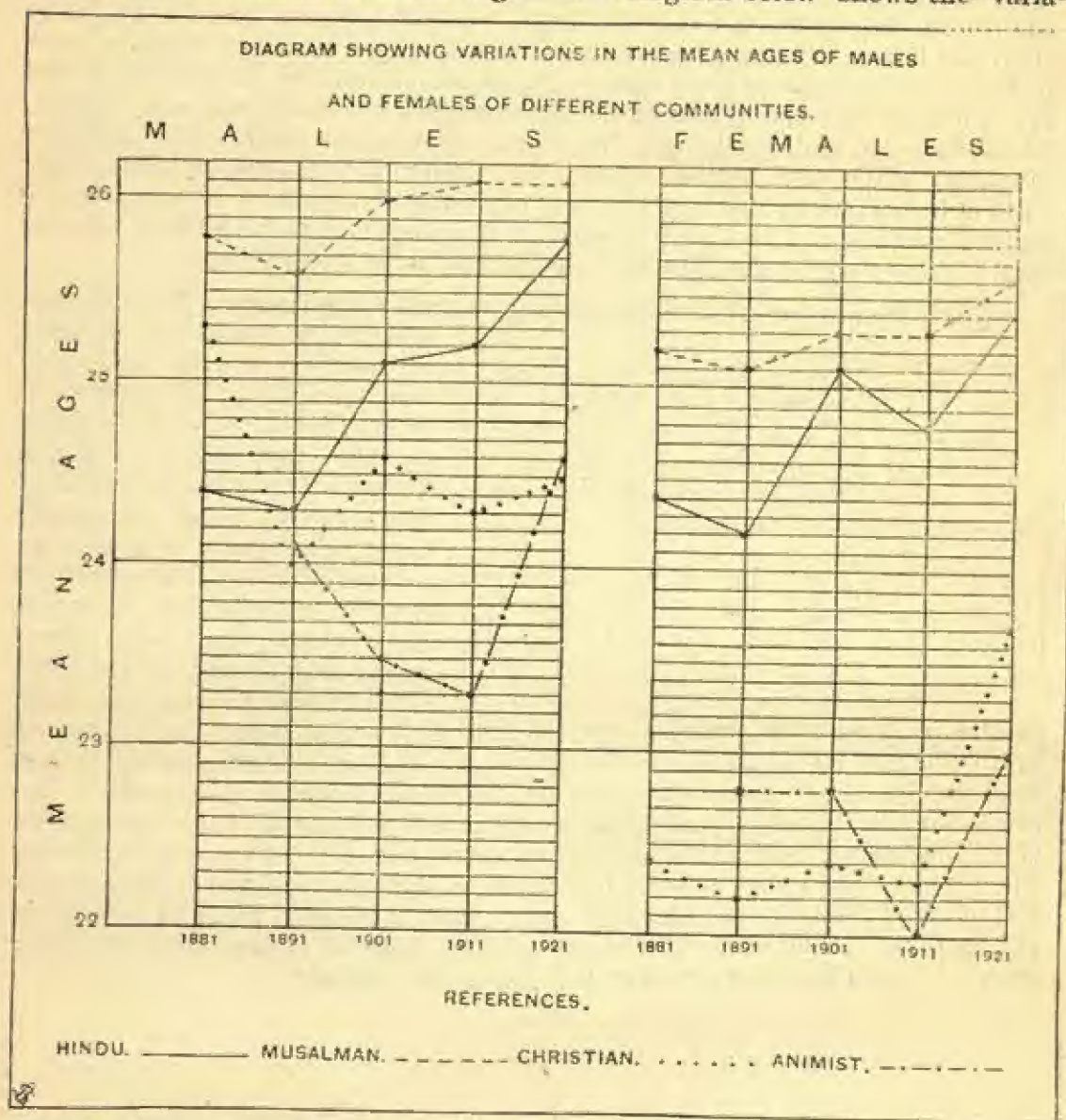
142. Mean Age and Religion.—The marginal statement gives the mean age and the proportion of children and old men in each of the more important religious communities. It will be seen

Religion	Mean age (Males only)	Per cent. proportion to persons aged 15-40 of persons aged	
		Below 10	Above 60
All religions	25.8	69	16
Hindu	25.8	69	16
Animist	24.6	86	16
Musalman	26.1	66	17
Christian	24.5	65	11

therefrom that the Musalman has the highest mean age as well as the highest proportion of old persons, proving thereby that members of the community are generally long-lived. Next to the Musalman comes the Hindu with a lower mean age and a smaller proportion of old persons. The Animists, with the highest proportion of children, stand third as regards mean age and declare their short lives.

The Christians stand last in this respect and show a low proportion of old persons also. It may be pointed out in this connection that, though the Indian Christians progressed well during the decade, presenting an increase of over 23 per cent. in their numbers as compared with their strength in 1911, the increase among their males was much higher than that among their females, indicating that generally more of males than of females are converted. And since there is reason to believe that, generally speaking, more males than females of 'useful' ages enter the fold, the proportions of children and of old men of the community must naturally below.

143. Variations in Mean Age.—The diagram below shows the varia-



tions in the mean ages of these religious communities since 1881. In the case of the Animists the variation is shown from 1891, as prior to that year they were lumped with the Hindus and had no separate existence in the Census statistics.

144. Mean Age of males and of females compared.—The marginal state-

Variation by religion and sex			
Religion		Mean age	
		Males	Females
Hindu	...	25.8	25.4
Animist	...	24.6	23.0
Musalman	...	26.1	25.8
Christian	...	24.5	23.7

145. Caste and Longevity.—It has been noted in the preceding para how the various religious communities differ in their mean age. Subsidiary Table IV throws further light on this subject. A glance at the age-constitution of the various castes among the Hindus shows that the castes higher in the social scale have a large proportion of persons over 40, while the low castes such as the Goundla, Madiga, Mala and Koli have proportionately less number of such persons. It has already been noted that the highest proportion of old men (249 per mille) is shown by the Dhangar caste and the lowest (152) by the Goundla, while the highest proportion of old females (291 per mille) is shown by the Komati and the lowest again by the Goundla (184). This would seem to confirm what has been observed in the Bengal Report and the India Report of 1901 that the higher castes enjoy a greater longevity than the lower. It must, however, be pointed out that this seems to be a natural consequence of their various standards of comfort, in as much as the lower classes usually huddle in the least healthy parts of towns and villages, where they are exposed to the full force of malaria and other endemic diseases, while the higher castes live under better sanitary conditions. This is borne out by the fact that amongst the "depressed classes," males show a mean age of 25·4 and females 24·4, as against 25·8 and 25·4, respectively, presented by the Hindu males and females on the whole.

146. Proportion of Children among various Religionists.—The marginal

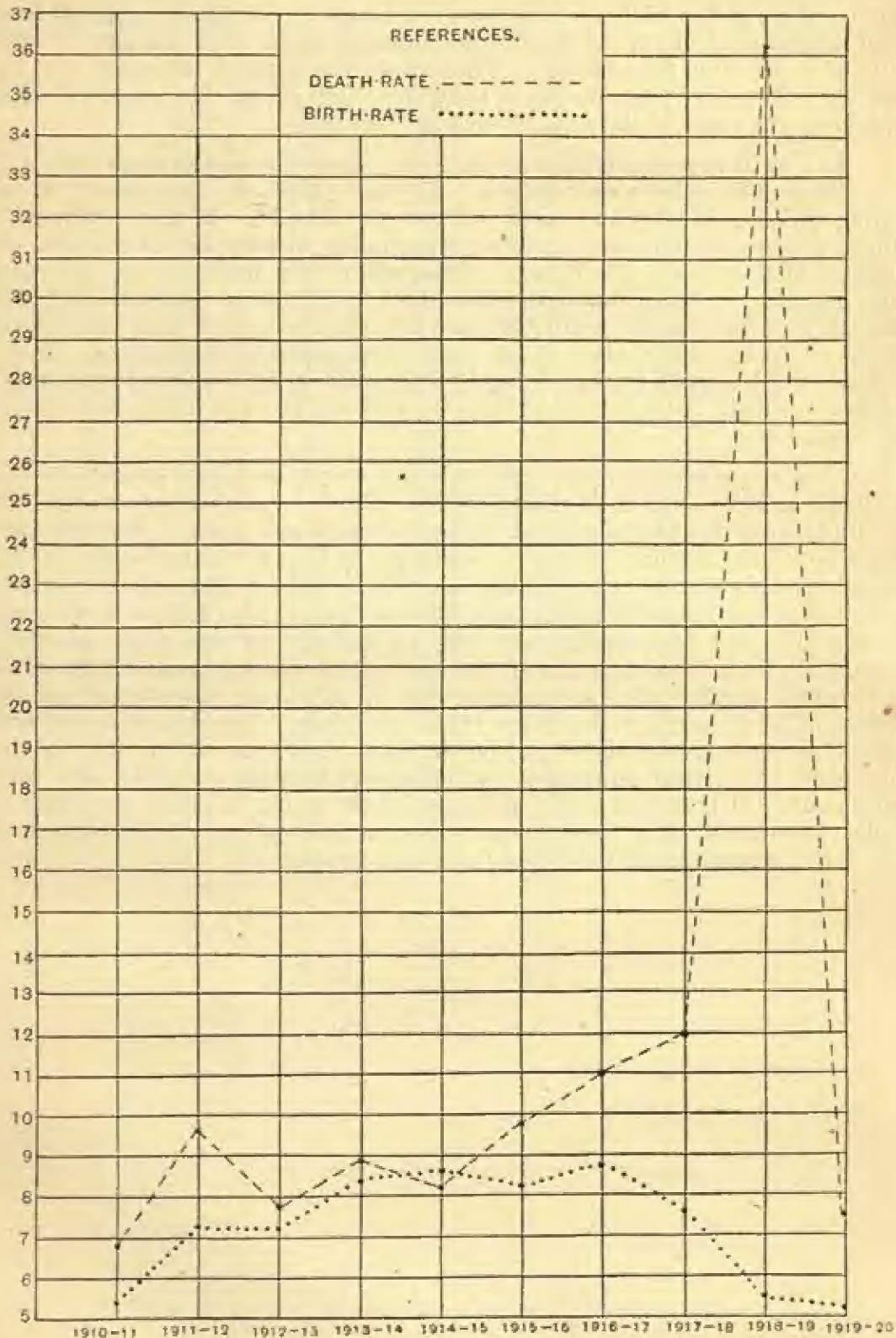
Religion	No. of married women aged 15-40 per 100 females of all ages			No. of children below 10 per 100 married women aged 15-40		
	1921	1911	1901	1921	1911	1901
Hindu ...	31	33	33	174	156	159
Animist ...	31	33	34	215	209	174
Musalman ...	31	35	33	168	152	152
Christian ...	31	34	31	182	173	182

statement shows the number of married women of child-bearing age and the proportion of children to possible mothers in the four chief religions. Though the potential mothers are nearly equal amongst these religionists, the number of children is considerably greater among the Animists than among the rest. Compared with the figures for 1911, while there has been a decrease

in the proportion of married women, the number of children has increased in all the four communities. As the decade 1911-21 was not marked by any such special circumstances as may be calculated to promote fecundity, this proportionate increase in children seems rather to indicate that the number of deaths among married females of productive ages has been very great during the decade. It has been noted in Chapter I that the number of houses per 100 married females aged 15 and above has increased from 95 in 1911 to 111 in 1921. In other words, it means that several houses have lost their married females in the prime of life during the decade.

147. Vital Statistics—Subsidiary Tables VII and VIII show the reported birth and death rates during the decade, and the following diagram depicts the same graphically. The lowest death-rate in the State was recorded in 1910-1911 at the very commencement of the decade under review, as calculated from the reported figures on the total population as returned at the Census of 1911. The following year witnessed a sharp rise (9·7 per mille) in this rate owing to an outbreak of plague, falling, however, to 7·7 per

BIRTH & DEATH RATES, BOTH SEXES, IN HYDERABAD STATE, 1911-1920.



mille in the subsequent year. During the next six years, the death-rate never went below this proportion, but rose steadily reaching the frightful height of 36 per mille during 1918-19 caused by the devastating influenza

epidemic. In 1919-20, the last year of the decade, the death-rate (7·5) almost equalled that which had prevailed in 1912-13.

In the City, the death-rate has always been higher than in the districts. The first year of the decade showed a death-rate of over 16 per mille among males and 10 per mille among females, which increased still further to 32 and 31 per mille, respectively, in the following year, when plague visited the City for the first time in its annals. The next four years presented much lower death-rates for males than what the first year of the decade had shown, but in the case of females the death-rates were much higher than at the outset. In 1916-17, a severe out-break of malarial fever and plague pushed up the death-rates among males and females to 35·5 and 40·5 per mille respectively. These were the highest on record for the decade. The next year, owing to influenza, high death-rates continued and the last two years of the decade were no better.

The birth-rates have been much lower than the death-rates throughout the decade under consideration. To start with, it was about 5 per mille, which gradually increased to 8·7 in 1914-15. It then suffered a slight depression (8·3) and rose to 8·8 per mille in 1916-17. This was the highest birth-rate for the decade. Thereafter, the influence of influenza and malaria cut down the birth-rate to 5·4 per mille in 1918-19 and still further to 5·3 per mille in 1919-20, and this was the lowest birth-rate for the decade. In the City also, there were corresponding fluctuations in the decade, the highest for males being 19·6 per mille in 1913-14, and the lowest, 10·3 per mille in 1919-20, and for females, 19·2 and 10·2 per mille, respectively, in these years.

That these rates are not quite reliable needs no demonstration, seeing that the maintenance of vital statistics is still in a rudimentary stage. For example, that the births are not properly registered is clear from the fact that, while the number of births reported during the last 5 years of the decade is only 472,977, the number of children between the ages 0-5 as enumerated at the Census is nearly four times as much, *viz.*, 1,513,492, although it should in fact be considerably less on account of the high mortality among children. This clearly shows that births are not properly recorded. As regards deaths also, the registration is not quite satisfactory, as the excess of deaths over births added on to the excess of emigrants over immigrants account for (as stated in Chapter I) about 80 per cent. only of the loss that the actual enumerations of the population in 1911 and 1921 point out. Although the vital statistics of the State are thus unreliable, it must be stated they have some value as indicating the variations in the vital conditions of the State from year to year.

**SUBSIDIARY TABLE I.—AGE-DISTRIBUTION OF 100,000 OF EACH SEX
BY ANNUAL PERIODS (ALL RELIGIONS).**

Age	Persons	Males	Females	Age	Persons	Males	Females
1	2	3	4	1	2	3	4
0	4,711	2,165	2,546	54	443	211	232
1	2,101	1,039	1,062	55	1,938	950	988
2	4,099	1,746	2,353	56	140	86	54
3	3,908	1,823	2,085	57	161	89	72
4	4,822	2,380	2,442	58	234	132	92
5	5,987	2,998	2,989	59	82	37	45
6	6,732	3,006	3,726	60	6,472	3,163	3,309
7	4,013	1,587	2,426	61	177	127	50
8	6,899	3,778	3,121	62	273	178	95
9	3,997	2,048	1,949	63	182	138	44
10	8,321	4,183	4,038	64	116	44	72
11	3,625	1,391	2,234	65	1,033	612	421
12	7,452	4,324	3,228	66	89	54	35
13	2,159	1,070	1,089	67	30	14	16
14	3,763	1,939	1,824	68	98	38	55
15	4,670	2,349	2,330	69	197	61	136
16	3,847	1,899	1,948	70	6,085	3,035	3,050
17	1,658	727	931	71	160	6	154
18	4,421	2,209	2,212	72	199	49	151
19	1,885	992	893	73	279	25	254
20	10,145	4,814	5,331	74	204	10	194
21	1,662	524	1,138	75	339	103	196
22	3,593	1,888	1,707	76	74	15	59
23	977	343	434	77	48	11	37
24	1,711	950	761	78	73	21	52
25	11,738	5,965	5,773	79	62	3	59
26	1,505	861	644	80	953	482	471
27	1,120	559	561	81	21	7	14
28	1,979	1,212	767	82	32	16	16
29	513	330	183	83	16	11	5
30	12,655	5,743	6,912	84	24	9	15
31	363	296	67	85	60	42	18
32	1,462	886	576	86	17	7	10
33	471	373	98	87	8	3	5
34	870	496	174	88	13	7	6
35	7,374	3,923	3,451	89	2	1	1
36	697	496	201	90	170	77	93
37	307	227	80	91	14	2	12
38	825	509	316	92	28	7	21
39	267	183	84	93	10	2	8
40	11,367	5,394	5,973	94	9	2	7
41	374	355	119	95	14	9	5
42	331	504	327	96	8	3	5
43	309	173	136	97	15	5	10
44	295	190	99	98	11	1	10
45	4,735	2,552	2,243	99	13	2	11
46	334	215	119	100	12	7	5
47	341	180	161	101	...	...	...
48	699	401	298	102	1	...	1
49	140	74	66	103	...	...	...
50	9,858	3,029	4,829	104	...	...	...
51	109	67	42	105	1	...	1
52	695	562	133	106	...	...	...
53	111	83	29	107	2	1	1

SUBSIDIARY TABLE II—AGE DISTRIBUTION OF 10,000
OF EACH SEX IN THE STATE AND EACH NATURAL DIVISION.

Age Period	1921		1911		1901		1891		1881	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
STATE										
0-1	259	272	264	291	151	165	268	297	204	226
1-2	144	155	178	203	204	222	219	251	207	228
2-3	233	256	333	370	274	306	333	374	257	291
3-4	235	278	291	328	241	274	298	342	290	325
4-5	288	309	303	316	291	307	311	328	348	382
Total 0-5	1,159	1,270	1,369	1,508	1,161	1,274	1,429	1,592	1,306	1,452
5-10	1,380	1,502	1,262	1,273	1,332	1,275	1,331	1,325	1,277	1,297
10-15	1,279	1,106	1,122	955	1,308	1,117	1,078	890	1,237	1,044
15-20	712	700	735	767	755	775	723	790	788	805
20-25	739	880	790	954	715	893	806	983	817	986
25-30	898	832	929	901	923	965	971	915	958	913
30-35	878	909	860	922	950	976	914	932	958	910
35-40	604	497	593	493	604	523	558	441	569	463
40-45	674	712	741	712	751	719	788	703	719	679
45-50	368	302	374	381	354	286	323	236	312	269
50-55	529	511	521	506	510	511	497	495	461	479
55-60	171	138	146	115	164	137	119	92	133	134
60-65	339	366	328	364	478	549	513	617	466	569
65-70	89	75	62	58						
70 and over	181	203	165	191						
Mean age	25.8	25.3	25.5	25.0	25.2	25.1	24.6	24.3	24.5	24.4
Telingana										
0-5	1,103	1,221	1,374	1,532	2,304	2,765	1,368	1,550	1,389	1,570
5-10	1,380	1,577	1,309	1,330			1,367	1,361	1,302	1,305
10-15	1,373	1,159	1,172	981	1,291	1,084	1,174	975	1,224	1,041
15-20	762	751	761	795	807	840	788	845	810	836
20-40	3,077	3,065	3,091	3,181			3,135	3,135	3,152	3,094
40-60	1,707	1,616	1,713	1,557			1,604	1,482	1,599	1,508
60 and over	598	610	580	624	5,598	5,311	546	652	524	646
Mean age	20.4	20.1	24.9	24.4	...	...	24.4	24.0	24.3	24.2
Marathwara										
0-5	1,219	1,321	1,364	1,488	2,875	2,341	1,465	1,627	1,238	1,337
5-10	1,391	1,422	1,213	1,216			1,300	1,292	1,257	1,291
10-15	1,173	1,050	1,077	929	1,315	1,149	995	818	1,247	1,044
15-20	658	646	708	738	705	713	669	725	771	782
20-40	3,165	3,172	3,254	3,357			3,347	3,389	3,424	3,419
40-60	1,778	1,709	1,854	1,671	5,305	5,797	1,739	1,562	1,644	1,600
60 and over	621	679	590	601	485	587	419	507		
Mean age	20.6	20.5	25.6	25.2	...	...	24.6	24.9	24.7	24.6

**SUBSIDIARY TABLE III.—AGE DISTRIBUTION OF 10,000 OF EACH SEX
IN EACH MAIN RELIGION.**

Age Period	1921		1911		1901		1891		1881	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hindu.	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	1,150	1,256	1,281	1,518	1,173	1,285	1,445	1,609	1,322	1,447
5—10	1,381	1,508	1,261	1,267	1,341	1,261	1,339	1,328	1,282	1,284
10—15	1,281	1,106	1,123	946	1,310	1,117	1,085	895	1,237	1,035
15—20	714	695	734	766	753	772	721	777	785	801
20—40	3,119	3,116	3,171	3,274	3,177	3,359	3,236	3,262	3,271	3,235
40—60	1,749	1,676	1,784	1,621	1,778	1,659	1,668	1,518	1,603	1,534
60 & over	606	643	546	608	468	541	506	611	500	664
Mean Age	25.8	25.4	25.2	24.8	25.1	25.1	24.3	24.2	24.4	24.4
Musalman	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	1,144	1,273	1,226	1,359	1,061	1,164	1,293	1,442	1,105	1,060
5—10	1,311	1,418	1,211	1,259	1,264	1,386	1,262	1,280	1,180	1,023
10—15	1,266	1,086	1,137	1,015	1,260	1,117	1,011	836	1,179	799
15—20	731	733	761	790	768	743	747	804	781	604
20—40	3,171	3,158	3,191	3,237	3,282	3,341	3,338	3,367	3,384	3,641
40—60	1,724	1,646	1,826	1,643	1,800	1,619	1,767	1,595	1,743	1,321
60 & over	653	686	648	677	565	630	582	676	628	2,552
Mean Age	26.1	25.6	26.1	25.3	26.0	25.3	25.6	25.1	25.8	25.2
Christian	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	1,046	1,280	1,236	1,588	1,061	1,341	1,085	1,486	941	1,630
5—10	1,427	1,676	1,202	1,413	1,142	1,496	1,107	1,415	938	1,445
10—15	1,326	1,295	1,062	1,135	1,071	1,294	801	1,133	871	1,181
15—20	789	817	728	931	719	1,014	689	1,087	660	1,047
20—40	3,428	3,183	3,900	3,267	4,302	3,275	4,835	3,276	5,009	3,173
40—60	1,515	1,395	1,441	1,254	1,361	1,317	1,154	1,204	1,280	1,366
60 & over	470	454	431	412	634	323	329	569	301	420
Mean Age	24.5	23.7	24.3	22.3	24.6	22.4	24.0	22.2	25.3	22.4
Jain	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	978	1,154	1,066	1,359	984	1,190	1,072	1,394	1,073	1,142
5—10	1,167	1,293	1,085	1,201	1,015	1,158	1,022	1,137	968	1,030
10—15	1,192	1,086	1,123	962	1,248	1,125	1,059	915	940	875
15—20	846	807	772	805	848	801	769	818	790	806
20—40	3,239	3,281	3,356	3,393	3,413	3,457	3,562	3,447	3,632	3,505
40—60	1,889	1,669	1,970	1,664	1,989	1,750	1,961	1,629	1,915	1,796
60 & over	689	710	628	614	503	519	553	660	612	846
Mean Age	26.3	26.3	27.2	25.6	26.8	25.7	27.1	25.6	27.2	2.76
Animist	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	1,434	1,647	1,621	1,907	1,277	1,586	1,501	1,793	...	...
5—10	1,559	1,596	1,560	1,582	1,533	1,430	1,540	1,456	...	...
10—15	1,250	1,146	1,183	998	1,288	1,147	1,190	1,032	...	...
15—20	592	705	663	650	705	831	581	672	...	...
20—40	2,924	2,991	2,915	3,102	3,112	3,215	2,959	3,123	...	...
40—60	1,663	1,365	1,561	1,253	1,551	1,339	1,706	1,422	...	...
60 & over	578	550	502	508	434	452	523	502	...	...
Mean Age	24.8	23.0	23.3	22.0	23.5	22.8	24.1	22.3	...	...

**SUBSIDIARY TABLE IV.—AGE DISTRIBUTION OF 1,000 OF
EACH SEX IN CERTAIN CASTES.**

Caste	Males—Number per mille aged					Females—Number per mille aged				
	0-5	5-12	12-15	15-40	40 & over	0-5	5-12	12-15	15-40	40 & over
1	2	3	4	5	6	7	8	9	10	11
Hindu										
1 Brahman	94	128	105	437	236	129	189	99	395	238
2 Dhangar	112	143	88	408	249	111	140	73	394	282
3 Golla	123	141	109	394	233	133	151	106	370	240
4 Goundla	121	192	144	391	152	153	149	152	362	184
5 Kapu	121	152	103	397	227	121	151	107	379	242
6 Koli	112	171	144	395	178	143	141	62	423	226
7 Komati	123	137	121	405	215	131	123	106	349	291
8 Lingayat	146	166	98	357	233	124	145	57	369	285
9 Madiga	123	166	141	375	190	115	149	126	406	204
10 Mang	129	168	95	395	213	135	161	73	383	248
11 Mahar	147	198	99	317	239	163	193	73	380	191
12 Mala	121	162	149	372	196	119	153	109	416	203
13 Maratha	123	80	123	443	231	131	193	85	380	211
14 Munnur	109	150	116	389	236	136	144	102	369	249
15 Mutrasl	113	161	127	359	240	117	154	137	377	215
16 Sale	152	125	115	374	234	133	137	112	357	261
17 Telaga	122	146	114	383	235	141	163	111	364	216
Musalman										
18 Pathan	101	119	95	442	243	133	163	76	358	270
19 Syed	95	152	114	377	262	96	137	91	393	283
20 Shetkh	115	154	109	401	221	122	164	88	397	229
Christian										
21 Indian Christian	123	175	114	370	218	138	179	113	390	180
Animist										
22 Gond	134	163	138	374	186	119	163	99	376	243
23 Lambada	167	192	102	329	210	184	172	91	328	225

**SUBSIDIARY TABLE IV-A. PROPORTION OF CHILDREN UNDER 12 AND OF
PERSONS OVER 40 TO THOSE AGED 15-40 IN CERTAIN CASTES; ALSO OF
MARRIED FEMALES AGED 15-40 PER 100 FEMALES**

Castes	Proportion of children both sexes per 100		Proportion of persons over 40 per 100 aged 15-40		Number of married females aged 15-40 per 100 females of all ages
	Persons aged 15-40	Married females aged 15-40	Males	Females	
1	2	3	4	5	6
HINDU					
Brahman	58	163	54	39	31
Dhangar	63	166	61	71	31
Golla	71	216	59	64	26
Goundla	31	247	39	51	27
Kapu	70	109	57	79	27
Koli	68	228	44	53	28
Komati	68	215	33	84	24
Lingayat	78	199	65	73	29
Madiga	71	208	51	59	26
Mang	76	195	54	65	30
Mahar	100	217	75	50	32
Mala	63	212	43	48	23
Maratha	63	167	32	56	32
Munnur	71	214	61	63	24
Mutrasl	73	195	67	37	35
Sale	75	203	62	73	27
Telaga	77	229	62	59	25
MUSALMAN					
Pathan	63	213	55	75	29
Syed	62	183	69	71	27
Shetkh	70	185	55	58	30
CHRISTIAN					
Indian Christian	31	213	59	46	29
ANIMIST					
Gond	32	215	56	65	27
Lambada	109	311	64	69	24

**SUBSIDIARY TABLE V.—PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS 60
AND OVER TO THOSE AGED 15—40, ALSO OF MARRIED FEMALES AGED 15—40
PER 100 FEMALES.**

District and Natural Division	Proportion of Children (Both sexes) per 100								Proportion of Persons at 60* and over per 100 Aged 15-40								Number of Married Females Aged 15-40 per 100 Females of all Ages			
	Persons aged 15-40				Married females aged 15-40				1921		1911		1901		1891					
	1921	1911	1901	1891	1921	1911	1901	1891	Males	Females	Males	Females	Males	Females	Males	Females	1921	1911	1901	1891
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
State	69	68	62	71	175	157	157	165	16	17	14	15	12	13	13	15	31	35	33	35
Telingana	69	71	...	72	175	165	...	173	14	16	15	16	...	13	14	16	31	34	...	33
Hyderabad City	45	47	...	41	124	122	...	113	13	14	15	16	...	...	...	13	16	33	...	36
Atraf-i-Balda	65	66	...	66	161	163	...	187	18	17	18	18	...	...	...	16	19	32	34	29
Warangal	87	75	...	78	166	177	...	187	14	14	15	15	...	...	...	14	16	33	34	...
Karimnagar	85	76	...	80	237	177	...	186	14	17	14	14	...	...	...	13	14	26	35	...
Adilabad	77	82	...	83	188	187	...	190	16	17	11	14	...	...	...	12	16	31	34	...
Medak	85	87	...	84	155	152	...	150	19	17	19	18	...	...	...	18	19	33	35	...
Nizamabad	64	65	...	66	158	150	...	153	17	18	14	17	...	...	...	13	17	32	33	...
Mahbubnagar	71	69	...	72	170	159	...	171	17	17	16	16	...	...	...	12	16	32	34	...
Nalgonda	67	77	...	83	163	178	...	196	16	14	15	15	...	...	...	16	17	33	34	...
Marathwara	70	66	...	70	177	150	...	159	16	18	13	15	...	...	...	12	14	31	36	...
Aurangabad	72	68	...	69	172	153	...	153	14	15	12	13	...	...	...	14	15	32	36	...
Bhir	76	67	...	68	180	149	...	151	17	17	12	13	...	...	...	13	14	31	37	...
Nander	76	65	...	71	187	146	...	159	16	19	12	16	...	...	...	12	15	30	36	...
Parbhani	72	68	...	71	187	147	...	158	14	17	12	14	...	...	...	12	14	31	37	...
Gulbarga	63	65	...	67	166	150	...	156	18	21	16	16	...	...	...	11	16	30	35	...
Osmanabad	74	65	...	70	184	147	...	154	17	16	13	13	...	...	...	12	13	31	37	...
Baichur	63	65	...	76	169	161	...	183	15	15	13	14	...	...	...	9	13	30	32	...
Bidar	73	66	...	68	182	146	...	153	19	20	15	17	...	...	...	14	17	30	36	...

**SUBSIDIARY TABLE V-A.—PROPORTION OF CHILDREN UNDER 10 AND
OF PERSONS OVER 60 TO THOSE AGED 15-40 IN CERTAIN RELIGIONS; ALSO
OF MARRIED FEMALES AGED 15-40 PER 100 FEMALES.**

Religion and Natural Division	Proportion of Children (both sexes) per 100		Proportion of persons over 60 per 100 aged 15-40		Number of married females aged 15-40 per 100 females of all ages
	Persons aged 15-40	Married Females 15-40	Males	Females	
1	2	3	4	5	6
HINDU					
State	69	174	16	17	31
Telingana	69	173	16	16	31
Marathwara	69	175	16	18	31
MUSALMAN					
State	66	168	17	18	31
Telingana	60	152	16	17	32
Marathwara	71	182	17	18	30
JAIN					
State	56	151	17	17	32
Telingana	32	84	7	9	41
Marathwara	59	155	18	18	32
CHRISTIAN					
State	65	182	11	11	31
Telingana	60	175	14	11	31
Marathwara	87	211	15	14	30
ANIMIST					
State	66	215	16	15	31
Telingana	84	201	15	14	32
Marathwara	92	251	19	16	29

**SUBSIDIARY TABLE VI.—VARIATION IN POPULATION
AT CERTAIN AGE PERIODS.**

District and Natural Division	Variation per cent in Population (Increase+ Decrease—).						
	Period	All ages	0-10	10-15	15-40	40-60	60 and over
1	2	3	4	5	6	7	8
STATE	1881-1891	+19.2	+26.9	+2.7	+17.0	+19.9	+30.1
	1891-1901	-3.4	-14.2	+18.7	-2.8	+3.4	-12.2
	1901-1911	+20.0	+28.8	+3.1	+18.0	+18.9	+36.6
	1911-1921	-6.8	-8.5	+6.9	-10.2	-6.6	+0.1
Telungana ...	1881-1891	+17.5	+25.5	+15.3	21.6	+30.5	+24.4
	1891-1901	+4.7	-2.4	+13.8	...	...	...
	1901-1911	+21.3	+26.8	+11.9	...	...	...
	1911-1921	-4.6	-9.1	+12.3	-6.4	-3.0	-4.2
Hyderabad City ...	1881-1891	+12.9	+63.2	+32.2	48.8	+37.2	+40.5
	1891-1901	+8.0	+16.1	+24.3	...	...	...
	1901-1911	+11.6	+12.1	+12.1	...	...	...
	1911-1921	-19.4	-22.3	-11.8	-18.5	-17.7	-29.7
Atraf-i-Balda ...	1881-1891	+9.5	+14.6	-6.7	-2.1	+0.8	+10.3
	1891-1901	+7.9	+0.4	+31.4	...	...	...
	1901-1911	+23.6	+30.2	+8.8	...	...	...
	1911-1921	-7.4	-6.2	+10.2	-4.8	-7.7	-8.0
Warangal ...	1881-1891	+26.2	+34.1	+22.5	+37.0	+30.0	+23.6
	1891-1901	+11.6	+2.8	+18.3	...	...	...
	1901-1911	-4.9	-1.2	-9.8	...	...	...
	1911-1921	+2.2	-6.6	+19.7	+4.4	+1.8	-3.3
Karimnagar ...	1881-1891	+16.5	+15.2	+13.9	+15.8	+19.9	+14.4
	1891-1901	-5.3	-12.3	-0.7	...	...	...
	1901-1911	+9.2	+11.5	-4.7	...	...	...
	1911-1921	-3.0	-3.0	+18.9	-11.3	+2.6	-1.6
Adilabad ...	1881-1891	+7.9	+2.2	+18.3	+8.5	+14.7	+7.4
	1891-1901	+17.7	+9.6	+15.1	...	...	...
	1901-1911	+127.0	146.9	+95.5	...	...	...
	1911-1921	+5.7	-5.5	+29.0	+1.6	+15.0	+31.6

**SUBSIDIARY TABLE VI.—VARIATION IN POPULATION AT CERTAIN
AGE PERIODS.—(concl'd.)**

District and Natural Division	Variation per cent in population (Increase + Decrease —)						
	Period	All ages	0-10	10-15	15-40	40-60	60 and over
1	2	3	4	5	6	7	8
Medak ...	1881...1891	+ 11.6	+ 37.5	+ 20.4	+ 27.6	+ 16.2	+ 30.8
	1891...1901	+ 0.5	— 2.9	+ 17.3	...	...	...
	1901...1911	+ 87.3	+ 101.9	+ 66.6	...	...	...
	1911...1921	— 5.8	— 11.1	+ 10.3	— 7.9	— 5.4	— 8.0
Nizamabad ...	1881...1891	+ 10.7	+ 11.0	+ 17.1	+ 16.0	+ 11.6	+ 19.9
	1891...1901	— 0.7	— 11.1	+ 4.4	...	...	...
	1901...1911	— 10.4	— 0.7	— 21.8	...	...	...
	1911...1921	— 11.7	— 17.3	+ 0.9	— 16.0	— 9.8	— 5.0
Mahbubnagar ...	1881...1891	+ 23.1	+ 45.3	+ 9.0	+ 23.7	+ 22.3	+ 58.7
	1891...1901	+ 4.6	— 5.3	+ 31.0	...	...	...
	1901...1911	+ 5.8	+ 9.0	— 3.6	...	...	...
	1911...1921	+ 0.2	+ 0.5	+ 14.3	— 2.1	— 8.0	+ 2.8
Nalgonda ...	1881...1891	+ 36.3	+ 32.0	+ 15.2	+ 27.9	+ 29.9	+ 21.6
	1891...1901	+ 12.0	+ 5.9	+ 12.5	...	...	...
	1901...1911	+ 49.2	+ 47.2	+ 68.2	...	...	...
	1911...1921	— 8.4	— 18.4	+ 1.8	— 6.3	— 7.1	— 0.7
Marathwara ...	1881...1891	+ 16.7	+ 29.2	— 8.1	+ 18.1	+ 12.5	+ 33.4
	1891...1901	— 10.4	— 24.5	+ 23.8	...	...	...
	1901...1911	+ 18.6	+ 31.2	— 4.8	...	...	...
	1911...1921	— 9.0	— 2.2	+ 1.0	— 13.7	— 9.9	+ 4.7
Anrangabad ...	1881...1891	+ 13.4	+ 14.7	+ 7.5	+ 11.8	+ 12.7	+ 41.2
	1891...1901	— 12.9	— 22.6	+ 6.7	...	...	...
	1901...1911	+ 20.5	+ 34.8	— 1.6	...	...	...
	1911...1921	— 17.9	— 17.8	— 4.3	— 23.0	— 15.8	— 11.1
Bhir ...	1881...1891	+ 15.6	+ 10.9	— 7.3	+ 12.6	+ 21.3	+ 33.3
	1891...1901	— 23.4	— 33.9	+ 4.9	...	...	...
	1901...1911	+ 26.4	+ 43.3	— 8.3	...	...	...
	1911...1921	— 24.8	— 24.1	— 7.8	— 33.0	— 21.4	— 7.0
Nander ...	1881...1891	— 0.5	— 13.7	— 17.8	— 18.3	— 11.9	— 6.2
	1891...1901	— 20.3	— 34.6	— 1.6	...	...	...
	1901...1911	+ 39.8	+ 61.7	— 2.0	...	...	...
	1911...1921	— 3.9	— 1.0	+ 24.2	— 15.6	— 8.4	+ 6.7
Parbhani ...	1881...1891	+ 17.5	+ 41.6	+ 31.0	+ 36.2	+ 30.5	+ 66.4
	1891...1901	— 19.8	— 32.7	+ 5.9	...	...	...
	1901...1911	+ 30.7	+ 67.9	— 15.4	...	...	...
	1911...1921	— 1.7	+ 2.8	+ 7.0	— 5.8	— 8.2	+ 12.3
Gulbarga ...	1881...1891	+ 23.9	+ 5.3	— 40.3	— 17.3	— 14.1	— 2.0
	1891...1901	+ 14.3	— 26.6	+ 78.0	...	...	...
	1901...1911	+ 54.9	+ 121.9	+ 36.5	...	...	...
	1911...1921	— 7.9	+ 25.4	— 6.8	— 5.7	— 3.3	+ 14.6
Osmanabad ...	1881...1891	+ 19.4	+ 39.7	— 11.7	+ 14.7	+ 27.1	+ 35.9
	1891...1901	— 17.5	— 27.5	+ 20.7	...	...	...
	1901...1911	+ 18.8	+ 25.0	— 8.9	...	...	...
	1911...1921	— 4.0	+ 1.1	+ 11.6	— 10.8	— 6.0	+ 12.9
Raichur ...	1881...1891	+ 28.5	+ 119.9	— 13.2	+ 49.5	+ 67.7	+ 108.3
	1891...1901	— 0.6	— 17.4	+ 63.6	...	...	...
	1901...1911	+ 93.7	+ 91.8	+ 90.2	...	...	...
	1911...1921	— 7.4	— 8.8	— 6.5	— 5.9	— 12.8	— 2.4
Bidar ...	1881...1891	+ 14.3	+ 20.3	+ 2.3	+ 11.7	+ 17.2	+ 34.3
	1891...1901	— 15.0	— 23.8	+ 5.3	...	...	...
	1901...1911	+ 16.1	+ 24.0	— 5.1	...	...	...
	1911...1921	— 5.7	— 6.1	+ 4.3	— 17.0	— 12.0	— 1.8

SUBSIDIARY TABLE VII.—REPORTED BIRTH-RATE BY SEX AND NATURAL DIVISION.

YEAR	NUMBER OF BIRTHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1911.)				
	State	Hyderabad City		Telingana (Districts)	Marathwara
	Both Sexes	Males	Females	Both Sexes	Both Sexes
1	2	3	4	5	6
1911 ...	5'4	16'3	16'0	5'2	6'3
1912 ...	7'2	13'0	12'1	6'1	7'9
1913 ...	7'2	17'6	16'3	6'4	7'2
1914 ...	8'4	19'6	19'2	8'5	7'5
1915 ...	8'7	19'3	18'8	8'6	8'0
1916 ...	8'3	15'4	10'3	8'5	7'3
1917 ...	8'6	15'9	14'7	9'3	7'9
1918 ...	7'6	13'9	13'0	8'2	6'5
1919 ...	5'4	13'3	11'8	5'0	5'3
1920 ...	5'3	10'3	10'3	5'3	5'0

SUBSIDIARY TABLE VIII.—REPORTED DEATH-RATE BY SEX AND NATURAL DIVISION.

YEAR	NUMBER OF DEATHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1911.)				
	State	Hyderabad City		Telingana (Districts)	Marathwara
	Both Sexes	Males	Females	Both Sexes	Both Sexes
1	2	3	4	5	6
1911 ...	6'8	16'7	10'0	6'3	6'5
1912 ...	9'7	32'6	31'2	7'6	10'0
1913 ...	7'7	11'2	11'8	6'5	8'5
1914 ...	8'9	13'1	13'5	8'9	8'7
1915 ...	8'2	11'4	10'6	8'9	7'4
1916 ...	9'8	14'5	16'6	8'2	10'8
1917 ...	11'0	35'5	40'5	9'4	10'7
1918 ...	12'0	19'7	28'9	13'9	10'1
1919 ...	35'2	20'9	23'0	37'5	35'5
1920 ...	7'5	18'6	19'3	7'9	6'2

CHAPTER VI.

SEX.

148. Reference to Statistics.—Though in all the Imperial Tables the distribution of the population by sex is maintained, yet there is no Table compiled specially for this Chapter. The Tables which furnish the material dealt with herein are chiefly three in number—(1) Table VII in which the statistics of sex are combined with those for age, religion and civil condition, (2) Table XIV in which they are combined with caste, tribe or race and (3) Table XI which shows the birthplace of the males and females enumerated in the State. Imperial Table I exhibits the sex distribution of the population by districts and State Table I gives similar details for taluks. Comparative and proportionate figures compiled from the Census Tables are exhibited in the five Subsidiary Tables attached to this Chapter. Of these:—

No. I shows the general proportion of the sexes by natural divisions and districts at each of the last four censuses;

No. II compares the sex proportions at different age-periods by religion at each of the last four censuses;

No. III presents the sex proportions at different age-periods by religion and natural divisions;

No. IV details the sex distribution in certain selected castes; and

No. V gives the actual number of births and deaths reported for each sex during the decade in (1) the City and (2) the districts.

149. Sex Proportion at Successive Censuses.—The number of females to 1,000 males in the actual population of the State in 1921 is compared in the margin with the corresponding proportion at each of the three previous Censuses. The proportion, which has always shown a deficiency of females, stood stationary in 1891 and 1901. It presented an improvement at the last Census (1911) but has again suffered a slight set-back as evidenced by the present enumeration. It may, however, be pointed out that, during the last decade, there has been a marked fall in the proportion of females in all the Provinces of India except the Punjab, as will be seen from the marginal statement which shows the proportionate figures for some of the bigger provinces. Compared with the adjoining provinces, the Hyderabad State, like Bombay, presents an excess of males over females, while the Central Provinces and Berar, and Madras show a preponderance of females. It must be noted in this connection that the sex proportion in the State conforms to that of India as a whole and of most of the bigger provinces, females predominating in very few provinces.

Year	No. of females per 1,000 males
1891	964
1901	964
1911	968
1921	966

State or Province	No. of females to 1,000 males in	
	1911	1921
State ...	968	966
India ...	964	945
Bombay ...	933	901
Madras ...	1,032	1,023
C. P. and Berar ...	1,008	1,001
Bengal ...	945	933
Bihar and Orissa ...	1,043	1,022
United Provinces ...	917	912
Punjab ...	917	836

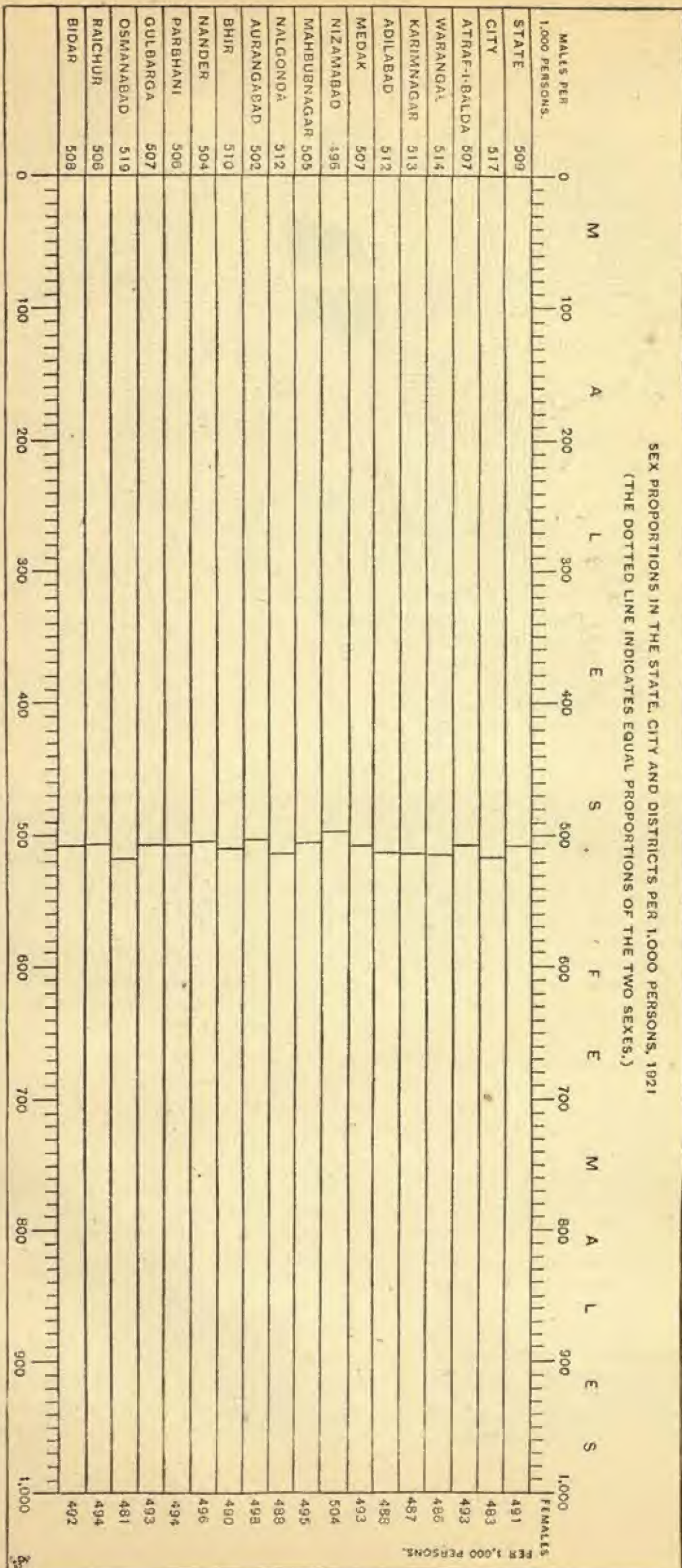
150. Accuracy of the Returns.—In the countries of Western Europe, there is an excess of females over males. Great Britain, for example, shows a proportion of 1,093 females to 1,000 males. The increase in this proportion

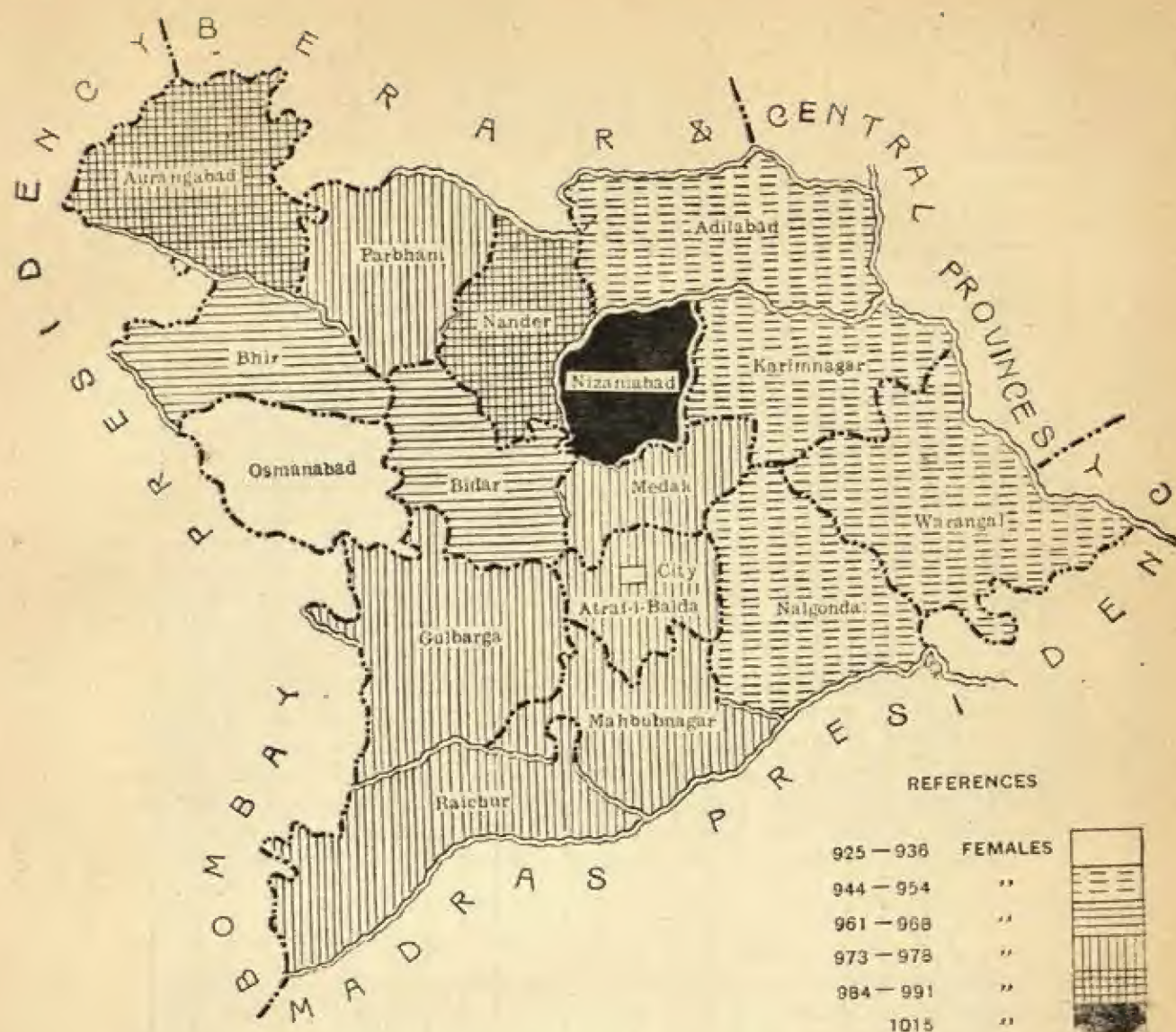
from 1,066 in 1911 to 1,093 at the present Census may, to a great extent, be due to the loss of males in the Great War. Taking the proportion of females in Western Europe as the standard, some critics doubted the accuracy of the returns of females in India and were of opinion that the deficiency of females was due to omissions caused by the disposition of the people to conceal their womankind. Sir E. Gait examined this view in detail in his India Census Report of 1911 and showed, by quoting figures relating to the sex-proportion in several East European countries, the United States of America, Canada and New Zealand, that it was Western Europe that was exceptional in this matter and not India, where the sex-proportion did not differ greatly from what obtains in other parts of the world. He further pointed out that the lower proportion of females in the population of India was brought about by certain customs and practices, which were observed in a greater or less measure by the people in various parts of India, such as (1) neglect of female children, (2) early marriages and premature child-bearing, (3) primitive methods of midwifery, (4) hard work done by women of the lower classes and (5) hard treatment accorded to widows. These peculiar conditions of female life in India result in a greater mortality among Indian women than among their sisters in Europe. Further, the number of unmarried females being proportionately greater in Europe, more women escape the ordeals of child-birth and are thus less exposed to risk in life than Indian women. Last but not least, the effect of plague must be considered. Plague has been raging in India in a more or less virulent form during the past nearly three decades, and, as it has been shown to differentiate adversely to females, it forms a contributory cause to the lowering of the female proportion.

What has been stated above regarding India in general applies with equal force to the Hyderabad State.

151. Sex-Proportion in Districts.—The diagram on the opposite page and the map accompanying it show the sex-proportion, based on actual enumeration of the population of the State and of each of its districts.

[Diagram.]



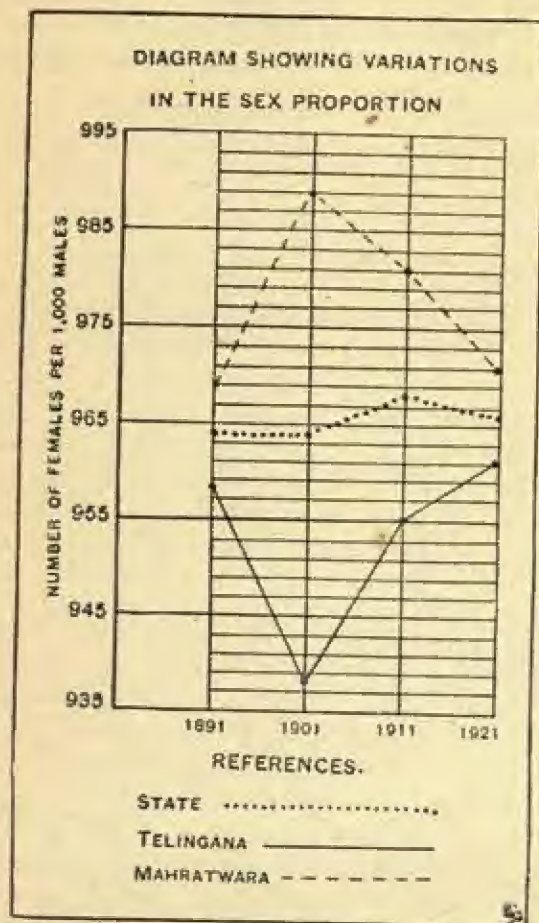


It will be seen that, with the single exception of Nizamabad, every district and the City of Hyderabad show a preponderance of males. Nizamabad, which presented a higher proportion of females for the first time in 1911, has increased that proportion still further now. A reference to Imperial Table XI shows that the excess of females in the district is to a great extent caused by the immigration of females, mostly from the neighbouring districts of Karimnagar, Medak and Nander. Nander, which had shown an excess of females in 1901 after the famine of 1898-99, reversed

[Diagram,

its sex-proportion in 1911 and has shown a deficit of females at the present Census also.

Though the two natural divisions of the State have uniformly shown a deficiency of females, the proportion of females to 1,000 males has always been higher in Marathwara than in Telingana. The marginal diagram compares the variation of this proportion in each of the natural divisions with that, of the State as a whole from one census year to another. It shows that, while the sex-proportion has been gradually rising in favour of females in Telingana since 1901, it has been as steadily declining in Marathwara.



During the decade under review, every district in Marathwara, with the single exception of Aurangabad, has suffered in its female ratio, as against only one district (Adilabad) in Telingana, which shows such a falling off. As compared with the proportion in 1911, Adilabad now shows a deficit of 22 females due, no doubt, to the large number of male immigrants attracted by the district. On the other hand, all the other districts in Telingana have bettered their proportions, the increase ranging from 2 in Medak to 18 in Karimnagar. In Marathwara, the sex-proportion in Aurangabad has improved by 3, while the remaining districts have suffered to a great extent,

the decrease ranging from 2 in Gulbarga to 32 in Osmanabad. Still the Marathwara part of the country exhibits, on the whole, a higher proportion of females (971 per 1,000 males) than Telingana (961 per 1,000). It may be pointed out in this connection that the former division has been a well settled and well inhabited part of the Dominions from a long time, whereas the latter (especially, the North-Eastern portions of it) is being gradually reclaimed from forests and has therefore been attracting a larger number of male immigrants than female.

The heavy loss of females in Marathwara is attributable to one or both of the causes: (1) emigration and (2) out-break of epidemics, like plague and influenza. It has already been noted elsewhere that plague was more virulent and occurred more often during the decade in Marathwara than in Telingana. As plague and influenza select adversely to females, their combined effect must have swelled the mortality among the females in the former division to a greater extent than in the latter. This question of increased death-rate will be dealt with again later in this Chapter. As regards emigration of females, it is sufficient to recollect what has been stated in Chapter III, that the female element predominates the male in the population emigrating from the Marathwara districts into the adjoining districts of Bombay and the Central Provinces and Berar. In fact, the proportion of females to every 100 males emigrating to the Bombay districts has been shown to be 110 and that to the Central Provinces and Berar 118, as against only 65 females per 100 males emigrating to the Madras Presidency. Amongst the Marathwara districts, Osmanabad and Bhir bordering on the Bombay Presidency and Nander and Parbhani adjoining Berar have suffered heavily in the sex proportion, as shown in the

margin. Thus, the selecting tendency shown by plague and influenza on the one hand, and the emigration of females in larger numbers than males on the other, would seem to account for the increased deficiency of females in the division during the decade. The Telingana districts have, on the contrary, improved their sex-proportions, due, no doubt, to the fact that males generally predominate in the population emigrating from this part of the country to the adjoining districts of Madras.

District	Proportion of females to 1,000 males in	
	1911	1921
Osmanabad.	957	925
Bhir ...	978	961
Parbhani ...	993	978
Nander ...	998	984

152. Comparison with Adjoining Provinces.—It would not fail to interest the reader if a comparison is instituted between the sex-proportions obtaining in the various districts of the State with those of the adjacent districts of the surrounding British India Provinces. To take the Bombay side first, the districts of Kandesh, Nasik and Ahmednagar of that Presidency have on an average 984 females per 1,000 males. Of the districts of the State adjoining these, Aurangabad presents a higher proportion of 991 females to 1,000 males, while Bhir, which, as already remarked, suffers much from emigration, shows a lower ratio of 961 females per 1,000 males. Osmanabad, another district of the State, which is hit hard by migration and which, in fact, shows the lowest proportion of females in the State (925 to 1,000 males), faces Sholapur on the other side of the political boundary. The latter, of course, has a higher proportion (963 females to 1,000 males). On the other hand, Gulbarga, with a proportion of 974 females per 1,000 males, stands well as compared with Sholapur and Bijapur taken together, as their average works up to only 976 females to every 1,000 males. Dharwar and Raichur, on either side of the boundary line, have almost equal proportions, the ratio being 971 females in the former and 974 in the latter to 1,000 males. Again, if Bijapur and Dharwar are taken together, their average comes to 974 females to 1,000 males—the same proportion that Gulbarga and Raichur present individually and collectively. Turning now to the Madras side, we find that the average for the Deccan districts of that Presidency is 960 females to 1,000 males. The districts of this State, which lie on the borders of these Madras districts, present a similar proportion, *viz.*, 968 females to 1,000 males. In the north of the Dominions, Parbhani equals Buldana of the Central Provinces and Berar in its sex-constitution. Both have 978 females to every 1,000 males. On the other hand, Adilabad, which lies on the borders of Yeotmal, has a lower proportion of females than that district for reasons already given. Likewise, Warangal is inferior as regards its female proportion to Chanda of the Central Provinces on the one side, and to the districts of Krishna and Godavari of the Madras Presidency on the other. The disparity would seem to be caused by the influx of male labourers attracted by the coal industry in Warangal and the railway construction in Adilabad. On the whole, it would appear that sex-proportions tend to be uniform in localities possessing similar climatic and other peculiarities.

153. Sex Proportion in Natural Population.—The true sex-proportion is obtained by eliminating the effect of migration. Subsidiary. Table I exhibits the figures for the natural population (that is to say, the number of persons born in each district, irrespective of where they were enumerated) of the State and of the districts. Unfortunately, similar figures for the previous Censuses are not available and so no comparison can be made with previous Censuses in this respect. It may also be pointed out that the figures for natural population are incomplete, in as much as no information has been received from any quarter regarding the district of birth of any of the emigrants of the State. As they now stand, the figures show that, while in Telingana the proportion of females to males in the natural population is higher than that in the actual population, in Marathwara the corresponding proportion is less in the natural population than what it is in the actual population of that division. In Telingana, four districts show higher female proportions in the natural population than in the actual population, and

three districts are stationary bothwise, leaving only one district (Nalgonda), which suffers by a decrease of one female per mille of males in the natural population as compared with its proportion in the actual population. In Marathwara, no less than five districts suffer in their female proportion in the natural population as compared with that in the actual population, two districts (Nander and Gulbarga) gain 3 and 2 per mille respectively in the natural as compared with the actual population, and only one district (Bidar) retains the same proportion in the actual as well as in the natural population.

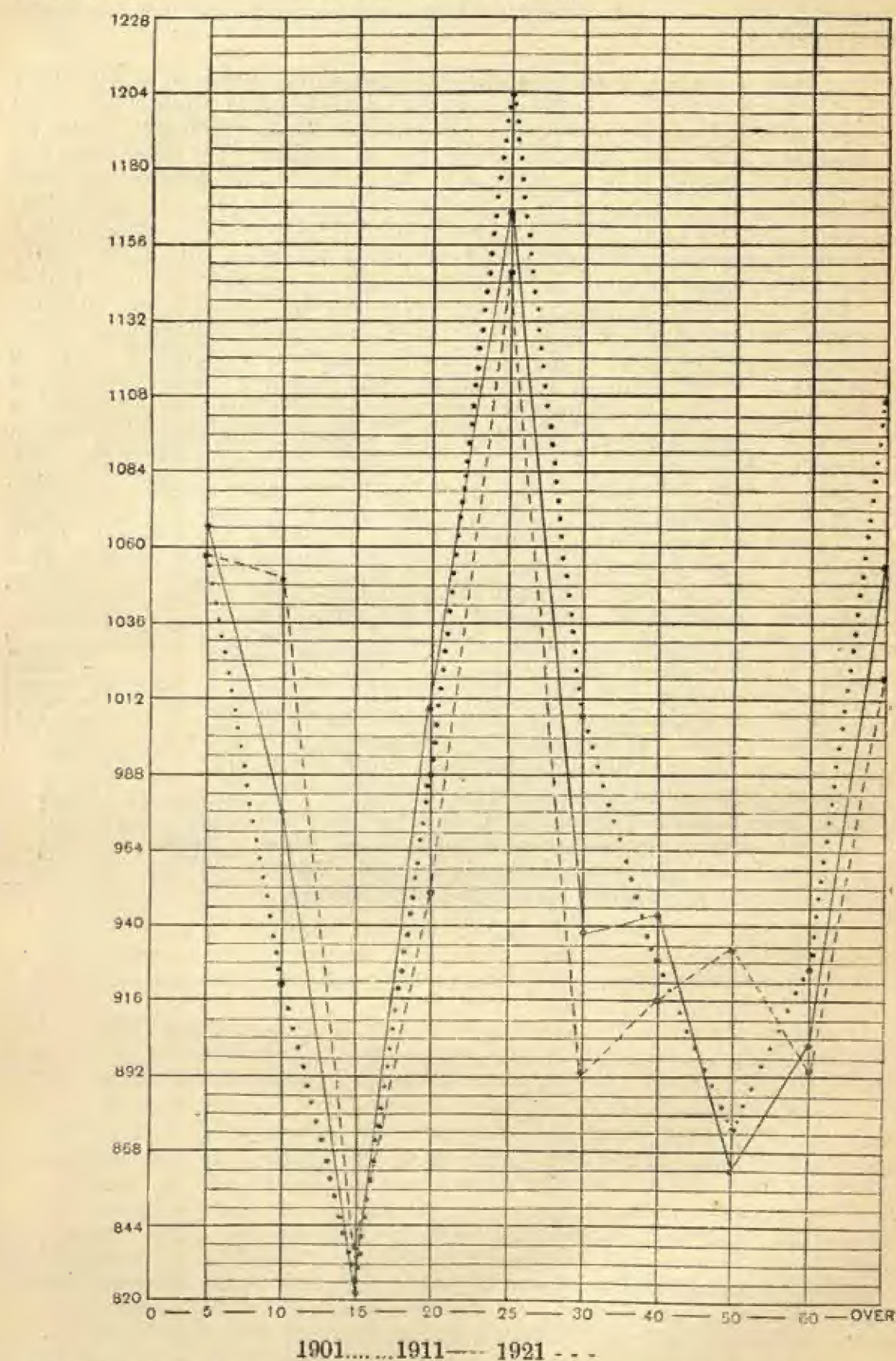
154. Variation in the Proportion of Females.—A reference to Subsidiary Table I shows that as compared with the figures for 1911, while the State on the whole suffers a decrease in the proportion of females, Telingana gains an increase. To quote figures, the proportion for the State has fallen from 968 to 966 females per 1,000 males, that for the Telingana division has increased from 955 to 961, while the corresponding proportion in Marathwara has declined from 981 to 971. The only district in Telingana which shows a falling off in the proportion of the females is Adilabad, where a decline of 22 females per 1,000 males has occurred. This, as already explained, is due to an excess of male labourers emigrating into the district from the adjoining districts of the State and of Madras. The other districts of Telingana all show increases in this respect, ranging from 2 females per mille of males in Medak to 18 per mille in Karimnagar. The districts which usually send out large numbers of labourers show a higher gain in the female proportion than those which attract labourers from outside. For example, Karimnagar, which supplies labour to Warangal, Adilabad and Nizamabad, stands first in Telingana in the matter of increase in the female proportion. On the other hand, Medak, which cannot afford to send out such large numbers of its population, gains the lowest proportion of females in Telingana. It has already been noted in the Chapter on migration that the people of the Marathwara districts enter into matrimonial alliances more with the people of the adjoining Provinces, *viz.*, the Bombay Presidency and the Central Provinces and Berar, than with those of the Telingana division and that, therefore, the female element predominates in the population migrating to Bombay side. This seems to be the reason why all the Marathwara districts, with one single exception of Aurangabad, show a decline in the proportion of females to males. Osmanabad, Bhilr, Parbhani and Nander, which show an excess of females over males in the migrant population, have all suffered heavily in the female proportions, as shown in the margin.

District	Decrease in the number of females per 1,000 males during the decade
Osmanabad...	32
Bhilr ...	17
Parbhani ...	16
Nander ...	14

[Diagram.

155. Variation of the Sex proportion at different ages.—The diagram below shows graphically the proportion of females to males at different ages

DIAGRAM SHOWING VARIATIONS IN THE PROPORTION
OF FEMALES TO MALES AT DIFFERENT AGES
FROM ONE CENSUS TO ANOTHER.



at the last three Censuses. As in most countries of the world, more males than females are born in this State. During the past decade, the respective

numbers were 517,411 and 459,362, yielding a proportion of 888 female births to 1,000 male births. This means a masculinity of 1,126. The marginal Table compares the masculinity of the State with that of some of the Provinces and States of India, and demonstrates the high masculinity that obtains at birth in this State. However, as the number of deaths among male infants generally exceeds that of female infants, females are found in excess in the population at ages 0-5 and 5-10, though the excess in the latter period is proportionately less than in the former. It may, however, be noted that the proportion of female children aged 0-5 to every 1,000 male children of this age group has declined by 9 as compared with the corresponding figure for 1911. In other words, while the proportion of female to male children was as 1,067 to 1,000 in 1911, it has come down to 1,058 to 1,000 in 1921, the same proportion as that in 1901. It may be noted that for the first time female children are found to exceed male children in the age-group 5-10. In the next period 10-15, males preponderate considerably, owing possibly to the vagaries in the age returns of unmarried girls and young mothers referred to in Chapter V, while in the ages 15-20 males oscillate between a high and a low proportion. In 1891 and 1911, females preponderated, while in 1901 and 1921 they suffered a decrease and males were in excess. It is admitted on all hands that famine selects adversely to males and that plague and influenza affect females to a greater extent than males. As such, we should naturally expect a lowering of the female proportion in 1921, as the decade preceding it was marred by plague and influenza. Again, the under-and-over-statement of the ages of females gives them a preponderance over males in the age group 20-25. Thenceforward, males are in excess up to 60, after which females again show a higher proportion. The sex-proportions at different ages at the present Census, when compared with the corresponding proportions in 1911, show an increase of 74, 14 and 72 females per 1,000 males in the age groups 5-10, 10-15 and 40-50 respectively, while at all other periods they show a falling off. A glance at the diagram on the preceding page shows clearly that, as compared with their proportions in 1901, females now present a decrease in all ages above 15 (with the exception of the age-group 40-50), proving the tremendous odds they had to contend against during the past decade.

Province or State	Male births to 1,000 females
State ...	1,126
Bombay ...	1,081
C. P. & Berar ...	1,046
Madras ...	1,045
United Provinces ...	1,092
Punjab ...	1,097
Baroda ...	1,124
N.W. Frontier Province ...	1,236

156. Variation in Natural Divisions.—Turning now to the natural divisions, we find that, compared with the figures for 1911, Telingana shows an increase in the female proportion in five age-groups, while Marathwara has improved its female proportion in three age-periods only, as shown in the margin. In the rest of the age-groups both show decreases, the two highest decreases being, in Telingana, 51 and 48 females per 1,000 males in the age-groups 25-30 and '60 and over' respectively, and, in Marathwara, 72 and 51 females in the age-periods 15-20 and '60 and over' respectively. It may, however, be noted that both Telingana and Marathwara have suffered heavily in the proportion of females to males in the productive ages 15 to 40, the loss in Marathwara being twice as much as in Telingana. This would seem to prove that both plague and influenza affected women in the prime of life proportionately to a greater extent than men in the same age-periods.

Age-groups	Increase in females per 1,000 males in	
	Telingana	Marathwara
0-5	7	...
5-10	128	7
10-15	12	20
40-50	32	123
50-60	13	...

157. Proportion of Sexes in different Religions and Castes.—Subsidiary Table III shows the proportion of females to males at different age-periods among the Hindus and Musalmans in the two natural divisions. It indicates that both the Hindu and Musalman females have been equally adversely affected in the natural divisions in the age-groups 15-20, 25-30 and 30-40. The

sweeping devastations caused by plague and influenza among the females should account for these reductions.

158. Variation of the Sex-proportion among Hindus & Musalmans.—The marginal statement shows to what extent the female proportions in the two

Age-groups	Variations in the proportion of females per 1,000 males among			
	Hindus		Musalmans	
	Telingana	Marathwara	Telingana	Marathwara
1	2	3	4	5
0-5	- 7	- 33	+ 15	- 1
5-10	+ 186	+ 18	+ 22	+ 57
10-15	+ 19	+ 28	- 5	- 55
15-20	- 49	- 117	- 95	+ 22
20-25	+ 16	- 83	+ 15	+ 4
25-30	- 50	- 52	- 5	- 13
30-40	- 10	- 113	- 268	- 62
40-50	+ 76	+ 33	+ 75	+ 25
50-60	+ 23	- 67	+ 43	+ 73
60 & over	+ 2	- 107	- 1	+ 11

numerically important religious communities have suffered at different ages during the decade 1911-21. It also shows that, while the proportion of females among children aged 0-5 has suffered a loss among the Hindus in both Telingana and Marathwara, it has improved among the Musalmans in Telingana. The next age-group indicates a general improvement in the two communities in both the divisions, though the increase among the Hindus in Telingana seems to be rather remarkable. This may be due partly, at any rate, to the inclusion in this age-group of unmarried girls of higher ages. In fact, the proportion of unmarried Hindu girls aged 5-10 is higher in Telingana than in Marathwara, so that there has been a greater possibility of

unmarried girls of higher ages being included in this group in Telingana than in Marathwara. In the next age-group (10-15), the Musalman female proportion has suffered heavily in Marathwara and moderately in Telingana, while the Hindu proportions show improvement in both the divisions. *Per contra*, in the next age-group (15-20), while the Hindu proportion has suffered heavily in both the divisions—more than twice as such in Marathwara as in Telingana—the Musalman proportion has decreased enormously in Marathwara only. The terrible female loss in Marathwara among both the Hindus and the Musalmans indicates the virulence of, and the havoc wrought by, plague in this part of the State. In the age-group 20-25, Hindus again show a falling off in Marathwara. The dreadful toll levied by the epidemics during the decade is further evidenced by the exceedingly heavy decrease in the female proportion in the two groups, 25-30 and 30-40. It may, however, be noted that in the latter age-group, while the Hindus have suffered more in Marathwara than in Telingana, the Musalmans have suffered more in the latter than in the former division. It may be pointed out that, whereas only about 3 per cent. of the Hindu women in Telingana live in the City, no less than 30 per cent. of the Musalman women in that division live in the City. And as the City was badly affected with plague and influenza, there is quite a likelihood of the Musalman women having suffered proportionately to a greater extent than the Hindu women. This would seem to explain why they show such heavy falling off in Telingana in the productive ages. In the next age-group (40-50), females show themselves to be much better off than males in both the divisions. At ages above 50, while Hindu females have suffered in Marathwara, Musalman females present decidedly a better condition.

159. Female Proportion in different Castes.—Subsidiary Table IV gives in detail the proportion of females to 1,000 males at different ages in some selected castes. To start with the proportion at all ages, it will be seen that, among the Hindus, the Koli and the Goundla present the two lowest proportions, while the Mutrasi and the Munnur occupy the two highest ones. Of the 17 castes, regarding which statistics relating to sex-proportion are furnished, the Brahman occupies so low a position as the 14th and shows himself superior only to the Goundla, the Koli and the Mala in the matter of female proportion. Even the Mahar, the Mang and the Madiga, who stand very low in the social scale, and the middle classes like the Kapu, the Komati, the

Lingayat, etc., all show better female proportions than what the Brahman can present. The variation that the female proportion in this community has undergone at different ages will shortly be considered.

Among the Musalmans, the Moghal shows the lowest proportion of females at 'all ages'. In fact, the proportion (800 per 1,000 males) is the lowest for any community or caste in the State. How far this is due to males of this community immigrating into this country, leaving their women-folk in their native places, it is not possible to ascertain in the absence of data relating to the castes or religions of immigrants. On the other hand, while the Pathan shows a higher proportion of females than the Goundla, the Koli and the Mala of the Hindu castes, the Syed is better than the Brahman also, and the Sheikh surpasses, in addition, the Golla, the Kapu, the Lingayat, the Maratha and the Sâle. In other words, the Sheikh, who shows the highest proportion of females among the Musalman sects, surpasses in this respect more than 50 per cent. of the selected Hindu castes.

Among the Chirstians, the female proportion is much higher than what it is among six of the selected Hindu castes including the Brahman, and the Musalman sects excluding the Sheikh. Among the Animists, the Lambadas are worse off in this matter than the Gonds, while the latter show a better female proportion than no less than 13 out of the 17 Hindu castes and all the Musalman sects. This need not surprise us, in as much as the Animistic tribes found in the Central Provinces and Berar, who are more or less akin to those inhabiting the North-East portions of this State, all show an excess of females over males.

Let us now consider the female proportions at different ages among these various communities.

160. Sex-Proportion in various Castes.—The sex-constitution of the castes, mentioned in the marginal statement, differs from that of the general population, in as much as these castes show fewer female than male children in the first five years of life. This would mean that during the decade the rate of mortality among female children must have been very much higher than that of male children in these castes. This possibly indicates that female children are not so well taken care of as male children by these caste people. The Lingayat and the Sâle seem to be the worst offenders in this respect, both presenting a proportion of only 821 females per 1,000 males at 0-5. Moreover, as these castes blindly mimic the Brahman in the matter of infant marriages, the effect of such too early marriages manifests itself in the low proportions of females shown by these castes at ages 12-15 and 15-20 also. In the former group (12-15), the Lingayat is worst off with a proportion of only 559 females to 1,000 males, the next worst being the Mala with a proportion of 633 females per 1,000 males. In the age-group 15-20, the Mala occupies the lowest position in the matter of the female proportion among these castes. In the age-period 20-40 and '40 and over', however, all these castes, with a single exception in each case, show much higher female proportions than at other ages. The increase in the female proportion at the later age periods shows that the male members of these castes are not so long-lived as the female members. Nature seems to come to the rescue of these females and endow them with longevity for all the neglect accorded to them during their infancy. It is the higher proportions at the later ages that make the proportions at "all ages" superior to those at 0-5.

Females per 1,000 males		
Caste	0-5	All ages
Dhangar ...	974	985
Kapu ...	961	962
Lingayat ...	821	967
Madiga ...	944	1,047
Mala ...	845	862
Sâle ...	821	940

[Statement.]

Coming now to the castes, which show an excess of females as compared with males at the first age period,

Females per 1,000 males			
Caste	Age group 0-5	All ages	Variation between the two proportions
Brahman	1,267	919	-348
Munnur	1,343	1,086	-257
Goundla	1,087	859	-228
Koli	1,047	821	-226
Telaga	1,164	1,011	-153
Mahar	1,134	1,017	-117

Only those castes which show a falling off of over 100 females per 1,000 males at "all ages" as compared with the proportions at 0-5 are mentioned in the statement. The Brahman tops the list in this over-lavishment and is followed by the other castes which equal, or surpass, the Brahman in the matter of too early marriages. It must also be noted that in three of these castes (*viz.*, the Brahman, the Goundla and the Munnur), the female proportions at ages above 5 never approach those at 0-5 and thus show very heavy loss of females on the whole. The remaining three castes present some peculiarities. The Koli, for example, has a deplorably low proportion of 350 females per 1,000 males at 12-15, the lowest proportion shown by any caste or community of the State at this age-period. This caste occupies a low position in the next age-group 15-20 also, but singularly enough it attains the highest proportion of females at ages '40 and over', showing that the death-rate among the males of this caste after they pass their 40th year must be preponderatingly very high. The Mahar, on the other hand, shows, strangely enough, higher proportions of females at 15-20 and 20-40 than at 0-5 and falls at the next age-group '40 and over' to the lowest proportion that any of the selected castes shows. The Telaga has the highest proportion of females at 5-12.

The other castes which show a preponderance of females at 0-5 and considerable decreases at "all ages" are the Golla, the Komafi, the Mang, the Maratha and the Mutrasi. Turning now to the Musalman sects, we find that they all have a higher proportion, of females at ages 0-5 than at "all ages." In fact, the Pathan and the Sheikh have more of females than of males at this age group. This female preponderance is shown by the Pathan at the next age-group also, while at all ages above 12, there is a deficiency of females. The Sheikh, on the other hand, indicates a further improvement at "5-12" but thenceforward there is a regular fall and rise in the female proportion of this community at different age-groups, though the rise does not approach the proportion at either 0-5 or 5-12. The Syed and the Moghal show a deficit of females at all ages, except for the fact that the former shows a preponderance of females at "40 and over". Indian Christians show a larger number of females than males at ages '0-5' and '15-20' and a larger number of males than females at other ages. It may be noted that, though the female proportion at '15-20' is much less than that at '0-5' in this community, it is higher than what 13 out of the 17 selected Hindu castes and all the Musalman sects show.

161. Comparison with Vital Statistics.—During the decade 1911-21, while the number of female births per 1,000 male births was 888, the number of female deaths per 1,000 male deaths was 912, clearly indicating that the mortality rate had been much higher among women than among men during the period. This would seem to explain why the proportions of women to men in the productive ages have been noticed to be generally less than what they are at the age-group '0-5'. The outbreak of plague and influenza and the peculiar social customs, such as too early marriages, have no doubt been the causes for these variations.

[Statement.

The marginal statement compares the proportion of females to males in the State, the City and each of the two natural divisions according to the present enumeration, with the proportions of births and deaths of the sexes as recorded in the vital statistics. It will be observed that the proportionate birth and death-rates of the different parts of the country are generally such as may naturally be expected to produce the proportions noticed in the population. For example, the City

	Females per 1,000 males	Female births per 1,000 male births	Female deaths per 1,000 male deaths
State	966	888	912
Hyderabad City	936	891	1,011
Telingana (exclud- ing City)	962	907	896
Marathwara	971	868	914

which shows the highest proportion of female deaths exhibits the lowest proportion of females. Marathwara shows a lower proportion of female births and a higher proportion of female deaths than Telingana (both excluding and including the City). It may be noted here that, though the proportion of females to males has been higher in Marathwara than in Telingana, the proportion has been steadily declining in the former and as steadily rising in the latter since 1901. The difference in the birth and death rates of women in these two natural divisions would appear to account for the gradual rise in the proportion of females in one division and the gradual fall in that proportion in the other.

162. Sex proportion in the City.—The proportion of females to males in the City has always been less than that in either of the natural divisions, owing to a large body of immigrant population. The marginal statement shows how this proportion has varied from decade to decade, as compared with that of the State. During the last decade (1911-21), the number of female births per 1,000 male births was much less than that of female deaths per 1,000 male deaths. In fact, while the proportion of female births was lower than that of Telingana, in which the City is situated, the proportion of female deaths was considerably higher than what was experienced in that part of the country. As compared with the corresponding figures for Marathwara, while the City showed a better proportion as regards births, it was worse off than Marathwara also in the matter of female deaths. On the whole, the proportion of females to 1,000 males in the City has decreased from 937 in 1911 to 936 in 1921, showing a lowering of the proportion by one in 1,000.

Year	No. of females to 1,000 males in the	
	State	City
1891	964	933
1901	964	930
1911	968	937
1921	966	936

[Statement.]

**SUBSIDIARY TABLE III.—NUMBER OF FEMALES PER 1,000 MALES AT
DIFFERENT AGE PERIODS BY RELIGIONS AND NATURAL DIVISIONS.**

Age	Telengana			Marathwara		
	All Religions	Hindu	Musalman	All Religions	Hindu	Musalman
1	2	3	4	5	6	7
0—1	1,038	1,037	1,032	993	1,003	972
1—2	1,078	1,088	1,181	1,011	969	1,109
2—3	1,072	1,086	1,087	1,051	1,011	1,044
3—4	1,097	1,114	1,069	1,197	1,222	1,131
4—5	1,045	1,052	1,024	1,024	999	1,083
Total 0—5	1,071	1,057	1,086	1,069	1,038	1,062
5—10	1,098	1,156	1,039	991	1,001	1,028
10—15	811	812	856	866	874	789
15—20	947	950	932	951	914	991
20—25	1,140	1,178	1,070	1,159	1,120	1,142
25—30	895	900	937	892	877	909
Total 0—30	985	982	981	984	969	977
30—40	908	901	876	924	866	899
40—50	908	927	923	971	913	885
50—60	912	983	914	877	837	930
60 & over	980	1,044	955	1,061	1,021	1,045
Total 30 & over	921	938	912	949	966	943
Total all ages (actual population).	961	967	954	971	967	957
Total all ages (natural population).	968	...	...	965	...	...

**SUBSIDIARY TABLE IV.—NUMBER OF FEMALES PER 1,000 MALES FOR
CERTAIN SELECTED CASTES.**

Caste	Number of females per 1,000 males						
	All Ages	0—5	5—13	12—15	15—20	20—40	40 & over
1	2	3	4	5	6	7	8
Hindu							
1. Brahman	919	1,267	995	874	776	850	924
2. Dhangar	985	974	978	820	805	988	1,105
3. Golla	943	1,021	1,008	915	842	908	976
4. Goundla	859	1,087	668	902	897	735	1,043
5. Kapu	962	961	958	996	906	925	1,028
6. Koli	821	1,047	676	350	688	949	1,052
7. Komati	982	1,055	878	851	822	853	1,341
8. Lingayat	967	821	848	559	813	1,114	1,183
9. Madiga	1,047	944	934	940	1,073	1,164	1,125
10. Mahar	1,017	1,134	992	745	1,250	1,215	812
11. Mala	862	845	815	633	741	1,131	877
12. Mang	1,028	1,077	983	789	1,040	990	1,193
13. Maratha	954	1,016	2,344	650	657	659	872
14. Munnur	1,086	1,343	1,046	955	825	1,147	1,148
15. Mutrasi	1,214	1,255	1,159	1,309	1,127	1,378	1,093
16. Saje	940	831	1,034	918	949	872	1,047
17. Telaga	1,014	1,164	1,170	994	955	969	931
Musalman							
18. Moghal	800	896	968	701	807	736	791
19. Pathan	874	1,150	1,197	703	781	683	973
20. Sheikh	979	1,032	1,044	796	1,006	958	1,013
21. Syed	959	943	846	752	934	997	1,014
Christian							
22. Indian Christian	952	1,071	977	945	1,012	998	784
Animist							
23. Gond	1,027	913	893	745	1,175	1,146	1,343
24. Lambada	890	975	800	795	1,108	822	954

**SUBSIDIARY TABLE V.—ACTUAL NUMBER OF BIRTHS AND DEATHS
REPORTED FOR EACH SEX DURING THE DECADE 1911-1920.**

(1) HYDERABAD CITY.

Year	Number of Births		Total	Number of Deaths			Difference between Col: 2 & 3, Excess of latter over former (+) defici (-)	Difference between Col: 5 & 6 Excess of latter over former (+) defici (-)	Difference between Col: 4 & 7 Excess of former over latter (+) defici (-)	Number of female births per 1,000 male births	Number of female deaths per 1,000 male deaths
	Males	Fe- males		Males	Fe- males	Total					
1	2	3	4	5	6	7	8	9	10	11	12
Total ...	40,999	36,542	77,541	52,400	52,991	105,391	-4,457	+591	-27,850	891	1,011
1911	4,226	3,878	8,104	4,322	4,486	8,758	-348	+114	-654	918	1,026
1912	3,372	2,940	6,312	3,419	7,552	15,971	-432	-867	-9,659	872	897
1913	4,554	3,955	8,509	3,087	2,860	5,937	-599	-237	+2,572	868	923
1914	5,056	4,688	9,744	3,377	3,285	6,662	-368	-92	+3,082	927	973
1915	4,999	4,550	9,549	2,957	2,373	5,330	-449	-884	+4,019	910	870
1916	5,008	4,493	9,501	3,757	4,025	7,782	-615	+268	+1,719	897	1,071
1917	4,096	3,552	7,648	3,172	9,797	18,969	-544	+625	-11,321	867	1,069
1918	3,598	3,155	6,753	5,091	7,018	12,109	-443	+1,927	-5,356	877	1,378
1919	3,425	2,861	6,296	7,406	6,783	14,189	-574	-628	-7,893	833	916
1920	2,656	2,470	5,125	4,912	4,672	9,484	-185	-140	-4,359	930	971

**SUBSIDIARY TABLE V.—ACTUAL NUMBER OF BIRTHS AND DEATHS
REPORTED FOR BOTH SEXES DURING THE DECADE 1911-1920.**

(2) DISTRICTS.

Year	Number of Births	Number of Deaths	Difference between Columns 2 & 3 Excess of former over latter + deficit —
	Both Sexes	Both Sexes	
1	2	3	4
Total ...	899,232	1,472,309	—573,077
1911 ...	74,786	82,189	—7,403
1912 ...	90,057	114,200	—24,148
1913 ...	86,815	97,150	—10,335
1914 ...	102,857	112,818	—9,961
1915 ...	107,063	104,152	+2,911
1916 ...	101,298	123,040	—21,742
1917 ...	110,326	129,715	—19,389
1918 ...	94,007	148,792	—54,285
1919 ...	66,221	469,594	—403,373
1920 ...	65,802	90,659	—25,857

CHAPTER VII.

CIVIL CONDITION.

163. Reference to Statistics.—Imperial Table VII gives the statistics of civil condition by age, sex and religion and is divided into three parts :—

Part I shows the distribution, for the State as a whole, of the total population by each religion.

Part II gives such details for the districts, while

Part III furnishes similar details for the City of Hyderabad. Imperial Table XIV exhibits the statistics of civil condition for certain selected castes, sects and tribes. Appended to this Chapter are five Subsidiary Tables showing :—

(1) the distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last five Censuses ;

(2) the distribution by civil condition of 1,000 of each sex at certain ages in each religion and natural division ;

(3) the distribution by main age-periods and civil condition of 10,000 of each sex and religion ;

(3-a.) the distribution by main age-periods and civil condition of 10,000 of each sex of civilised Animists ;

(4) the proportion of the sexes by civil condition at certain ages for religions and natural divisions ; and

(5) the distribution by civil condition of 1,000 of each sex at certain ages for selected castes.

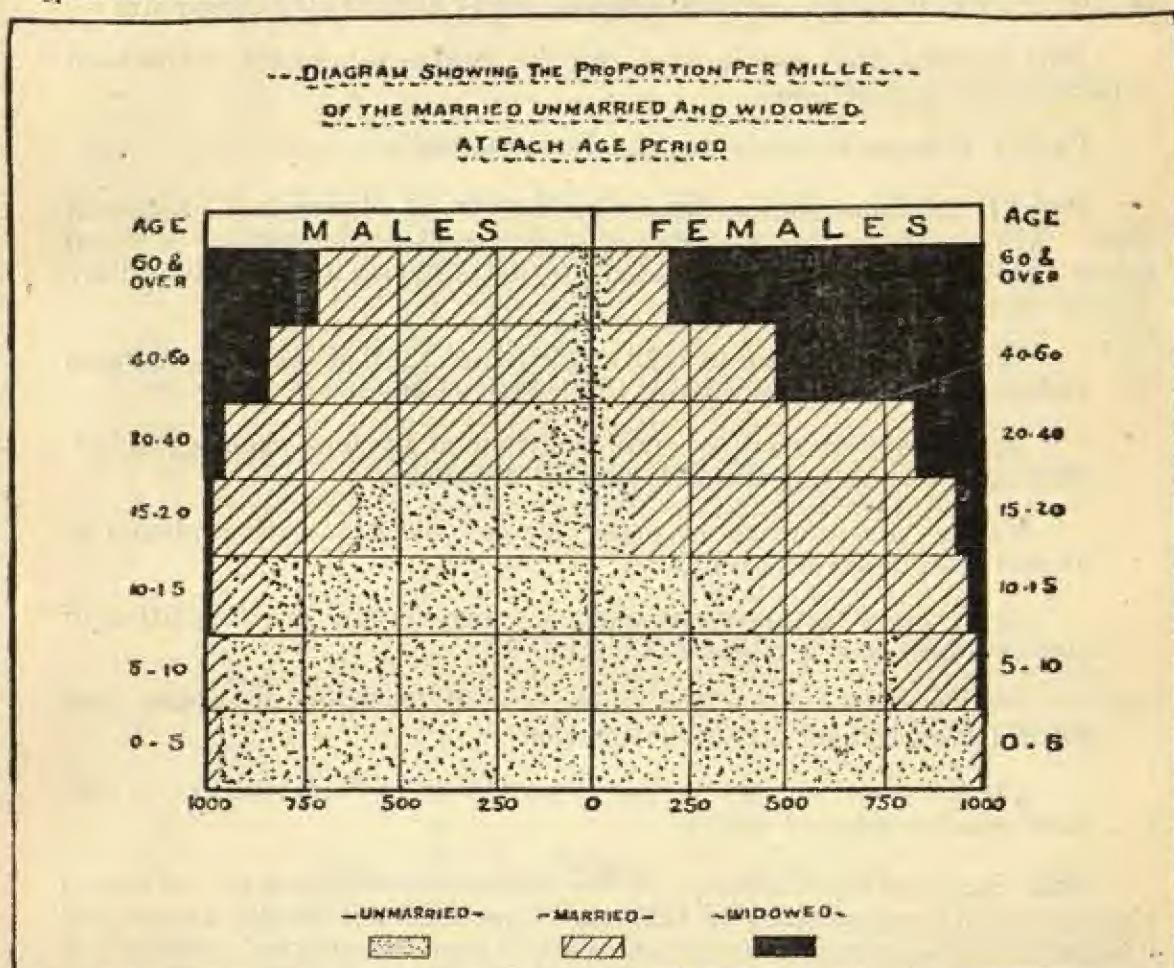
164. Scope of the Chapter.—In the India Census Report as well as in the Provincial Census Reports of 1911, the Chapter on civil condition contained a considerable amount of descriptive matter of much sociological interest but of little relevance to the statistics of marriage. Hence the Census Commissioner for India has this time suggested that "on the present occasion the discussion should be primarily based on the statistics and should be confined to such aspects of the general subject as arise out of the figures or are connected with them as influences explanatory of the variations..... It should be assumed that the customs and institutions, *e. g.*, polygamy, polyandry, hypergamy, etc., connected with marriage in India are known and no general description of them should again be given."

165. Meaning of the Figures.—In the first place it is important to explain the meaning of the figures with reference to the question asked by the enumerator and the validity of the answer recorded in the Census schedule. Enumerators were instructed in the following terms regarding the filling up of column 6 of the Census schedule :—

"Enter each person, whether infant child or grown up as either unmarried, married or widowed. Divorced person should be entered as widowed. Enter prostitutes or concubines as unmarried."

The instructions were clear enough and there could be no reason to suppose that they might have given rise to any misunderstandings. The entries regarding civil conditions may, therefore, be taken to be not far from accurate, though in some instances, such as in the case of prostitutes or concubines, unmarried females might return themselves as married.

166. Main Features of the Statistics.—The statistics relating to civil condition show that out of the total population of the State of all ages and religions, about 46 per cent. of the males and 31 per cent. of the females are unmarried; nearly 48 per cent. of the males and 50 per cent. of the females are married and 7 per cent. of the males and 20 per cent. of the females are widowed. A reference to Subsidiary Table 141 shows that a great majority of the unmarried of both sexes are very young children, more than three-fourths of the bachelors being under 15 years of age and four-fifths of the spinsters under 10. The diagram below shows that at the higher ages very



few indeed are left unmarried and if we exclude the number of persons who, owing to some disability or other, very rarely enter into matrimonial alliances—persons such as beggars, prostitutes, concubines, religious devotees and mendicants, and those suffering from some infirmity or disfigurement—it would be seen that practically no one is left unmarried in the State. Thus the state of the civil condition of the people of these Dominions is more or less similar to that of the rest of India. To the European observer, it is this universality of marriage in India that appears as one of the most striking differences between the social practices of India and those of Western Europe. But as remarked in the India Census Report of 1911, "it is only in the artificial, social and economic conditions of the West that marriage has ceased to be regarded as inevitable, and that prudential and other considerations cause many to remain celibate. In all other parts of the world marriage is looked upon, not as a luxury, but as an absolute necessity for man and woman alike." Thus, it is not the European but the Indian custom which appears to be the natural thing. With the Hindus, marriage is a sacrament, Islam also inculcates the multiplication of the species. These two communities, forming as they do the bulk of the population, affect to a great extent the attitude and social practices of the followers of other religions as well in the matter of marriage in the State.

Another striking feature of the statistics is the early age at which marriage takes place. According to Sandhu's Table (quoted in para. 327 of the India Census Report of 1911, only one male in 2,147 and one female in

142 of the population below the age of 20 are married in Western Europe. On the other hand, the statistics of this State (more or less in conformity with the figures of the rest of India) show that one in 9 males and one in 3 females are married before that age.

The third and the most striking feature of the statistics relating to civil condition in India is the large proportion of widows. Widowers form only about 7 per cent. of the total male population. This proportion does not differ very widely from what is found in other countries. The number of widows on the contrary, is, comparatively, exceedingly large and forms 20 per cent. of the total number of females, as against only 9 per cent. in Western Europe. Considered by age, the wide difference becomes still more strikingly evident. For example, whereas in Western Europe only 7 per cent. of the widows are less than 40 years of age, in this State as many as 31 per 100 are below this age. 3 per cent. of the widows (the actual number being 35,245) are under 15 years old. In Western Europe no one is even married at this age. The early age at which marriage takes place in this country naturally leads to a large number of widows, and as widow-marriage is prohibited among the Brahmans and other castes, which ape this custom with a view to gain social rank, the number of widows is strikingly large among the Hindu castes. Moreover, though there is no such prohibition imposed by religion in the case of the Musalmans, they too (at least the better classes among them) share to some extent the prejudices of the Hindu in this matter.

167. Variation by Religion.—The figures given so far are for the State as a whole, *i. e.*, for all religions taken together. Let us now see how the civil condition of the followers of one religion compares with that of the followers of another religion. As Hindus form the bulk of the population, the proportions for them do not differ widely from those of the population as a whole. The marginal statement exhibits the proportions for the principal religions. It shows that marriage is most common among the Hindus, who conse-

sequently present the least proportion of the unmarried. In the case of married persons, both males and females, the Christian community presents the lowest proportions. Lastly as regards the widowed, while the Christians

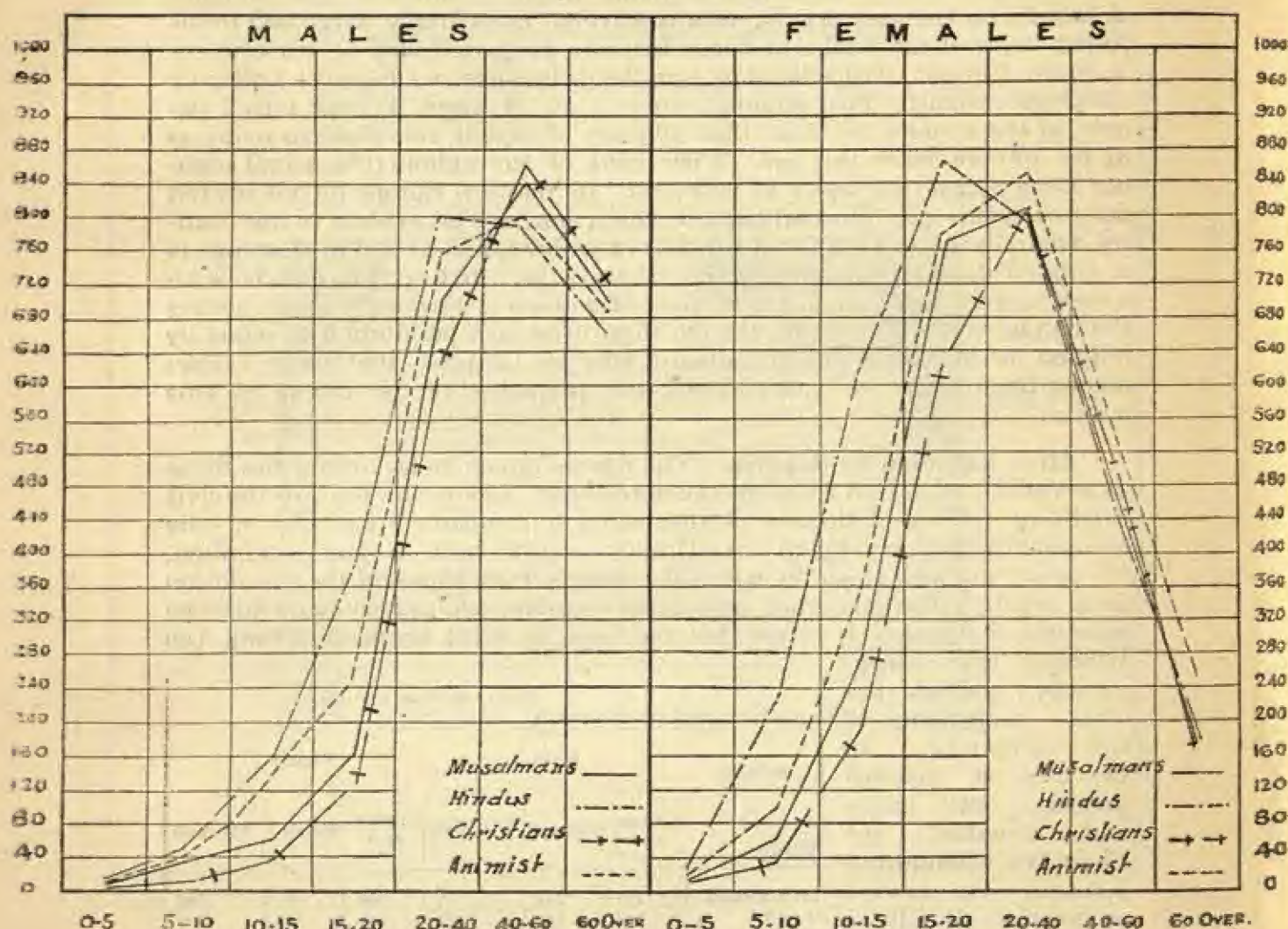
Religion	Civil condition per milly					
	Male			Female		
	Unmar- ried	Married	Widowed	Unmar- ried	Married	Widowed
All Religions...	457	476	67	309	49	196
Hindu ...	448	483	69	297	503	200
Musalman ...	507	437	56	369	441	190
Christian ...	569	396	85	436	420	144
Animist ...	511	436	53	411	468	131

show the lowest proportion of widowers and the Animists the lowest proportion of widows, the Hindus present the highest proportion of both widowers and widows. The large number of the married and widowed among the Hindus is, no doubt, caused by early marriage, on the one hand, and the prohibition of widow remarriage, on the other.

[Diagram.]

The diagram below shows the proportion per mille of each age-period, who are married amongst the different religionists. It indicates

DIAGRAM SHOWING THE PROPORTION PER MILLE OF EACH AGE PERIOD WHO ARE MARRIED AMONG DIFFERENT RELIGIOUS COMMUNITIES.



clearly that the Hindu males and females have the highest proportion of the married in the age-groups 5-10, 10-15 and 15-40. In addition, the Hindu females show the highest proportion of the married in the first age-group (0-5) also. Subsidiary Table II further bears evidence to the fact that the civil condition of the Hindus shows, more prominently than the population of the State as a whole, the three characteristic features of the Indian statistics relating to marriage already noted *viz.*, the universality of marriage, the early age at which marriage takes place and the large proportion of widows.

It will be seen from the above diagram and the statement preceding it that, as compared with the Hindus, the Musalmans show not only a smaller proportion of the married (among both males and females) but also a smaller proportion of the widowed. In fact, while out of every 100 Hindu males, 45 are unmarried, 48 married and 7 widowed, the corresponding figures for the Musalmans are 51, 44 and 5 respectively. In the case of females the difference is still more noticeable, the two sets of figures being 30, 50 and 20 for the Hindus and 37, 44 and 19 for the Musalmans respectively. According to age, while the proportions of married males presented by the Hindus are 13 and 47 per mille at age-groups 0-5 and 5-10 respectively, the corresponding proportions for the Musalmans are less, *viz.*, 10

and 35 respectively. The next age-period, 10-15, shows still wider difference, the proportions being 155 and 60 for the two communities. In the age-group 15-40 also the Hindu proportion for married males considerably exceeds that for the Musalman males, the difference being as much as 123 in favour of the Hindus. Above 40, however, the Musalman proportion is higher than the Hindu proportion, the excess being 41 per mille. In the case of the married females the divergence between the figures for the two communities is very marked. The proportion of Musalman girls, who are married under the age of 5, is only a little more than a half of the corresponding Hindu proportion, and that between 5 and 10 only about a quarter. In the next period (10-15) also, the Musalman proportion is much less than that of the Hindu, being only about two-fifths. But between 15 and 40, the two proportions tend to approach each other, the Hindu proportion being only 8 per mille higher than the Musalman. In the case of the widowed, the Hindu proportion is generally higher than that of the Musalman. It may be noted that among persons over 40 years old, while the Hindus present a higher proportion of unmarried males, the Musalmans show a higher proportion of unmarried females. It may also be noted that, while the proportion of widows among Musalman females in the age-group 15-40 is about four-fifths of that among the Hindus, in the ages above 40, the two proportions are practically the same. This would seem to indicate that Musalman women, who lose their first husband while they are in prime of life, have less difficulty than their Hindu sisters in marrying a second time.

Animists have almost the same proportion of married males as Musalmans, but the former have a higher proportion of the unmarried and a lower proportion of the widowed. In the case of females, the difference between the two communities is considerable. While the Musalmans show 37 spinsters out of every 100 females, the Animists have 41, the proportions for the married and the widowed being respectively 44 and 19 among the former and 46 and 13 among the latter. Thus, among the Animists or at least those sections that are still untouched by Hindu influence, both males and females marry generally at a higher age than that at which the Musalmans usually marry. This is further proved by the fact that at the age-group 15-40, while the Musalmans show 60 per cent. of their males and 80 per cent. of their females as married, the Animists show 67 per cent. of their males and 84 per cent. of their females as married. On the whole, the Animists show the lowest proportion of widows due either to their short lives or to the prevalence of widow-marriages among them.

Turning now to the Hindu Animists, whose civil condition is shown separately this time (Subsidiary Table III-A), we find that the proportion of the unmarried among them (both of males and females) is higher than that of the Hindus as a whole, though very much lower than what the other communities present. In the case of the married, however, the Hindu Animist shows a resemblance to the Hindu, the proportion for males and females being much higher than in all other communities. In the case of the widowed, the proportion for males is much the same as that for the Hindus, though much higher than what any other religious community presents, but the proportion for widows is lower than that for the Hindus and Musalmans alike, and higher than that for the Animists and the Christians.

In the case of the Christians, it must be borne in mind that as a large proportion of the converts is derived from the lower strata of the Hindus, who are addicted to child-marriage under the influence of castes higher up in the social ladder, most of them had been married before they entered the Christian fold. On the other hand, those within the fold adopt Western social customs and habits, and give up the practice of child-marriage and remove the ban on widow-remarriage. Thus, though the Christians have returned a few instances of child-marriage, they present on the whole a larger proportion of the unmarried and a lower proportion of the married than any other religious community. In the case of widowers also, they show the lowest proportion, while in the case of widows, they yield place only to the Animists, whose females present the lowest proportion of widows

amongst all religious communities. The proportion of the married females at ages 15-40 is also much lower than what it is in other communities.

168. Variation by Locality.—In the City, married males form 45 per cent. of the total male population while married females form a slightly less percentage, *viz.*, 44 per cent. In Telingana, the proportions are almost the same for both males and females, *i. e.*, 47 per cent., as against 48 and 50 per cent. respectively in Marathwara. The higher proportion of the married in the latter division naturally leads to a higher proportion of the widowed. Thus in the case of the widowers, while the proportion is about 5 per cent. in Telingana, it is no less than 8 per cent. in Marathwara. The proportion of widows, however, is almost the same in both the divisions, proving that proportionately more married females and widows should have died in Marathwara than in Telingana. It has been observed more than once in the preceding Chapters that plague was more virulent and occurred oftener in Marathwara, during the last decade, than in Telingana, and as plague selects adversely to females the higher proportion of widowers seems to have been brought about by this cause. The variations in these proportions at different age periods and the varying proportions of the widowed between the ages 15-40 (reproductive period) will be shortly considered.

Turning now to different religions, we find that the proportion of the married in every case and for both sexes is higher in Marathwara than in Telingana. This higher proportion prevails at all age periods, except the last (40 and over) as a reference to Subsidiary Table II will show. There are certain extraordinary peculiarities which deserve mention in this connection. Even in the age group 0-5 all the important religious communities show a much higher proportion of the married in Marathwara than in Telingana. In the next age group (5-10) the most striking differences are presented by the Christians and the Animists, who are numerically stronger in Telingana than in Marathwara. Whereas in Telingana the Christians show that less than 1 per cent. of their males and no more than 2 per cent. of their females are in the married state between ages 5 and 10, in Marathwara the corresponding proportions are as high as 9 in each case. In the same way, among the Animists the proportions for married males and females aged 5 to 10 are 2 and 7 per cent. respectively in Telingana, as against 9 and 20 per cent. in Marathwara. The divergence is still more remarkable in the next age-group (10-15). Hindus show that while 11 per cent. of their males and 60 per cent. of their females of this age period are married in Telingana, no less than 21 and 64 per cent., respectively, are in that condition in Marathwara. Musalmans present a proportion of 3 and 19 per cent. in Telingana, as compared with 9 and 35 per cent. in Marathwara. Similarly the proportions for Christians and Animists are 3, 16 and 8, 28 in Telingana, as against 8, 33 and 25, 58 in Marathwara respectively.

169. Infant Marriage.—In this connection it must be borne in mind that the word "marriage" does not connote the same thing in India as in European countries. Marriage in infancy means nothing more than an irrevocable betrothal in India. Such being the case, our figures, especially in the lower age-groups, are not comparable with those of Western Countries.

The marginal statement exhibits the proportion per mille of each

Statement showing the proportion per mille of each sex who are married at the age-periods 0-5 and 5-10.				
Religion	0-5		5-10	
	Males	Females	Males	Females
All Religions ...	13	28	46	200
Hindu ...	13	29	47	221
Musalman ...	10	16	35	59
Animist ...	22	18	44	101
Christian ...	6	17	9	36

sex who are married at the age periods 0-5 and 5-10, respectively, in each of the important religions. It shows clearly that the Christian community is least addicted to marriage at these early ages. As already stated, the few who are shown as married at these ages must generally be those who entered the Christian fold after marriage. Next to the Animists come the Musalmans in the matter of infant

marriage. It may, however, be noted that excepting the Bohras, Memons and others who are greatly influenced by the Hindu custom of infant marriage, the rest of the Musalmans generally practise adult marriage only.

Turning now to the corresponding statistics of the two natural divisions, we find, that as regards Hindus, while in Telingana the married males and females aged 0-5 form 6 and 13 per mille, respectively, of the total males and females in that age group, in Marathwara the proportions are as high as 21 and 46, clearly demonstrating that the Marathwara Hindus are more addicted to child-marriage than the Telingana Hindus. This greater partiality to child-marriage among the Marathwara Hindus, who form the bulk of the population, has spread to all other communities in that division. Musalmans, Christians and Animists all show in Marathwara considerably higher proportions of the married in both the age-groups 0-5 and 5-10 than in Telingana.

170. Castes most addicted to Infant Marriage.—A reference to Subsidiary Table V shows that, while the Hindus as a body are more addicted to infant marriage than any other religious community, the low castes generally out-do the higher castes in this respect. For example, the two highest proportions of married males (*viz.*, 54 and 46 per mille) in the age-group 0-5 are presented by the Goundla and the Madiga, respectively, as against a proportion of 14 per mille shown by the Brahman. The lowest proportion of the married males in this age-group (3 per mille) is presented by the Koli. In the case of females, the Mutrasi tops the list with a high proportion of 86 married girls per mille of the female population of this age-group. The Brahman comes much lower, though the number of married girls is nearly three times the number of married boys. A glance at Subsidiary Table V shows that the castes which exhibit the largest proportion of early-married males are not invariably those which have such high proportions of married females and *vice versa*. Of the 17 selected Hindu castes regarding which statistics relating to civil condition are furnished in that Table, while two, *viz.*, the Komati and the Sale present equal proportions of the married of both sexes under 5 years of age, 8 of the castes show higher proportions of married females and 7 higher proportions of married males, proving thereby that proportionately more of girls are married at such tender ages than of boys. In the next age-group (5-12) all the castes, with the single exception of the Komati, show much higher proportions of married females than of males. But the Komati is not to be congratulated on this. Unfortunately the lower proportion of the married girls than of married boys in this community is entirely caused by a high proportion of widows. In fact, this community presents the highest proportion of widows among the Hindu castes in this age period. In this connection it may, however, be mentioned that unlike the higher castes, the lower castes that practise infant marriage allow their widows to marry again, with the result that the proportion of widows in the latter is comparatively smaller than in the former at higher ages.

Turning now to the statistics for other religions, we find that among the Musalmans, the Moghals are most given to infant marriage, their proportions for males and females married under 5 years being 41 and 47 per mille respectively. Of the rest, while the Sheikhs and the Syeds show more of married females than of males under 5 years, the Pathans present more of married males than females in such tender years. In the age group 20-40, however, all these Muslim classes show lower proportions of the widowed (both widowers and widows) than what most of the Hindu castes have, indicating that widow-marriage is more common among the former than among the latter. It must be repeated that none of the higher Hindu castes allow widow-marriage, while some of the middle castes look upon the prohibition of widow marriage as a mark of respectability and a passport for occupying a higher position in the social scale. Such enforced widowhood of marriageable women makes it necessary for adult widowers to select very young women as their brides. This means a great disparity

of age between the husband and the wife and naturally more often than not the wife survives the husband for a long period and swells the number of widows among the Hindu castes that do not allow widow-marriage. This is clearly demonstrated by the statistics relating to widows in the age-period 10-15. Hindus show on the whole a high proportion of 37 widows per mille of females in this age group, as against 16, 10 and 13 widows found among the Musalmans, Christians and Animists respectively. Among the Christians very few are married below 12 years and fewer still below 5. The number of those returned as married under those years must, therefore, be due to converts, who entered the Christian fold after marriage. The proportion for the widowed is also much less than among the Hindus and Musalmans generally, proving that adult marriage is the rule and not the exception in this community. Detailed statistics relating to the Gonds and the Lambadas show that they are also addicted to child-marriage to a certain extent. In the India Census Report of 1911, it is remarked that "the idea that 'primitive man knows nothing of infant marriage' has been shown to be unfounded by Hartland, who gives numerous instances of its existence amongst the most primitive tribes in Australia, Africa and other parts of the World." The figures relating to the Animists in this State would seem to give some support to Hartland. The Gond and the Lambada not only present a high proportion of the married under 5 years of age but also show higher proportions for the males than for the females of such tender ages. In the matter of the widowed of this age group (0-5), the Gond presents a higher proportion of widowers and widows than the Lambada, though in both the cases the proportions are less than those shown by most of the selected Hindu castes, Musalman classes and the Indian Christians. This clearly demonstrates that there is least objection to widow-marriage in these primitive communities.

171. Early Marriage by Censuses.—A comparison between the statistics

Proportion of the married per 1,000 below 5 Years of Age.					
Religion		1891	1901	1911	1921
All Religions	Males ...	7	12	10	13
	Females.	22	21	23	29
Hindu ...	Males ...	7	13	11	13
	Females.	23	22	31	29
Musalman.	Males ...	6	2	3	10
	Females.	11	4	4	16
Animist ...	Males ...	16	12	8	22
	Females.	20	13	17	18
Christian ...	Males ...	4	2	5	6
	Females.	10	4	8	17

of the present Census with those of the previous ones shows that there has been no improvement whatsoever in raising the marriage age. The proportion of the married per 1,000 of those below 5 years of age for the State as a whole has increased from 7 in 1891 to 13 in 1921 in the case of males and from 22 to 28 in the case of females. Compared with 1911, while the former proportion has increased from 10 to 13, the latter has remained stationary at 28. In the case of the Hindus, although the female proportion has decreased from 31 to 29 per-mille

during the decade, it is still higher than that found at each of the two preceding Censuses. In the case of other religionists also, there has been no lowering of the proportions at all. In other words, all the declamations of the social reformer against infant marriage seem to have borne little fruit in this country, and infant marriage is as much in vogue now as it was three decades ago.

172. The Proportion of Widows aged 15-40.—In the State as a whole, no fewer than 14 per cent of the females aged 15-40 are widowed. In the case of the Hindus the proportion is 15, and amongst the Muslamans 12. Christians and Animists show lower proportions, viz., 11 and 9 per cent. In the two natural divisions, while Hindus and Musalmans show no difference in these proportions, Christians and Animists present lower proportions in Telingana than in Marathwara. It has already been noted that the classes that do not discountenance widow-marriage show smaller proportions of the widowed than those that ban such marriages.

The marginal statement compares the proportion of widows of the child-bearing ages for each religion for the last two Censuses. All religions show much larger figures now than ten years ago. This cannot be entirely attributed to the prejudice against widow marriage. The frightful economic condition caused by more than famine prices of food stuffs and the prevalence of plague during a greater part of the decade, affecting the City also thrice during that period, and the ravages committed by influenza have had no little hand in swelling the number of widows.

Number per 1,000 woman aged 15-40 who are widowed.		
Religion	1911	1921
All Religions..	98	143
Hindu ...	101	147
Musalman ...	84	124
Animist ...	47	88
Chirstian ...	59	106

The number of widows per thousand females has also increased from 192 in 1881 to 196 in 1921. As famines affect men more than women, the famine of 1899-1900 increased the proportion of widows in 1901, but when better conditions prevailed during the decade 1901-11, their proportion fell to 177 per mille, *i. e.*, much less than what it was in 1891 and 1901. Again, the disastrous circumstances of the last decade have swelled the number of the widows to 196, the highest proportion so far presented. The variations in the case of the widows amongst the Hindus follow the same general lines as those of the population as a whole. In the case of the Animists and the Musalmans, the number of widows per mille of the female population was the lowest in 1911. In the case of the Musalmans the proportion was highest in 1881, and in that of the Animists in 1901. The figures for 1921 present the next highest in these cases. As regards the Christians, their widows presented the highest proportion in 1921, due, no doubt, to converts from the lower castes of Hindus who are addicted to infant marriage and who, as a consequence of the famines, must have been greatly reduced in males.

SUBSIDIARY TABLE I—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX.
RELIGION AND MAIN-AGE PERIOD AT EACH OF THE LAST FIVE CENSUSES.

Religion Sex and Age	Unmarried					Married					Widowed				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Religions															
Males	457	445	459	438	448	476	514	489	521	505	67	41	52	41	47
0-5	986	990	988	993	972	18	10	12	7	27	1	...	...	...	1
5-10	949	960	969	964		46	38	38	35		5	2	3	1	
10-15	845	839	857	815	823	145	156	133	180	170	10	5	10	5	7
15-20	619	593	631	536	563	362	398	350	454	420	19	9	19	10	17
20-40	156	136	149	113	134	784	835	805	857	822	60	29	46	30	44
40-60	49	31	44	23	32	296	374	333	376	355	155	95	123	101	113
60 and over	41	27	36	21	25	672	734	703	723	737	287	239	261	256	238
Females	309	295	312	293	287	495	528	499	527	521	196	177	189	180	192
0-5	970	971	977	977	867	28	28	21	22	129	2	1	2	1	4
5-10	788	775	810	761		200	219	179	234		12	6	11	6	
10-15	396	326	403	281	297	570	656	564	699	675	34	18	33	20	28
15-20	94	75	117	56	71	852	896	831	915	880	54	29	52	29	49
20-40	37	27	73	20	23	801	859	779	858	818	163	114	148	122	159
40-60	24	19	23	15	12	464	470	456	384	447	512	511	516	601	541
60 and over	24	18	21	12	9	180	132	171	111	140	796	850	803	877	851
Hindu															
Males	448	436	453	432	443	483	523	494	526	510	69	41	53	42	47
0-5	986	989	987	993	972	18	11	13	7	27	1	...	...	...	1
5-10	947	957	959	962		47	41	38	36		6	2	3	2	
10-15	832	824	848	803	815	157	170	141	191	178	11	6	11	6	7
15-20	588	558	607	506	541	392	432	373	463	442	20	10	20	11	17
20-40	141	117	134	98	121	797	853	819	872	835	62	30	47	30	44
40-60	49	29	43	21	29	791	873	832	877	857	160	98	123	102	114
60 and over	42	26	34	19	23	667	730	699	722	736	291	244	267	259	241
Females	297	284	306	283	281	503	537	504	533	526	200	179	190	179	193
0-5	969	963	976	976	862	29	31	22	23	134	2	1	2	1	4
5-10	769	751	795	743		221	242	193	252		10	7	12	5	
10-15	346	270	367	223	273	617	711	596	753	698	37	19	35	19	29
15-20	75	54	102	43	63	868	915	843	927	887	57	31	55	30	50
20-40	35	25	75	18	21	793	856	775	859	819	163	117	159	123	160
40-60	23	19	26	15	12	460	464	455	523	447	517	517	517	462	541
60 and over	23	17	20	11	8	179	129	166	110	136	793	854	814	879	854
Musalman															
Males	507	499	507	489	488	437	464	448	472	467	56	37	45	39	45
0-5	968	997	998	992	976	10	3	2	6	26	2	...	...	2	1
5-10	963	982	963	981		35	16	35	17		2	2	...	2	1
10-15	936	935	937	900	909	60	61	60	67	88	4	4	3	3	4
15-20	827	821	829	739	758	164	175	163	206	232	9	4	8	5	10
20-40	251	246	262	228	244	699	727	700	747	715	50	25	38	25	41
40-60	39	41	53	38	56	836	881	843	874	843	125	78	104	88	101
60 and over	37	31	45	29	41	705	758	734	736	746	258	211	221	235	213

**SUBSIDIARY TABLE L.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX,
RELIGION AND MAIN AGE-PERIOD AT EACH OF THE LAST FIVE CENSUSES—(concl'd.)**

Religion, sex and age	Unmarried					Married					Widowed				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Musalman															
Females	369	357	365	340	342	441	472	457	476	466	190	171	178	184	192
0-5	980	996	998	987	940	16	4	4	11	57	4	...	...	2	3
5-10	934	945	918	924	59	59	51	74	72	7	7	4	8	4	...
10-15	712	604	693	590	584	272	325	289	402	399	16	11	18	8	17
15-20	192	214	228	157	171	774	768	785	820	788	34	18	37	23	41
20-40	45	41	63	38	44	810	859	816	847	801	143	100	121	117	155
40-60	28	20	30	18	20	467	496	459	452	450	505	484	511	530	530
60 & over	26	18	21	15	23	174	144	297	119	158	800	838	772	866	819
Jain															
Males	446	448	442	418	382	450	468	487	508	524	104	84	71	74	94
0-5	981	964	980	988	955	17	35	17	9	43	2	1	3	3	2
5-10	946	947	961	965	46	50	36	33	...	8	8	3	3	2	...
10-15	845	860	848	809	777	140	181	139	179	206	15	9	13	12	17
15-20	591	582	598	572	618	389	409	384	407	353	20	9	18	21	29
20-40	211	236	214	188	164	710	705	785	761	776	79	59	51	51	60
40-60	81	85	78	71	46	676	719	761	752	762	243	196	161	177	192
60 & over	75	78	57	47	15	516	554	589	584	470	409	368	354	369	515
Females	286	278	259	262	230	496	518	541	543	557	218	204	200	195	213
0-5	961	973	969	977	817	36	20	26	21	176	3	7	5	2	8
5-10	805	822	791	783	181	170	198	208	...	14	8	8	11	9	...
10-15	361	356	359	312	250	604	630	620	675	716	35	14	21	13	34
15-20	80	40	18	26	60	865	923	931	936	897	55	37	51	38	45
20-40	61	20	21	11	48	773	829	830	859	890	166	151	149	130	122
40-60	22	13	9	5	9	411	431	437	453	512	567	566	554	542	479
60 & over	26	10	22	13	3	145	116	143	122	76	829	874	885	865	921
Animist															
Males	511	564	474	427	...	436	409	483	538	...	53	27	43	35	...
0-5	977	991	981	981	...	22	8	12	16	...	1	1	1	3	...
5-10	954	978	980	931	...	44	21	38	62	...	2	1	2	7	...
10-15	861	932	803	746	...	734	62	186	240	...	5	6	6	8	...
15-20	720	814	564	385	...	266	130	408	601	...	14	6	28	14	...
20-40	197	272	132	74	...	757	704	824	893	...	46	24	44	28	...
40-60	74	36	29	13	...	796	901	876	915	...	130	63	95	72	...
60 & over	36	34	42	12	...	691	788	694	760	...	273	781	264	328	...
Females	411	430	370	344	...	458	467	496	550	...	131	103	134	106	...
0-5	981	982	967	979	...	18	17	30	20	...	1	1	3	1	...
5-10	892	878	858	941	...	101	119	133	57	...	7	3	9	2	...
10-15	626	750	508	399	...	361	241	471	588	...	13	9	21	13	...
15-20	194	217	223	70	...	779	767	740	916	...	27	16	37	14	...
20-40	49	35	34	14	...	849	911	852	939	...	102	54	114	47	...
40-60	38	18	37	8	...	549	624	550	649	...	413	358	413	343	...
60 & over	24	26	18	10	...	257	201	205	201	...	719	773	777	789	...
Christian															
Males	569	584	636	648	673	396	392	310	325	295	35	24	54	27	32
0-5	993	995	993	995	991	6	5	2	4	9	1	...	...	1	...
5-10	989	986	990	981	9	13	9	18	...	2	2	1	1	1	...
10-15	961	964	969	963	960	38	35	28	34	40	1	1	3	3	...
15-20	869	859	898	879	901	129	139	101	106	97	2	2	1	15	2
20-40	351	434	552	592	655	624	553	414	392	327	25	13	34	16	13
40-60	44	46	104	60	116	880	890	716	861	776	96	64	180	89	108
60 & over	31	35	41	34	58	722	749	584	739	659	247	216	275	227	293
Females	436	443	480	464	482	420	448	394	418	393	144	109	126	118	125
0-5	979	992	996	989	985	17	8	4	10	14	4	...	...	1	1
5-10	961	962	958	971	36	36	42	26	...	3	3	...	...	3	...
10-15	799	777	917	831	890	191	220	81	163	108	10	3	2	1	2
15-20	846	831	413	423	424	639	655	562	556	559	26	14	25	21	17
20-40	65	72	119	105	118	808	856	760	806	794	127	72	121	95	88
40-60	38	45	62	33	51	511	548	491	531	460	451	467	447	436	483
60 & over	30	29	15	43	64	168	171	214	151	163	802	800	771	806	773

SUBSIDIARY TABLE II.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX AT CERTAIN AGES IN EACH RELIGION & NATURAL DIVISION.

Natural Division and Religion.	MALES																	
	All ages			0—5			5—10			10—15			15—40			40 & over		
	unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
State																		
All Religions ...	457	476	67	986	13	1	949	46	5	845	145	10	242	706	52	47	794	189
Hindu ...	448	493	69	986	13	1	947	47	6	831	155	14	224	722	54	47	759	194
Musalman ...	507	437	58	988	10	2	963	35	2	936	60	4	359	599	42	38	800	162
Jain ...	446	450	104	981	17	2	946	43	8	845	140	15	289	644	67	79	633	288
Christian ...	569	397	34	993	6	1	989	9	2	961	38	1	448	531	21	41	827	182
Animist ...	511	436	53	977	22	1	954	44	2	861	184	5	285	674	41	64	769	167
Telingana																		
All religions ...	472	472	49	994	6	...	966	32	2	909	86	5	272	692	36	36	808	156
Hindu ...	469	479	52	994	6	...	964	34	2	832	112	6	260	701	39	36	805	159
Musalman ...	516	438	46	997	3	...	987	13	...	973	26	1	418	550	32	31	828	143
Jain ...	377	509	114	973	27	...	964	36	...	922	67	11	242	680	78	49	665	296
Christian ...	578	387	25	997	3	...	992	7	1	972	28	...	481	500	19	36	833	131
Animist ...	536	426	38	992	8	...	976	24	...	922	75	3	327	643	30	63	819	118
Marathwara																		
All religions ...	434	482	84	977	21	2	930	61	9	788	197	15	210	721	69	58	718	224
Hindu ...	425	488	87	977	21	2	929	61	10	769	214	17	196	732	72	59	711	230
Musalman ...	492	446	62	984	13	3	945	51	4	907	87	6	310	639	51	44	779	177
Jain ...	452	445	103	982	16	2	949	47	4	842	145	13	308	621	71	88	610	302
Christian ...	536	425	39	989	11	0	897	91	12	917	79	4	264	696	40	76	812	112
Animist ...	460	456	84	953	44	3	909	86	5	738	253	9	197	739	64	197	739	64
FEMALES																		
Natural Division and Religion	All ages			0—5			5—10			10—15			15—40			40 & over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
State																		
All Religions ...	309	495	196	970	28	2	788	200	12	396	570	34	47	810	148	24	385	591
Hindu ...	297	503	200	969	29	2	769	221	10	346	617	37	42	811	147	24	382	594
Musalman ...	369	441	190	980	18	4	934	59	7	712	272	16	73	803	124	28	380	599
Jain ...	286	496	218	961	36	3	805	181	14	361	604	35	65	791	144	23	532	645
Christian ...	436	420	144	979	17	4	961	35	3	799	191	10	122	772	106	37	426	587
Animist ...	411	458	131	981	18	1	892	101	7	626	361	13	77	835	88	34	465	501
Telingana																		
All Religions ...	326	473	201	987	12	1	838	155	7	420	552	23	40	818	142	20	372	608
Hindu ...	304	495	201	986	13	1	783	209	9	361	607	32	35	818	147	20	368	612
Musalman ...	369	432	199	992	6	2	974	23	3	805	185	10	67	809	124	16	361	623
Jain ...	226	548	226	1,000	0	0	982	18	0	543	457	0	11	815	174	8	418	574
Christian ...	445	413	142	997	3	0	978	22	0	831	162	7	130	767	108	35	419	546
Animist ...	421	450	129	990	9	1	924	72	4	712	278	10	68	851	81	23	459	518
Marathwara																		
All Religions ...	303	499	199	954	42	4	768	216	16	368	591	41	55	802	143	30	421	549
Hindu ...	290	508	202	951	46	3	747	236	17	321	636	48	51	802	147	27	396	527
Musalman ...	369	448	183	973	22	5	903	87	10	632	349	20	78	798	124	36	396	568
Jain ...	301	435	214	966	32	2	803	184	13	354	616	30	64	782	154	20	319	681
Christian ...	400	448	152	928	53	19	897	91	12	651	327	22	85	391	114	40	448	512
Animist ...	369	490	141	964	34	2	791	195	14	400	577	23	99	796	105	59	473	468

**SUBSIDIARY TABLE III.—DISTRIBUTION BY MAIN AGE-PERIODS
AND CIVIL CONDITION OF 10,000 OF EACH SEX AND RELIGION.**

RELIGION AND AGE	MALES			FEMALES		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
All Religions	4,570	4,764	666	3,091	4,944	1,965
0—10	2,452	78	8	2,416	335	20
10—15	1,081	186	12	439	630	37
15—40	927	2,705	199	180	3,093	543
40 and over	110	1,795	447	56	886	1,365
Hindu	4,478	4,835	687	2,972	5,028	2,000
0—10	2,441	81	9	2,372	370	21
10—15	1,086	201	13	384	682	40
15—40	860	2,767	203	162	3,099	561
40 and over	111	1,786	457	54	887	1,378
Jain	4,458	4,499	1,043	2,862	4,955	2,183
0—10	2,064	70	11	2,149	275	22
10—15	1,007	167	18	392	657	38
15—40	1,182	2,631	272	266	3,233	569
40 and over	205	1,631	742	55	790	1,534
Musalman	5,071	4,370	559	3,693	4,409	1,898
0—10	2,393	56	5	2,571	103	15
10—15	1,186	76	5	774	296	17
15—40	1,401	2,336	165	283	3,122	484
40 and over	91	1,903	384	65	888	1,382
Christian	5,694	3,953	353	4,360	4,200	1,440
0—10	2,450	20	3	2,769	78	11
10—15	1,274	50	1	1,035	247	12
15—40	1,888	2,241	87	489	3,087	424
40 and over	82	1,642	262	67	788	993
Animist	5,112	4,360	528	4,109	4,580	1,311
0—10	2,890	99	5	3,041	190	13
10—15	1,677	167	6	717	413	15
15—40	1,001	2,371	144	285	3,087	324
40 and over	144	1,723	373	66	890	959

**SUBSIDIARY TABLE III-A.—DISTRIBUTION BY MAIN AGE-PERIODS
AND CIVIL CONDITION OF 10,000 OF EACH SEX OF CIVILIZED ANIMIST.**

RELIGION AND AGE	MALES			FEMALES		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
Hindu Animist	4,623	4,710	667	3,519	4,901	1,580
0—10	2,645	86	13	2,681	210	18
10—15	1,067	192	13	517	528	27
15—40	819	2,624	211	258	3,209	448
40 and over	92	1,808	430	63	954	1,087

SUBSIDIARY TABLE IV.—PROPORTION OF THE SEXES BY CIVIL CONDITION AT CERTAIN AGES FOR RELIGIONS AND NATURAL DIVISIONS.

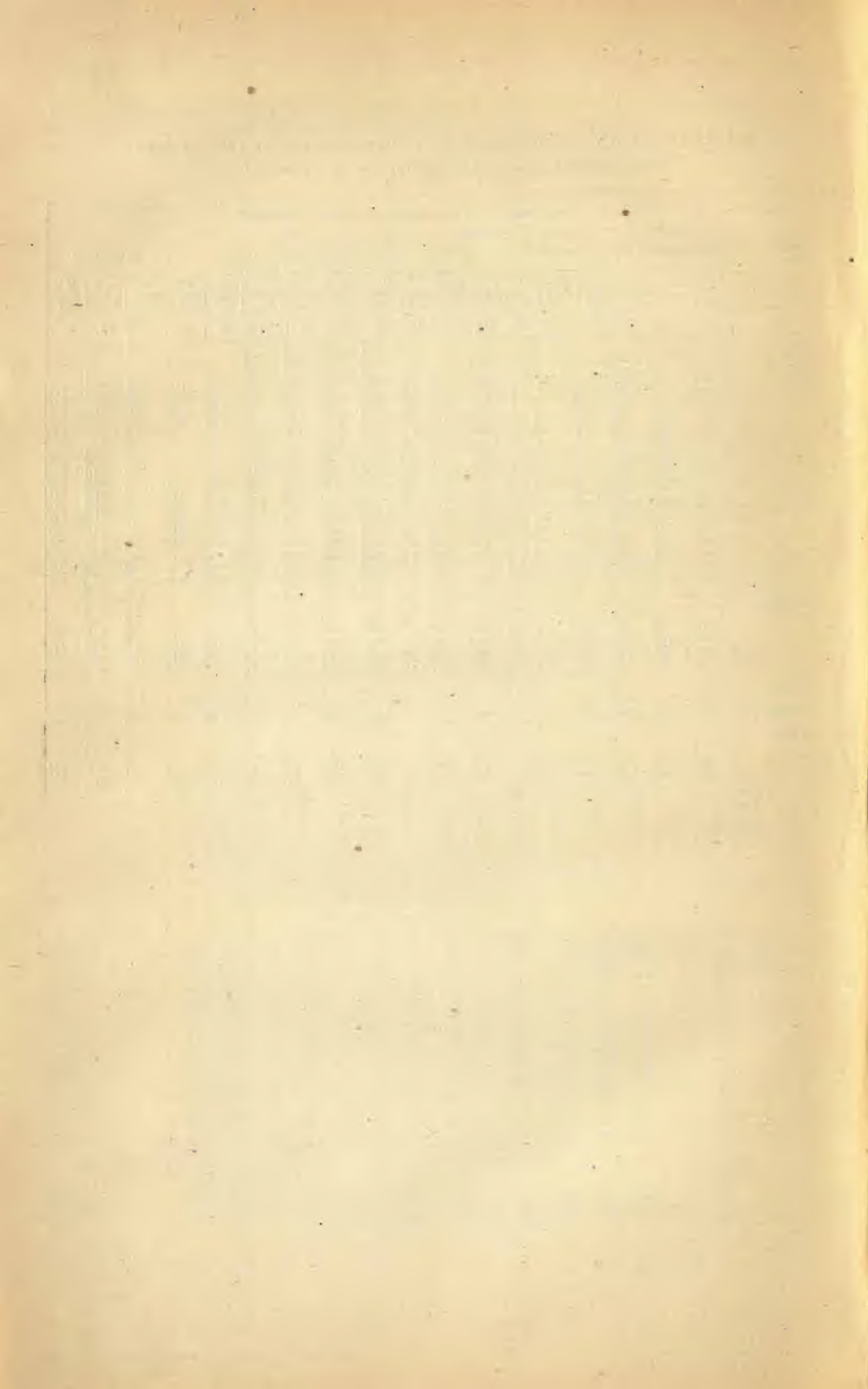
Natural Division and Religion	NUMBER OF FEMALES PER 1,000 MALES														
	All ages			0-10			10-15			15-40			40 & over		
	Un-married	Married	Widowed	Un-married	Married	Widowed	Un-married	Married	Widowed	Un-married	Married	Widowed	Un-married	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
STATE															
All Religions	653	1,002	2,847	951	4,123	2,213	392	3,276	2,062	188	1,104	2,629	489	477	2,954
Hindu	644	1,010	2,830	943	4,453	2,181	349	3,291	2,960	183	1,094	2,628	474	482	2,931
Jain	569	976	1,854	923	3,478	1,727	345	3,494	1,833	199	1,090	1,918	234	429	1,833
Musalman	696	964	3,343	1,026	1,722	2,616	623	3,783	3,338	193	1,277	2,811	677	446	3,436
Christian	662	947	3,086	1,006	3,266	3,100	723	4,383	12,000	230	1,227	4,347	737	428	3,377
Animist	710	927	2,191	929	1,700	2,036	539	2,179	2,245	251	1,150	1,938	401	456	2,267
Telingana															
All Religions	635	934	3,672	979	5,917	4,382	332	5,331	4,352	140	1,129	3,743	509	426	3,629
Hindu	625	1,003	3,657	972	6,243	3,892	329	4,370	4,335	132	1,099	3,797	522	423	3,600
Jain	484	868	1,602	1,079	333	8,231	505	3,500	...	38	1,027	1,920	111	463	1,481
Musalman	670	963	3,976	1,040	1,863	11,588	703	6,114	8,026	152	1,387	3,679	498	407	4,062
Christian	671	930	3,626	1,044	2,618	200	753	5,122	...	217	124	4,294	797	412	3,396
Animist	724	974	3,174	967	2,596	8,231	652	2,815	2,635	202	1,233	2,595	282	433	3,402
Marathwara															
All Religions	674	1,006	2,311	915	3,246	1,772	405	2,580	2,374	254	1,079	2,004	481	591	2,474
Hindu	667	1,016	2,288	924	3,515	1,730	378	2,570	2,369	253	1,068	1,983	445	544	2,455
Jain	670	981	2,195	976	4,514	2,105	492	2,860	2,205	148	1,182	1,947	400	452	2,298
Musalman	720	959	2,854	1,020	1,849	2,181	553	3,235	2,718	249	1,197	2,393	789	480	3,088
Christian	718	1,016	3,754	391	5,077	5,800	509	3,309	5,000	344	1,220	3,750	671	490	3,380
Animist	676	839	1,307	815	1,276	1,546	403	1,694	1,921	420	908	1,399	618	503	1,262

SUBSIDIARY TABLE V.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES.

Caste	Distribution of 1,000 Males of each age by civil condition																	
	All ages			0-5			5-12			12-20			20-40			40 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu.																		
Brahman	377	519	104	972	14	14	870	106	24	530	419	51	131	777	92	68	634	248
Dhangar	393	518	89	975	23	2	887	102	11	615	355	30	137	763	95	44	753	203
Golla	405	499	96	964	17	19	847	129	24	465	446	89	110	767	123	102	740	158
Goundla	472	403	123	878	54	73	897	79	24	361	502	137	314	537	149	33	686	231
Kapu	393	503	104	938	31	31	851	116	33	477	429	94	113	789	98	47	744	209
Koli	458	487	60	997	3	...	961	34	5	534	447	19	135	779	86	43	788	164
Komati	402	498	100	957	30	13	829	142	29	480	466	74	153	739	106	71	711	213
Lingayat	499	423	78	995	5	...	925	70	5	313	163	19	169	764	67	56	709	236
Madiga	483	425	92	939	46	15	874	96	30	530	326	94	178	740	82	36	705	209
Mahar	466	431	53	978	20	2	929	63	8	699	280	21	98	828	74	33	847	120
Mala	473	437	90	950	31	13	832	151	17	543	364	93	193	714	93	95	721	184
Mang	439	487	74	972	25	3	887	104	9	636	346	18	166	761	73	45	742	213
Maratha	418	507	75	987	12	1	859	118	23	828	159	13	94	841	65	58	735	206
Munnur	421	485	94	934	35	31	875	101	24	541	333	76	131	763	101	63	751	181
Mutras	424	488	138	938	15	47	757	192	51	453	391	151	199	656	145	119	664	217
Sale	412	494	94	968	28	14	844	137	19	495	424	61	106	780	114	63	760	177
Telaga	415	477	108	958	27	15	813	149	38	500	383	115	161	735	104	68	733	199
Musalman																		
Moghal	464	433	98	953	44	3	901	92	7	708	250	42	268	634	93	123	653	219
Pathan	447	472	81	968	24	8	913	75	12	729	240	31	225	690	85	82	735	183
Sheikh	491	441	89	990	8	2	947	48	5	783	179	38	218	720	62	42	779	179
Syed	477	430	93	979	16	5	947	44	9	736	228	36	237	672	91	53	722	225
Christian																		
Indian Christian	545	417	39	992	8	...	983	14	3	910	87	3	232	737	31	46	823	126
Animist																		
Gond	499	429	72	960	34	6	914	78	8	651	232	57	209	675	115	58	785	157
Lambada	509	413	78	965	33	2	908	98	4	630	325	45	196	721	83	67	707	226

**SUBSIDIARY TABLE V.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH
SEX AT CERTAIN AGES FOR SELECTED CASTES—(concl'd.)**

Caste	Distribution of 1,000 Females of each age by Civil Condition																	
	All ages			0-5			5-12			12-20			20-40			40 and over		
	Un-married	Married	Widowed	Un-married	Married	Widowed	Un-married	Married	Widowed	Un-married	Married	Widowed	Un-married	Married	Widowed	Un-married	Married	Widowed
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Hindu																		
Brahman	264	342	194	956	39	5	665	300	35	185	735	80	25	787	188	20	439	491
Dhangar	262	515	223	951	47	2	735	240	25	256	603	70	37	766	197	22	466	512
Colla	333	477	190	990	9	1	732	240	23	312	545	143	41	737	222	36	555	409
Goundla	329	513	158	999	6	5	807	170	23	145	725	130	44	719	237	23	623	352
Kapu	309	490	201	973	24	3	692	267	41	286	599	115	55	713	232	34	520	440
Koli	318	376	306	975	7	18	854	119	27	308	657	135	19	690	351	33	268	699
Komati	286	463	251	963	30	7	851	81	69	201	662	137	39	676	284	16	427	487
Lingayat	261	435	254	971	27	2	692	275	33	162	791	47	45	744	211	21	367	612
Madiga	332	440	178	959	26	15	822	137	41	335	495	120	93	680	227	118	504	378
Mahar	343	507	150	960	38	2	731	250	19	191	751	59	45	840	115	30	438	532
Malu	307	455	178	983	11	6	779	166	55	368	507	130	103	717	180	73	409	428
Mang	316	486	198	974	23	3	759	226	15	266	699	35	56	774	170	31	418	551
Maratha	236	530	184	968	31	1	646	233	16	139	819	43	25	839	136	20	359	621
Munnur	320	492	188	923	55	22	701	262	37	317	473	210	59	736	205	50	622	328
Mutrasa	339	472	189	907	86	7	680	233	37	360	524	116	69	714	217	60	485	455
Sale	312	502	186	968	28	4	700	261	39	241	636	123	65	789	146	54	407	449
Telaga	330	469	201	978	21	1	612	307	21	307	594	99	42	692	260	34	457	509
Musalman																		
Moghul	378	417	205	938	47	15	831	148	21	422	463	115	140	681	179	106	417	477
Pathan	374	448	178	963	22	10	864	121	15	421	496	83	72	738	190	54	539	407
Sheikh	374	443	183	961	25	14	880	103	12	443	500	52	65	787	148	53	403	544
Syed	339	447	214	967	24	9	877	107	16	399	582	39	91	696	213	75	423	502
Christian																		
Indian Christian	433	417	150	977	16	7	944	51	5	544	426	30	57	793	150	31	437	532
Animist																		
Gond	391	408	201	970	24	6	851	136	13	480	437	83	61	805	134	67	333	600
Lambada	428	433	139	968	28	4	845	141	14	397	526	77	89	773	138	45	556	400



CHAPTER VIII.

LITERACY.

173. The Meaning of the Statistics.—The changes which have occurred in the scope of the term "literate" from one Census to another are thus described by the Census Commissioner for India in his Note on this Chapter :—

"In 1881 and 1891 the population was divided in respect of Education into three categories, Learning, Literate and Illiterate. It was found, however, that the return of the "Learning" was vitiated by the omission, at the one end, of children who had not long been at school, who were entered as "Illiterate", and at the other, of the more advanced students, who were classed as "Literate". There were, thus, great discrepancies between the Census return of the number of "Learning," or children under instruction, and the corresponding statistics of the Education Department. It was, therefore, decided in 1901 to confine the entry in the enumeration schedules to the two main categories of "Literate and Illiterate". The same system was maintained at last Census and has been continued on the present occasion. In 1901, no general indication was given as to the standard to be taken in applying the rule. At last Census, it was laid down in the instructions for the superior Census Staff that a person should be regarded as literate if he could write a letter to a friend and read the answer to it, but not otherwise. These instructions have been repeated on the present occasion."

It is, for this reason, thought difficult to institute an effective comparison with the results of the Census taken prior to 1901. It has, therefore, been suggested that the best plan would be to exclude, from the comparison, persons under 15 years of age, and to add to the number shown as literate in 1891 all persons over that age, who were then classed as "Learning". It must, however, be stated in this connection that, as far as this State is concerned, the observations of the Census Commissioner for India do not seem to have full force. As noted in the Hyderabad Census Report of 1911, the Census figures under "Learning" both in 1881 and 1891 greatly exceeded those denoting pupils under instruction, as reported by the Educational Department. This shows that there was no omission at either end of those who should have been included in that category. The figures of the Educational Department at the first two Censuses would appear to have been underestimates. The number of "private" institutions was higher than that of "public" schools. But as these institutions were not under the control or supervision of the Department, their strength was not accurately known. From 1891 to 1911, there was a regular decrease both in the number of private schools and in the number of pupils attending them. During the decade 1911-21, however, there has been an enormous increase in these figures, as a result of the intellectual awakening caused by the advancement made in educational matters. For these reasons, a comparison of the actual figures of literacy (including learning) recorded at the present and previous Hyderabad Censuses is not open to the objections urged by the Census Commissioner for India.

174. Reference to Statistics.—Imperial Table VIII exhibits the statistics relating to education by religion and age. It is divided into three parts:

Part I shows the extent of literacy in the State as a whole among the total population and for each religion returned ;

Part II gives details for the districts and for each main religion ;

Part III furnishes similar details for the City of Hyderabad.

Imperial Table IX gives further details regarding the educational condition of certain selected castes, tribes or races. State Table II details the

population of talukās by religion and education. The main features of the statistics are presented more clearly by means of proportional figures in the first seven Subsidiary Tables appended to this Chapter. The remaining two Subsidiary Tables are based on the figures supplied by the Educational Department. Of the nine Sub-Tables :

- No. 1 shows the proportional figures of literacy by age, sex and religion;
- No. 2 gives similar figures by age, sex and locality;
- No. 3 furnishes similar figures by religion, sex and districts;
- No. 4 gives proportional figures of English literacy by age, sex and locality;
- No. 4 A. gives similar figures as regards Urdu literacy;
- No. 5 shows the progress of literacy since 1881;
- No. 6 gives proportional figures of literacy by caste;
- No. 7 details the number of institutions and pupils according to the returns of the Educational Department; and
- No. 8 gives the main results of University examinations.

175. Extent of Literacy.—Of the total population of the State, only 33 per mille are literate in the sense of being able to write a letter to a friend and read his reply. The corresponding proportions for the more important Provinces and States of India are shown in the margin. It

Province or State	No. per mille aged 5 and over who are Literate
Madras ...	33
C. P. and Berar ...	43
Bombay ...	33
Bengal ...	104
Bihar and Orissa ...	51
Punjab ...	45
United Provinces ...	42
Travancore ...	279
Cochin ...	214
Baroda ...	147
Mysore ...	84
Gwalior ...	40
Hyderabad ...	33

would be seen that the State still occupies a very low position in the matter of education. In fact, as compared with the bigger provinces and important Indian States, it stands last both in the matter of general education and in literacy in English. However, as compared with the figures of 1911 the State shows a slight improvement of 1 per mille in general literacy and of one per mille in literacy in English. In this connection it must be borne in mind that the Census figures by themselves cannot give a proper estimate of the progress made in educational matters during the decade, since the term 'literate' has been so defined that no notice can be taken of most of the pupils in the primary stage of education, and since the activities

of the Education Department were chiefly directed towards the expansion of primary education, more especially during the latter half of the decade. Moreover, the establishment of a large number of primary schools, both public and private, during the decade must have, no doubt, spread education a good deal among the rising generations, but the vicissitudes of the decade, which reduced the adult population, must have naturally affected the figures of the literate among them. But for this reduction, as would be shown shortly, the amount of literacy in the State would have shown a much higher proportion of increase. It is for these reasons only that the extent of literacy as revealed by the Census figures for 1921 should be taken into consideration along with the figures supplied by the Education Department. It is certain that when the next Census comes to be taken, the effects of the diffusion of primary education will show an increase in the number of literates proportionate to an expansion so unprecedented and remarkable.

As the figures now stand, if children under 15 years of age are left out of account, the number of literate males per mille is 69 and that of literate females 8, as compared with 73 and 5 respectively in 1911. The proportion of both literate females and males is highest at the age period '15-20', being 86 and 14 per mille respectively. At the age period '20 and over' the proportions are 67 and 8 respectively. It is but natural that the proportions should rise steadily from the age '5-10' to '15-20' and then decline, and that the

proportion of those who are literate between the ages of 15 and 20, i. e., amongst persons, who have just passed the ordinary school-going age, should be larger than that amongst older persons, who might not have had the same opportunities for learning as those which the younger generations have. This is borne out by the fact that the proportion of the literate at all age groups, except the last (in the case of males only), shows vast improvement, as compared with the corresponding figures of the last Census, as shown in the margin. This was naturally to be expected, seeing that the out-standing feature of the decade 1911-21 was none other than the establishment of schools and the consequent educational expansion. Primary schools were reorganised and greatly multiplied. The number of institutions of all grades increased from 2,295 in 1911 to 8,039 in 1921, boys' schools rising from 2,204 to 7,358, and girls' schools from 91 to 681. For the first time in the educational annals of the State, special facilities were offered during the decade for the education of the "depressed classes." At the time of the last Census, the number of pupils of the "depressed classes" attending various Government schools was 667. In 1925 F. (1915-1916) a serious attempt was made to open special schools for the sole benefit of such pupils, with the result that at the time of the present Census there were no less than 80 such schools attended by 3,804 pupils. The number of these pupils, however, forms only about 1 per cent. of the children of school-going age of these classes. Hitherto, very little encouragement was given to female education—at least the number of institutions for girls was very inadequate. During the decade, however, quite a number of girls' schools were opened. In fact, girls' schools multiplied at a much higher rate than boys' schools, with the result that the increase in the proportion of the literate among females aged up to 20 has been much higher than in the case of males of the corresponding age.

Year	Ages	No. of the literate per mille among	
		Males	Females
1911 } 1921 }	5-10	9 15	2 5
1911 } 1921 }	10-15	40 45	6 10
1911 } 1921 }	15-20	59 85	7 14
1911 } 1921 }	20 and over	72 67	4 8

176. Summary of the Statistics.—The total number of literates in the State according to the present Census is 365,290, as against 368,166 in 1911, or a decrease of about 1 per cent. When the total population of the State suffered a loss of 6.8 per cent. during the decade, the loss of less than 1 per cent. in the literate population argues considerable improvement in the number of literates during the period. Thus, as already stated, the number of the literate per mille of the population is now 33, as compared with 32 in 1911. The marginal statement shows how the various religionists now stand in the matter of education, as compared with their condition a decade ago.

Religion	No. per mille aged 5 and over literate in	
	1921	1911
All Religions.	33	32
Hindu	26	27
Musalman	39	68
Animist	8	1
Christian	252	297

177. Comparison with previous Censuses.—The marginal table gives the population, the total number classed otherwise than as illiterate, and the proportion that the latter bore to the total population aged 5 and over at each Census. It must be explained that in the Table the figures for learning and literate are lumped together for 1881 as well as for 1891. A glance at the Table shows that there was a remarkable rise in the number of non-illiterates at the 1891 Census. This seems to have been caused more by the confusion produced in the minds of the enumerators by the classifications "Learning" and "Literate" than by any actual progress in the number of public institutions during 1881-91. In the period 1891-1901, the population decreased by

Census Year	Population	Not Illiterate	No. per mille aged 5 and over
1881	9,845,594	318,896	37
1891	11,537,940	434,240	44
1901	11,141,143	329,169	34
1911	13,374,676	368,166	32
1921	12,471,770	365,290	33

3·5 per cent, but the decrease in the number of the non-illiterates was as high as 24·1 per cent. The period 1901-11 showed an increase of 20 per cent. in the population, but this was accompanied by an increase of only 11·9 per cent. in the number of the literates. Compared with 1891, the figures for 1911 represented an increase of 15·9 per cent. in the population and a decrease of 15·2 per cent. in the literate population. On the other hand, a comparison with the figures of 1901 showed that there was an increase in the number of the literates but at a rate less than that of the increase of the population. It is clear that so far educational expansion had lagged behind the growth of population. During the decade under review, a turn for the better was taken which makes the period 1911-21 a landmark in the history of education of the State. A reference to Subsidiary Table VII shows that the number of new schools established during the decade was much larger than the number of institutions which had existed in any of the preceding decades. As a result of this phenomenal expansion, the number of literates showed a decrease of less than 1 per cent. only, when the total population suffered by more than 6 per cent. The results of expansion become still more patent when we remember that a loss of 3·5 per cent. sustained by the population during 1891-1901 caused a decrease of no less than 24 per cent. in the number of the literates in the same period.

Subsidiary Table V gives detailed figures showing the progress of education in the State since 1891. Taking all ages, 10 and over, we find that the State presents the same proportion of the male literates in 1921 as in 1891. On the other hand, the female ratio has increased from 2 to 8 during the same period. The City has had the highest improvement both in the male and the female proportions. Male literates have increased by 146 per mille and female literates by 67. Of the two natural divisions, while Telingana shows an increase of one per mille among male literates, Marathwara shows a decrease of 4 per mille in that proportion. On the other hand, both the divisions have gained in female literacy, the proportion rising from 4 to 13 per mille in Telingana and from 1 to 4 per mille in Marathwara. Thus, Telingana seems to have advanced much more than Marathwara during the last three decades. The presence of the City in this division seems to have helped its literacy proportion to a great extent, as a glance at the figures for districts shows that, while only three districts in Marathwara have declined in the proportion of their male literates since 1891, as many as 5 districts in Telingana show such falling off. Of the remaining three districts in Telingana, Adilabad and Nalgonda have increased their male proportions, while Atrai-i-Balda has remained stationary. On the other hand, 5 of the Marathwara districts have bettered their proportion for male literacy. It may, however, be noted that all the districts, whether in Telingana or Marathwara, have attained higher proportion of female literacy than in 1891.

In the case of ages 15-20, proportional figures are given in the Subsidiary Table for the three years 1901, 1911 and 1921. These figures show that the State has improved during the two decades by 10 per mille in the male ratio and by 8 per mille in the female ratio. Of the districts of Telingana, 4 out of 8 show a gain of from 1 to 24 per mille in the proportion of their male literates, while 4 others show a decrease varying from 2 to 10 per mille in that proportion. On the other hand, all the districts of Marathwara have gained from 2 to 40 per mille in this matter. In the case of female literacy, the only two districts that show a falling off are Atrai-i-Balda and Mahbubnagar, both in Telingana, which have lost 1 and 2 per mille respectively. The City, of course, has gained considerably in this age period also, the male proportion increasing by 88 and the female by 82.

The proportion of male literates at ages "15-20" exceeds that at ages "20 and over" in the City and in all the districts of Marathwara. In the case of Telingana, only half the number of districts show such excess.

Atraf-i-Balda, Karimnagar, Nizamabad and Nalgonda show a lower proportion of literate males at "15-20" than at "20 and over". They were more or less in the same condition in 1911 and 1901 also. In the case of Atraf-i-Balda, literates have, no doubt, a great attraction to migrate to the City, which is situated in the centre of the district, and they seem to do so before they are 20 years old, according to their own estimation of age. The condition of the other three districts rather indicates that progress in educational matters is of recent occurrence there, and that comparatively fewer boys of school-going age avail themselves of the new opportunities for education than in other districts. In the case of female literacy also, there are three exceptions — Karimnagar, Medak and Nizamabad— which show an excess of literate females at "20 and over", as compared with their respective proportion at "15-20".

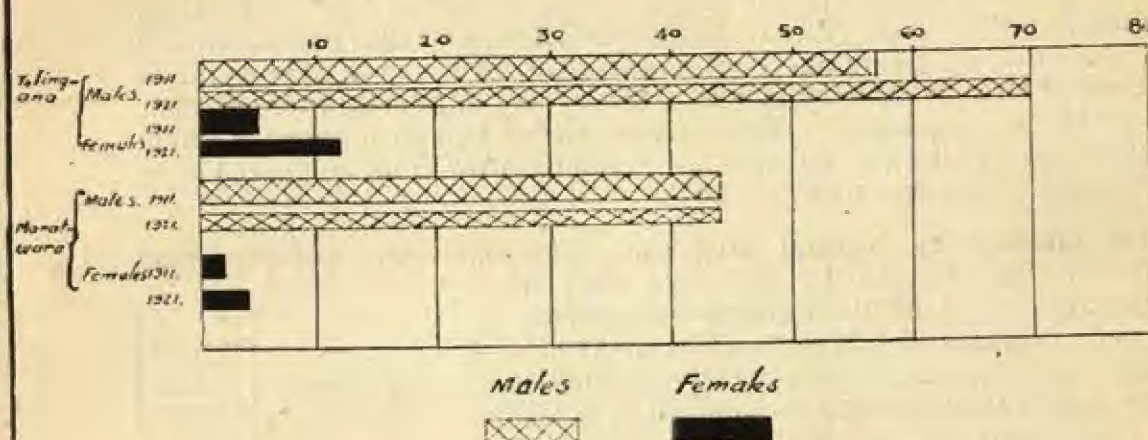
178. Literacy by Natural Divisions.—The important position held by the City is attested by the fact that no less than 21 per cent. of the literates—19 per cent. of the male literates and 35 per cent. of the female literates—and 62 per cent. of the literates in English are to be found in it, though its population is less than 4 per cent. of the State population. Although much ahead of the rest of the Dominions, Hyderabad City still stands below some of the important cities and towns in India, as will be seen from the marginal table.

Telingana shows a higher proportion of the literate (42 per mille for all ages above 5) than Marathwara (24 per mille). The position of the City may be expected to give some pre-eminence to the former division, but omitting the City also, Telingana shows a higher literate proportion (30 per mille) than that of Marathwara. It may also be noted that, while Telingana as a whole has increased its literate proportion from 37 per mille in 1911 to 42 per mille in 1921, Marathwara has suffered a decrease from 27 to 24 per mille during the same period.

The diagram on the next page shows the proportion of literates by sex, per 1,000 for all ages in the two divisions in 1911 and 1921 :—

City or Town	No. of the literate per mille of population
Hyderabad	208
Madras	507
Bombay	241
Poona	260
Nagpur	143
Lahore	206
Calcutta	451
Dacca	353
Patna	235
Ajmer	226
Delhi	161
Lashkar (Gwalior)	208
Baroda	405
Bangalore	343
Mysore	334

Diagram Showing the Proportion of the Literate in the Two
Natural Divisions.

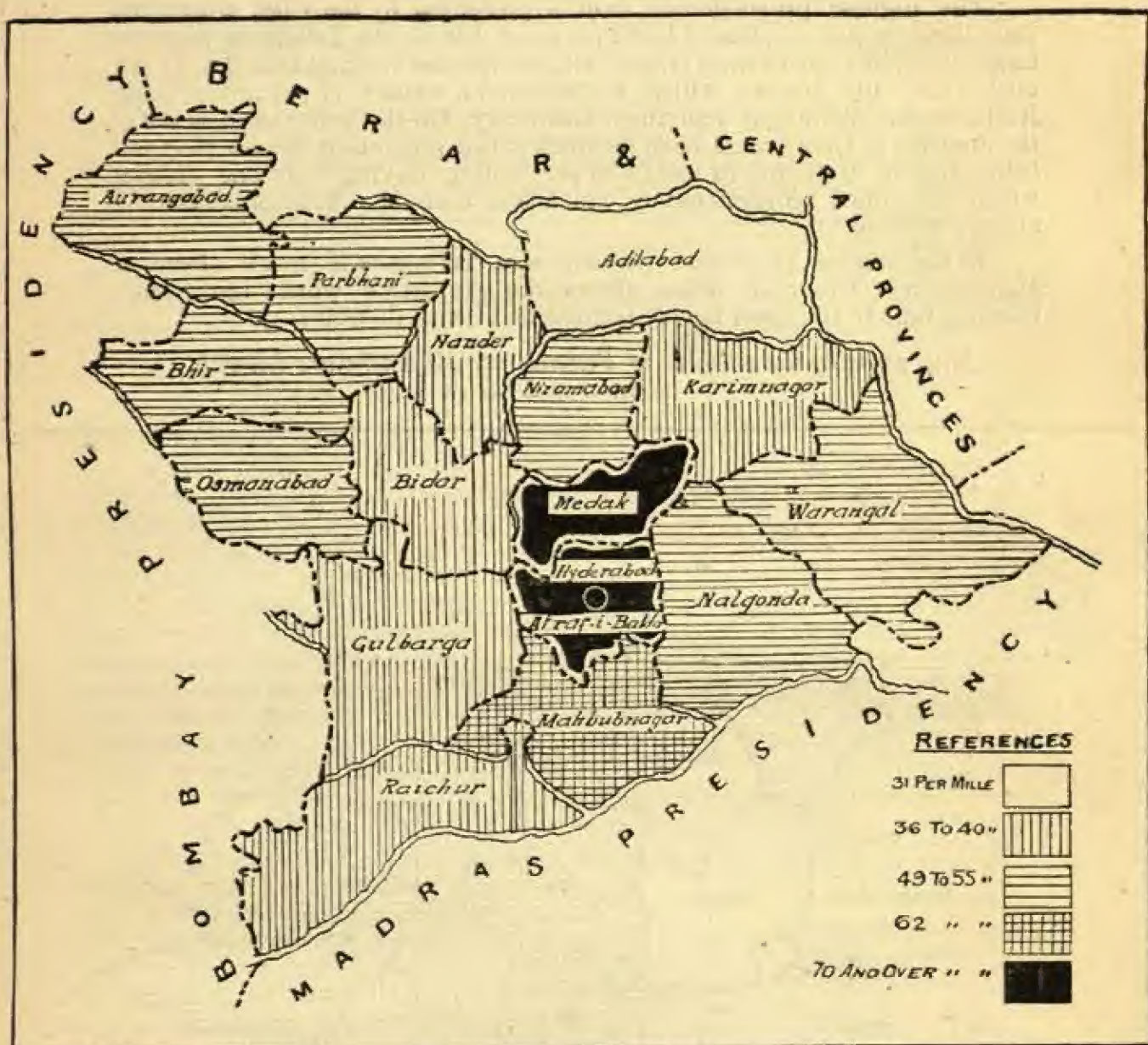


The diagram shows clearly that the proportion of the male and the female literates has risen much higher in Telingana than in Marathwara. This has been brought about by the fact that the districts in the two divisions have not advanced uniformly in the matter of education. While all the districts in Telingana, with the single exception of Karimnagar, have considerably improved their proportion of male literacy, three of the districts in Marathwara, viz., Nander, Gulbarga and Bidar have suffered an actual loss in that proportion, one (Raichur) has remained stationary in this matter and the rest show very slight increase. In the case of female literacy also, Telingana has been helped to a great extent by the City and six of the districts, viz., Medak, Warangal, Mahbubnagar, Nalgonda, Nizamabad and Atrai-i-Balda, while Marathwara received some tangible help from only one of its districts (Parbhani), the rest showing very slight improvement. The result has been that, while in Telingana male literacy has progressed from a proportion of 57 per mille in 1911 to 70 per mille in 1921 and female literacy from 5 to 12, during the same period, in Marathwara there has been no advancement at all in male literacy and only female literacy has progressed a little, the proportion of female literates rising from 2 per mille to 4 per mille during the decade under review.

179. Literacy by Districts.—It has just been stated that the districts in Telingana have bettered their position as regards literacy to a greater extent than those in Marathwara, during the decade under review. Taking male and female literacy together, the proportion of literates has increased by 63 per mille in the City. Seven of the districts in Telingana have gained from 5 to 13 in that proportion, the highest gain falling to the lot of Medak and the lowest to Adilabad, while only one district (Karimnagar) increased its proportion by one only. On the other hand, of the districts in Marathwara, one (Gulbarga) has sustained an actual loss of 6 per mille in its literate proportion, two (Nander and Bidar) show no progress at all, four (Bhir, Parbhani, Osmanabad and Raichur) have gained slight increases of from 1 to 4 and one district only (Aurangabad) has improved its proportion by more than 5 per mille, i. e., by 6 per mille.

Let us now consider male and female literacy in the districts separately. To take male literacy first, the following map shows at a glance the proportion of the male literates per mille of the male population of each of the districts in the Dominions :—

Map showing the Number of Males per Mille who are Literate in each District.



Next to the City, the highest proportion of literate males is presented by Medak (73 per mille), closely followed by Atrai-Balda (70 per mille). Mahbubnagar stands third with 62 literate males per mille of its population. All these three districts are in Telingana. Then come the Marathwara districts of Aurangabad, Osmanabad and Bhil with 55, 54 and 53 literate males, respectively, per mille of population. Nizamabad in Telingana and Parbhani in Marathwara have the same proportion of literate males, viz., 49 per mille. The lowest proportion in Telingana is shown by Adilabad (31 per mille), and the lowest in Marathwara by Gulbarga (36 per mille). It may be noted that, on the whole, while 5 out of the 8 Telingana districts show a higher proportion of literate males than 50 per mille, only 3 out of the same number of districts in Marathwara show such high proportions. This demonstrates that the Telingana people have availed themselves of the new opportunities offered for bettering their educational condition to a

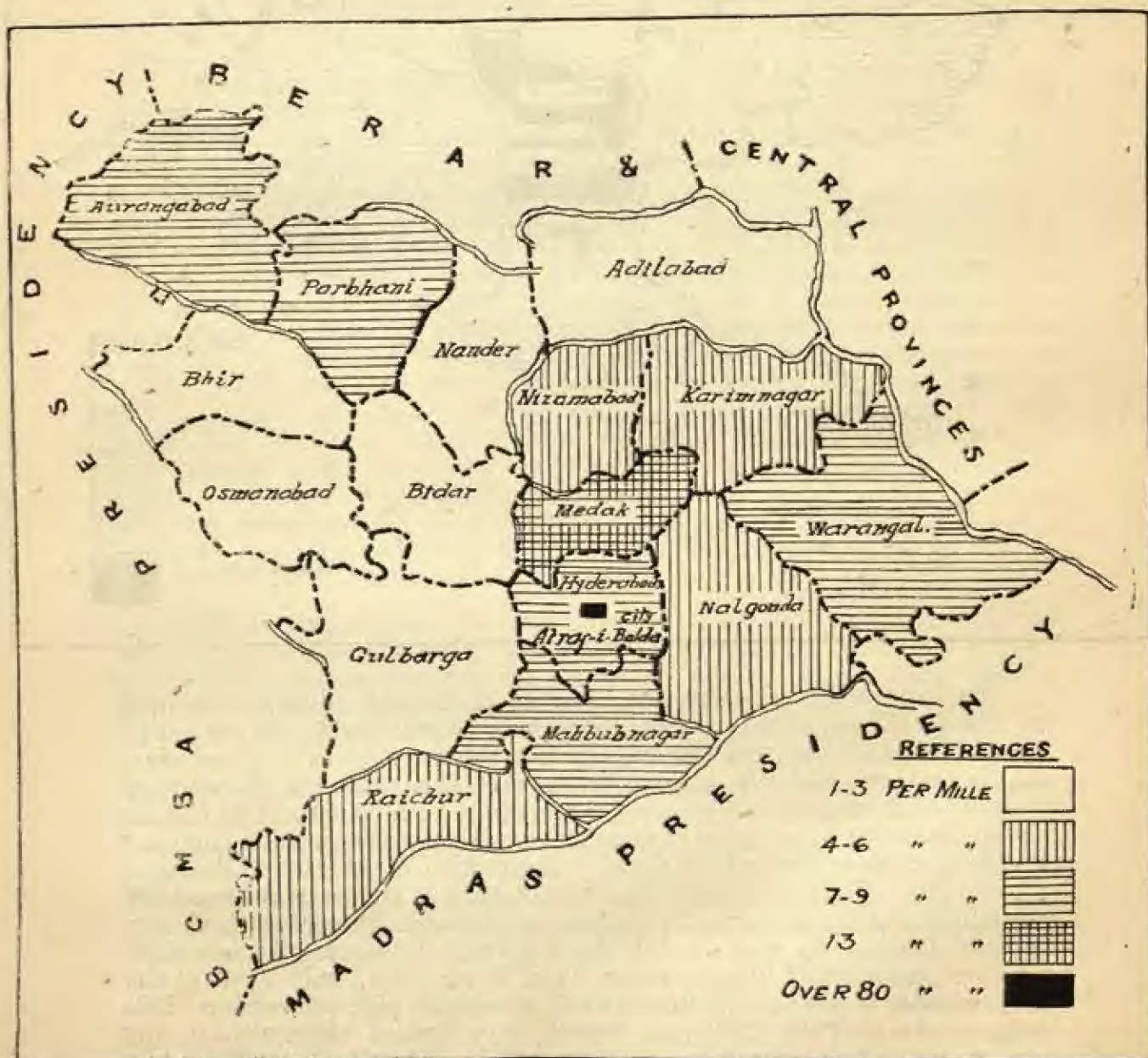
greater extent than the Marathwara people. The prevalence of plague and epidemics in a more rigorous form in Marathwara than in Telingana, on the one hand, and the greater liability of the former division to famine, on the other, must have retarded the growth of literacy in this part of the State.

Compared with the proportions of 1911, while Telingana shows an increase of 4 per mille in its literate male population, Marathwara has suffered a decrease of 7 per mille in that proportion, causing a decrease of 2 per mille in the State male population.

The highest proportionate gain is presented by the City, where the male literates have increased by 61 per mille. Six of the Telingana districts have improved their literate proportion, the increase ranging from 2 to 11 per mille, the only district which has suffered a setback (7 per mille) being Karimnagar. Warangal remained stationary. On the other hand, seven of the districts in Marathwara have declined in this proportion, the heaviest fall being that of Gulbarga (a loss of 18 per mille), leaving only one district which has gained proportionately much less than the Telingana districts already referred to.

In the matter of female literacy also, Telingana is much ahead of Marathwara. The map below shows the proportion which the female literates bear to the total female population of each district:—

Map showing the Number of Females per Mille who are Literate in each District.



In the case of female literacy also, the City leads with a proportion of 85 female literates per mille of its female population. The district with the highest proportion of female literates (13 per mille) in Telingana is Medak. This is followed in order by Atrai-i-Balda and Warangal (8 per mille), Mahbubnagar (7 per mille), Nalgonda (6 per mille), Karimnagar and Nizamabad with a proportion of 5 per mille in each, and lastly by Adilabad, which occupies the lowest position in this respect (3 per mille) in this natural division. In Marathwara, Parbhani stands first with a proportion of 9 per mille. Aurangabad comes next, presenting a proportion of 7 per mille. The rest of the districts have all low proportions of female literates, varying from one to 4 only.

Compared with the figures for 1911, while the State as a whole shows an increase of 4 female literates per mille and Telingana 6 per mille, Marathwara has gained no more than 2 per mille. The highest proportional increase has, of course, occurred in the City, a gain of 36 literate females per mille of the population. Two of the Telingana districts have gained 5 or more than 5 per mille, five districts between 3 and 4 per mille, and only one district (Adilabad) less than 3 per mille. In Marathwara, on the contrary, only one district (Parbhani) shows a gain of over 5 per mille, while one has remained stationary, one has suffered an actual loss and the remaining 5 have gained less than 3 per mille.

180. Progress of Education according to Age.—Taking the population of school-going age at 15 per cent of the total population, about 16 per cent of them were under instruction in 1921. The corresponding proportion was 5 per cent. in 1911 and 6 per cent. in 1901. This clearly indicates the great improvement made in education during the decade under report. The marginal statement compares the total number of pupils under instruction in the elementary schools (both public and private) in the State with the number returned as literates (and learning) at each of the five Censuses. The classification into "literate" and "learning" in 1881 and 1891 made the number of these exceed the number of pupils under instruction in elementary schools. The more precise definition of literacy, as the ability to read and reply to a letter from a friend, adopted since 1901, has justly eliminated, from the numbers of the literate, pupils in the lowest standards.

Year	Learning or literate under 15	Pupils in Elementary schools
1881	67,825	8,320
1891	79,736	63,514
1901	51,129	80,743
1911	43,683	76,065
1921	63,599	261,282

The phenomenal expansion of education during the decade is further borne out by the marginal table, which shows that, though the population under 10 years in 1921 has decreased by 8.5 per cent as compared with that in 1911, the number of literates under 10 has more than doubled itself during the decade. In fact, the decade was one of conspicuous advance as regards elementary education, as is clearly shown by the fact that the number of elementary schools increased from 2,165 to 7,888, or by 264 per cent, and the pupils attending them from 76,065 to 261,282, or by 243 per cent.

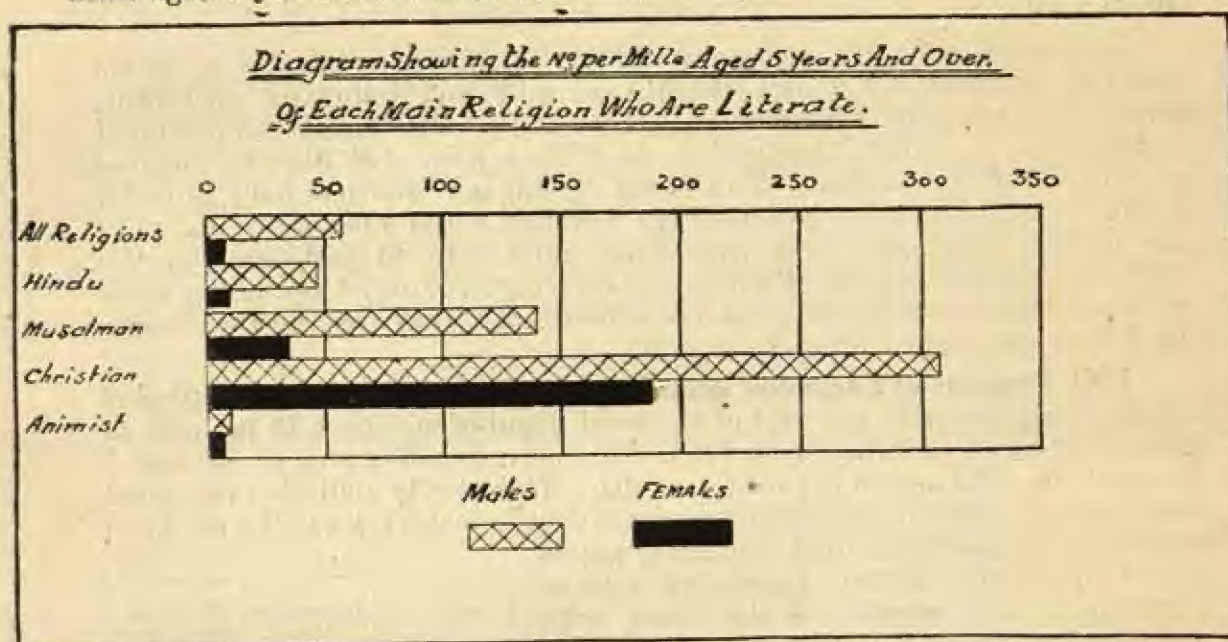
Year	Population under 10	Literate under 10
1901	2,808,521	14,937
1911	3,618,680	9,493
1921	3,309,341	19,218

Turning now to secondary education, we find that the number of students attending secondary schools in the State has also been steadily increasing from decade to decade. The marginal statement shows that, as compared with the figures for 1911, there has been an increase of nearly 41 per cent. in the number of secondary schools and of 77 per cent. in the number of students attending them in 1921. In endeavouring to gauge the progress made in literacy, the age period 15-20 is a critical one. It includes those, who have just

Year	No. of Secondary schools	No. of students	No. of literates in the age period 15-20
1901	70	13,326	35,807
1911	88	16,326	38,249
1921	124	29,923	45,153

passed the age, when the art of reading and writing is usually learnt; and the proportion of those who are literate at this part of life, may, therefore, be taken as a measure of the effectiveness of the educational institutions of the State. The figures indicate that the number of the literates in the age period 15-20 has increased considerably during the decade. These facts prove that not only was the general advancement in secondary education of previous years maintained but was also largely improved during the period.

181. Literacy by Religion.—The diagram below shows the number per mille aged 5 years and over of each main religion who are literate.



Among the more important religious communities, the Christian easily occupies the position of pre-eminence in the matter of literacy, 252 per mille of the community being literate. The Musalman stands next with a proportion of 89 per mille. The Hindu comes lower down with only 26 literates per mille of the population. There is no doubt that the Musalman takes greater advantage than the Hindu of the existing facilities for education. The Hindu community is an amorphous one, embracing, within its fold, castes and sub castes at various stages of civilization. The Hinduised aborigines, and the untouchable classes, for example, though coming within the pale of Hinduism, are no better than their Animist congeners. The low level of education in these castes, which form no inconsiderable portion of the community, brings down the proportion of literates on the whole. On the other hand, to the Musalmans, who are town-dwellers to a proportionately greater extent than the Hindus, education becomes a necessity. The Syed has a tradition of learning with him and the rest of the Musalmans find education a *sine qua non* as a preliminary to service, industries or trade in which they are mostly engaged. Further, from a religious point of view too, education is indispensable for the Muslims, who, according to a Tradition of their Holy Prophet, are enjoined to seek education, even it could be acquired in so far off a land as China. The high position occupied by the Christian—the Indian Christian especially—is, no doubt, due to the untiring and praiseworthy missionary enterprise in educational work.

The marginal statement shows the proportion per mille, which the

Religion	1921	1911
Hindu ...	23	23
Musalman ...	79	59
Christian ...	223	247
Animist ...	7	1

literate in each of these communities bore to the total population of the community in 1911 and 1921. It shows that, while the Hindus remained stationary in this respect, and the Christians showed a falling off, both the Musalmans and the Animists progressed considerably.

The marginal statement shows the progress in the age groups "10-15" and "15-20" (figures are given for males only). It would be seen that all these communities show considerable increase in the proportion of the literates at these age-groups. Musalmans have, no doubt, progressed remarkably.

Religion	10-15		15-20	
	1921	1911	1921	1911
All Religions ...	46	40	86	69
Hindu ...	37	35	70	59
Musalman ...	114	78	215	142
Christian ...	284	264	442	345
Animist ...	12	3	16	3

Among the various denominations of the Christians, the Protestants carry away the palm for literacy, in that they present 300 literates per mille of their total population, the proportions for males and females being 348 and 248, respectively. Next come the Methodists with 182 literates—218 males and 144 females, and they are followed by the Baptists, the Roman Catholics, the Presbyterians and the adherents of the Anglican Communion. The last show only 95 literates—129 males and 61 females per mille of the population.

Turning now to the religions represented by small numbers of persons, we find the Parsi the most literate. Out of every 1,000 Parsis, as many as 740 are literate. This is the highest proportion that any community in the State presents. Both males and females are equally highly literate in the community, the proportions per mille being 834 and 689 respectively. Compared with the figures for 1911, this community has gained 17 literates per mille. Next come the Jew and the Buddhist, with a proportion of 666 and 355 literates, respectively. This needs no comment, as only 4 Jews and 10 Buddhists had to be dealt with. The Jain and the Sikh follow, with 230 and 209 literates, respectively. It may be pointed out that, while the proportion of literate males is higher among the former than in the latter, that of females is higher in the latter than in the former. Both the communities have, however, gained in the matter of literacy since 1911. The Arya Samajists, who number only 545 in the State, come last, with a proportion of 130 literates per mille of their population. They are much behind the Brahmos in this respect.

It may not be out of place here to compare the literate condition of the two important communities of the State with that of their co-religionists in two of the adjoining British Provinces and in the two leading Indian States. The marginal state-

No. per mille who are literates (all ages 5 and over).						
Province or State	All Religions		Hindu		Musalman	
	Males	Females	Males	Females	Males	Females
Hyderabad ...	57	8	47	4	140	35
Madras ...	152	21	149	18	174	15
Bombay ...	157	27	138	19	88	12
Baroda ...	240	47	234	42	309	48
Mysore ...	143	22	133	16	233	62

ment exhibits the figures for all ages, 5 and over. It would be seen how backward the Hyderabad State still is in matters of education, though, during the last decade, substantial improvement was made in the spread of education by establishing a number of institutions. The Hindus of Hyderabad have to cover a lot of ground before they can equal their congeners in the adjoining provinces or in the States of Mysore and Baroda. Musalmans, on the other hand, are better off than their co-religionists in Bombay, but have still to improve to compete with Madras. It must, however, be pointed out that the Hyderabad Musalmans lag behind the Madras Musalmans in the matter of male literates only, but in the case of females, Hyderabad is far in advance of Madras, though much behind Mysore and Baroda. A glance at the table will show what free and compulsory education can do to combat illiteracy successfully. Baroda, where free and compulsory primary education has been introduced, stands far ahead of the other provinces represented. It may be stated in this connection that, as primary education has been made free in this State also, a

better record of progress in educational matters may be expected at the time of the next Census.

182. Education of Women.—Males show a proportion of 57 literates per 1,000, as against 8 presented by females. It is the latter ratio that pulls down the proportion for the State to 33. It must, however, be noted that the female proportion has been steadily increasing. In 1891 the ratio was 2 per mille, in 1901 it rose to 3, in 1911 it further progressed to 4 and according to the current Census it has advanced to 8. The number of female literates increased by 19,263 or by 80 per cent. during the decade, in spite of the fact that the female population decreased during the period by over 6 per cent. The increase has, no doubt, been the result of the expansion of female education, the number of girls' schools mounting from 91 in 1911 to 681 in 1921. Compared with the figures for 1911, female literates show a gain of 3 per mille at ages "10-15," and of 7 at ages "15-20." The marginal

Increase in the proportion per mille of literate females during 1911-21		
Religion	10-15	15-20
Hindu	1	3
Musalman	27	32
Christian	78	25
Animist	4	5

statement shows the actual increase per mille at these age groups in the main religions of the State. It would be seen that the Musalman female literates have increased uniformly in both the age groups. The Christians have increased more in the earlier than in the latter age-group, though the progress in the two periods is considerable. It is only the Hindus and the Animists that have lagged behind. Of the numerically small religious communities, while the Jains and the Parsis show advancement in both the age-groups, the Sikhs show retrogression. It may, however, be noted that the number of the Sikhs in the State has decreased by about 41 per cent. during the decade.

183. Literacy by Castes.—The Hindu population is a heterogeneous mass composed of various elements or castes. Subsidiary Table VI gives details of the condition of the more important of these castes in the matter of literacy. The Brahman, with a proportion of 290 literates per mille, tops the list, while the Velama, with not a single literate person, occupies the lowest place. Between these two extremes are to be found 42 castes, with varying grades of literacy. Next to the Brahman in the order of descent are the Komati with 161 per mille, the Sunar with 118, the Lohar with 103 and the Satani with 91. At the other extreme in the order of ascent over the Velama are the Madiga with one per mille, the Chambhar, the Mahar, the Mang, and the Waddar with 2 per mille, the Koli with 3, the Uppara with 4 and the Dhangar with 5 per mille. The limits of variation in Musalman literacy are not so wide as in Hindu castes. The Syed at the top has 113 persons literate per mille, as against 47 of the Sheikh who stands lowest, the Moghal and the Pathan coming between. The literate proportion of the Sheikh, it may be noted, is higher than that of 36 out of the 44 selected Hindu Castes. This shows the extremely low literacy of the majority of the Hindu castes and the consequent low position held by the Hindus as a class in the scale of literacy. The Christian shows a higher proportion of the literate than any of the Musalman classes and the Hindu castes, except the Brahman. The Animists are on a par with the depressed castes of the Hindus, both showing very low proportions.

A reference to Subsidiary Table VI shows that, as compared with the figures for 1911, most of the Hindu castes have advanced to a certain extent in literacy, but, curiously enough, some of the high castes, like the Brahman, the Komati and the Satani, which usually present comparatively high proportions in literacy, have retrograded during the decade. Among the Musalmans, while the Syed has advanced, the Pathan has remained stationary, the Moghal and the Sheikh have fallen off. There is a slight set-back among the Christians also. This may be due to new converts from classes generally illiterate, and the reduction in the number of Europeans caused by the War.

The marginal statement exhibits the castes and the communities showing high proportions of male literacy, arranged in order. Figures for 1911 are also given to facilitate comparison. It shows that communities engaged in trade, commerce and the learned professions have high proportions of literates. The high castes, however, have lost ground during the decade. The Musalman classes have also fallen off in male literacy and so has the Indian Christian community too.

Caste or Community	No. of male literates per mille aged 5 and over	
	1921	1911
Hindu		
Brahman	482	578
Komati	307	396
Sunar	208	149
Satani	187	262
Lohar	186	84
Rajput	142	154
Lingayat	89	99
Musalman		
Syed	172	183
Moghal	147	218
Pathan	138	152
Sheikh	79	103
Indian Christian	219	183

As regards female literacy, the Hindu castes exhibit much lower figures than for males. Only in a few castes does the proportion of the female literates exceed 10 per mille, as shown in the margin, and, naturally, these are the castes which show high male literacy also. But unlike male literacy, female literacy, it is gratifying to note, has advanced in these castes, except in the unfortunate Komati. It is regrettable that a trading class like the Komati should be sliding down into illiteracy. Some peculiarities regarding the Hatkar and the Rajput need mention here. The Hatkar community has decreased in number by 69 per cent. during the decade and yet, while the male literates have fallen from 28 per mille to only 25 per mille, the proportion of the female literates has mounted from 1 to 43 per mille. In the case of the Rajputs also, though there has been a decline in the proportion of the male literates, the ratio of female literates has risen and is higher than among the Komati, the Sunar and the Satani, who show higher ratios of male literates. This was the case in 1911 also. Among the Musalmans, all the classes show satisfactory advancement in female literacy, the Syed leading splendidly and the Sheikh bringing up the rear. It may be noted that the Animistic females, who showed complete illiteracy at the last Census, now show some slight proportions of the literate. The Gond presents 6 literate females per mille and the Lambadi, 2. Though these proportions are very low in themselves, they are gratifying and are attributable to the establishment of schools for the "depressed classes."

Female literates per mille		
Caste or Community	1921	1911
Brahman	72	30
Hatkar	43	1
Rajput	24	16
Sunar	21	4
Satani	14	12
Komati	12	14
Syed	50	32
Moghal	46	36
Pathan	30	18
Sheikh	15	11
Indian Christian	138	116

184. Literacy in English—The marginal statement compares the proportion of English literacy in the State with that of some of the important Indian Provinces and States and shows what a low place the State occupies in this matter. Compared with the adjoining Provinces, English literacy is much lower in the State than in the Bombay and the Madras Presidencies. Compared with Indian States too, the Hyderabad State is far behind Cochin, Travancore, Mysore and Baroda.

Though still backward, the State has made some tangible progress in English literacy during the decade under review. The proportion per 10,000 for the male

Proportion per mille of English literates aged 5 and over	
Province or State	Proportion
Hyderabad	3
Bengal	19
Madras	11
Bombay	12
Central Provinces and Berar	5
United Provinces	4
Travancore	15
Cochin	21
Baroda	9
Mysore	12

literate for all ages from 5 upwards rose from 39 in 1911 to 55 in 1921. In the case of females, the corresponding proportions are 6 and 10. There has been a steady progress in English literacy since 1891. In Telingana, this proportion for males has increased from 64 per 10,000 in 1911 to 82 in 1921. The female proportion has, likewise, increased from 11 to 15. In the case of Marathwara, where these proportions are much smaller, the increase has been from 14 to 27 for males, and from 1 to 2 for females. Compared with the figures for 1911, the highest increase in male literates in Telingana has occurred in Adilabad, where the proportion has gone up from 4 to 24. As observed elsewhere, the district is being largely reclaimed from forests, and the construction of a railway line and the working of a coal mine about the closing years of the decade under review must have attracted a number of English literate males. The other districts of Telingana, with the single exception of Atrai-i-Balda (which has suffered a loss of 1 per 10,000 in the literate proportion), have gained in the English literate proportion. In Marathwara, the highest increase (30 per 10,000) has occurred in Raichur, which is an important Railway Junction and contains a Railway Workshop also. The other districts also show good progress in this matter.

As regards English literacy among females, it may be noted that, though there has been some improvement in the State as a whole, the proportion having increased from 6 per 10,000 to 10, the proportions in all the districts are still very low. Only Aurangabad, in Marathwara, and Medak, in Telingana, show 5 and 6 per 10,000, respectively. The other districts are much behind even these.

Coming now to the City, we find that just as the proportion for general literacy is much higher in the City than elsewhere in the State, so also English literacy is to be met with to a greater extent there than in the rest of the Dominions. In fact, as many as 62 per cent. of the literates in English in the State are to be found in the City alone. Thus, the proportion of the male literates is highest in the City, being 991 per 10,000. It shows an increase of 293 per 10,000, as compared with the figures for 1911. In the case of females, the progress is from 123 to 195, or 72 per 10,000.

Subsidiary Table IV indicates that at ages below 10 very few districts show any signs of English literacy. This is to be accounted for by the fact that English education is not imparted in schools attended by boys of such low ages. In fact in the Lower Primary stage, pupils are taught entirely in their vernaculars and they take up English only in the Upper Primary stage and that too as an optional subject. The districts, which show proportions of over 10 male literates per 10,000 in this age group, are Adilabad (30), Gulbarga (21), Raichur (16) and Bhir (12). Between 10 and 15 years, the proportions increase to 11 and over per 10,000, the only exceptions being presented by Nalgonda and Karimnagar. At 15-20, the proportions increase still further, but Nalgonda and Karimnagar still lag behind. At this stage, Telingana presents 144 English literate males per 10,000, as against 75 of Marathwara. But it must be noted that only 4 of the Telingana districts show higher proportions of English literates than at "20 and over", whereas all the Marathwara districts show such preponderating ratios. As regards English literacy among females, nothing need be said, as the proportions presented by all the districts at these ages are very meagre.

In the case of the City, the proportions for both males and females at these ages rise gradually up to "15-20," the proportions at "20 and over" being less than those at "15-20" and even at "10-15" in the case of females.

185. English literacy by Religion.—Except in the case of the Christians, there has been an increase among the important religious communities of

the State in the number of those who profess literacy in English. The statement in the margin shows the increase in the actual numbers and the percentage of English literates in three important religious communities.

Nature of increase.	All Religions	Hindu	Musalman	Christian
Actual ...	9,946	7,227	3,387	—900
Per cent ...	37.4	81.7	48.2	—9.1

Though Hindus show the highest proportional increase, yet, considering their total strength, the proportion of the English literates among them is very low. In fact, it is only 2 per mille, as against 9 among the Musalmans, and 161 among the Christians. The corresponding figures for 1911 were 1, 5 and 181 respectively, indicating the progress made by the Hindus and the Musalmans in this matter during the decade.

Among the various castes of the Hindus, the Brahman shows the highest proportion of English literacy, the proportion rising from 137 per 10,000 in 1911 to 217 per 10,000 in 1921. Only a few of the castes, as noted in the margin, have added more than 10 per 10,000 to their English literates, although the proportion of English literacy to their total population is still very small. Among the Musalmans, only the Sheikhs show an improvement (9 per 10,000) in the matter of English literacy, while the Moghals, the Pathans and the Syeds have fallen off in this respect. Among the Christians, the Indian Christian community has advanced by 206 per 10,000—the highest gain that any caste or community presents in the State.

Caste	Increase in English literacy per 10,000
Dhobi ...	18
Hajjam ...	10
Lingayat ...	13
Sunar ...	13
Teli ...	36
Wanjari ...	10

English literacy among females is practically *non est*, except among the Christians. The Brahman, the Syed and the Indian Christian present 4, 2 and 47 per mille respectively, while the rest of the castes and classes do not show even 1 per mille.

Though there has been some advance in English literacy during the last decade, yet, on the whole, the City is still behind other Indian towns and cities in this matter, as a glance at the marginal statement will show.

186. Literacy in Vernaculars.—The proportion of literates in each of the principal vernaculars of the State has not been included in the Subsidiary or State Tables. Only State Table II and Subsidiary Table IV (A) have been compiled, showing literacy in Urdu by sex. Hence, it is not possible to state exactly the proportion of literacy in Telugu, Marathi and Kanarese, the three other important vernaculars of the State.

Proportion of English literates per mille aged 5 and over	
City	Proportion
Hyderabad City ...	58
Calcutta ...	206
Dacca ...	141
Madras ...	104
Bombay ...	94
Poona ...	105
Delhi ...	54
Bangalore ...	125
Baroda ...	71

As may be expected, the City shows the highest proportion of Urdu literates—1,898 males and 442 females per 10,000. As regards Urdu literacy among males, Atrai-i-Balda in Telingana, the district nearest to the City, stands second with 228 males per 10,000. But in the case of females, it falls behind Medak, which shows 74 female literates in Urdu out of every 10,000, as against 54 of Atrai-i-Balda. In Marathwara, while Gulbarga presents the highest proportion of male literates in Urdu (219 per 10,000), Aurangabad shows the highest proportion of female Urdu-literates (20).

As the corresponding figures for 1911 were not compiled, it is not possible to say how far Urdu literacy has progressed during the decade under review.

187. Retention of Literacy.—The question often arises as to how far literacy once acquired is retained, and whether the Census figures throw any

light on the subject. All that is possible to do with the Census figures is to compare the number of literates in age-groups, say, 10 to 20 at one Census with those in age groups 20 to 30 at the next Census, and so on. For this purpose, figures relating to the Hindus of the Warangal district have been compiled. The marginal statement shows the result. It would appear that a

Warangal District, Hindus					
Year	Age-period	Literate		Literate in English	
		Males	Females	Males	Females
1911	10—20	3,606	172	65	7
1921	20—30	3,721	419	124	7

good many persons, especially females at ages 10-20, do not return themselves as literate, and that a considerable number of people acquire literacy after the age of 20. In the absence of data regarding age and literacy of immigrants, it is not possible to say to what extent the

increase under "20-30" is due to literate immigrants. No doubt, a certain number of people, more particularly business men, do learn to read and write after they are grown up. The vast increase in female literates cannot possibly be ascribed to such a thing.

188. Institutions and Pupils.—The last two Subsidiary Tables appended to this Chapter are intended to throw side lights on the literacy statistics compiled from the Educational Department returns. Subsidiary Table VII shows that, during the decade, there has been a phenomenal increase of 250 per cent. in educational institutions of all kinds. As a consequence, the number of pupils attending these schools also showed a remarkable increase of 209 per cent. Both private and public institutions multiplied during the last decade, the former to the extent of 285 per cent. and the latter to 222 per cent.

Institutions	Increase per cent in	
	Institutions	Scholars.
All Institutions	285	226
Colleges	...	204
Secondary Schools	41	78
Primary Schools	316	284

The marginal statement shows the increase in the number of the various grades of public institutions and the pupils attending them. It shows that the highest increase has occurred in the case of Primary schools and the pupils attending them. This has been in the right direction and the foundations of education have thus been well strengthened, in spite of the fact that

plague, influenza and famines combined to dislocate the educational machinery during the decade, and schools had to be closed, whenever and wherever the epidemics broke out virulently.

During the decade, the number of boys under instruction rose from 88,710 to 261,533, or by 195 per cent. The number of girls attending schools showed a very satisfactory increase from 6,249 to 31,704, or 407 per cent. On the whole, it would seem that with the general expansion of education, primary and female education received greater stimulus and encouragement, and, thus, have advanced much more than secondary or collegiate education, although in the matter of the latter too there has been considerable improvement as the effect of the intellectual awakening created in the Dominions by the founding of the Osmania University.

Subsidiary Table VIII shows the results of University and other examinations during the last four decades. The number of those who were successful at the School-Leaving Certificate Examination, or Matriculation, in 1921, was 192, as against only 2 in 1911. In addition, 129 candidates matriculated from the recently-founded Osmania University. At the Intermediate and B. A. Examinations also, the number of successful candidates in 1921 was higher than in 1911, though the numbers are still very meagre compared to the area and the population of the State. The meagreness of the numbers argues the very large scope that still exists for improvement in the various grades of education in the State.

SUBSIDIARY TABLE I.—EDUCATION BY AGE, SEX AND RELIGION.

Religion	Number per mille who are Literate											Number per mille aged 5 and over who are Illiterate			Number per mille aged 5 and over who are Literate in English		
	All ages 5 and over			5—10		10—15		15—20		20 and over		Total	Males	Females	Total	Males	Females
	Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions	33	57	8	16	5	46	10	86	14	67	8	967	943	992	8	6	1
Hindu	26	47	4	12	2	37	4	70	7	55	4	974	953	996	2	3	...
Musalman	89	140	35	49	24	114	45	215	58	153	33	911	860	965	9	16	1
Animist	8	10	5	7	7	12	5	16	5	10	4	992	990	993	...	...	...
Christian	252	308	188	143	137	284	294	442	298	338	158	749	692	812	161	210	103
Indian Christian	177	214	136	...	...	...	...	...	...	...	...	823	786	854	77	103	46
Methodist	182	218	144	...	...	...	...	...	...	...	...	818	782	836	...	...	...
Roman Catholic	163	197	128	...	...	...	...	...	...	...	...	837	803	872	...	...	...
Anglican Communion	95	129	61	...	...	...	...	...	...	...	...	905	871	939	...	...	...
Baptist	178	211	130	...	...	...	...	...	...	...	...	827	789	870	...	...	...
Protestants	300	348	248	...	...	...	...	...	...	...	...	700	652	752	...	...	...
Presbyterian	142	184	100	...	...	...	...	...	...	...	...	858	816	900	...	...	...
Jain	230	399	35	217	18	368	46	489	95	429	28	770	601	963	16	26	4
Sikh	209	327	50	112	21	179	25	297	55	390	58	791	673	950	13	20	4
Parsi	740	834	639	609	685	832	738	846	791	861	580	280	186	361	457	505	405
Arya Samaj	130	212	53	6	6	250	77	200	...	628	146	870	788	948	50	93	4
Brahmo Samaj	335	481	211	91	400	353	227	668	83	538	190	665	519	789	216	306	141
Buddhist	355	833	...	...	...	1,000	...	1,000	...	750	...	643	167	...	553	833	...
Jew	566	500	1,000	...	...	...	...	...	...	1,000	1,000	334	500	...	...	...	...

SUBSIDIARY TABLE II.—EDUCATION BY AGE, SEX AND LOCALITY.

District and Natural Division	Number per mille who are Literate										
	All ages 5 and over			5-10		10-15		15-20		20 and over	
	Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
STATE	33	57	8	16	5	46	10	86	14	67	8
Telingana	42	70	12	19	7	49	14	89	19	91	13
Hyderabad City.	208	323	85	76	33	76	39	406	142	369	90
Atmak-balda	40	70	8	18	8	50	7	84	9	85	8
Warangal	31	52	8	14	5	36	9	70	10	65	9
Karimnagar	21	36	5	10	2	20	5	59	5	45	7
Adilabad	18	31	3	19	3	29	3	49	7	34	3
Medak	44	73	13	18	17	52	15	88	11	52	15
Nizamabad	27	49	5	16	5	37	5	67	7	222	18
Mahbubnagar	35	62	7	20	9	53	10	80	10	72	7
Nalgonda	31	51	6	12	5	42	9	63	9	69	6
Marathwara	24	44	4	13	3	44	6	33	9	47	3
Aurangabad	31	55	7	15	3	49	10	79	13	84	6
Bhir	29	53	3	17	2	52	5	109	7	56	3
Nander	21	40	2	9	1	33	2	57	4	49	2
Parbhani	29	49	9	12	9	59	9	84	15	54	8
Gulbarga	19	36	2	12	3	47	3	79	4	32	2
Osmanabad	29	54	1	19	1	47	2	82	2	62	1
Raichur	21	38	4	5	4	36	8	96	15	39	2
Bidar	21	38	3	13	2	36	5	78	7	40	2

SUBSIDIARY TABLE III.—EDUCATION BY RELIGION, SEX AND LOCALITY.

District and Natural Division				NUMBER PER MILLE AGED 5 AND OVER WHO ARE LITERATE									
				Hindu		Musalman		Animist		Christian		Jain	
				Males	Fe- males	Males	Fe- males	Males	Fe- males	Males	Fe- males	Males	Fe- males
1				2	3	4	5	6	7	8	9	10	11
STATE ...				47	4	140	35	10	5	308	188	399	35
Telingana				54	4	218	69	12	6	337	209	611	69
Hyderabad City				239	39	380	110	54	4	733	479	687	39
Atraf-i-balda				55	2	174	42	115	22	473	360	315	...
Warangal				52	5	152	41	2	2	116	59	617	...
Karimnagar				33	4	109	30	10	2	168	181	800	...
Adilabad				31	1	93	31	2	4	161	143	473	33
Medak ...				62	2	145	33	213	16	252	195	774	382
Nizamabad				45	2	100	45	10	20	109	75	169	...
Mahbubnagar				55	3	136	47	39	31	400	331	350	412
Nalgonda				47	2	205	66	1	1	116	91	1,000	...
Marathwara				39	3	77	9	6	2	181	103	365	30
Aurangabad				43	4	107	16	46	2	145	99	386	39
Bhir				49	3	75	5	...	...	182	...	484	15
Nander ...				36	1	75	6	3	...	526	538	378	20
Parbhani				45	9	95	13	1	1	557	379	343	22
Gulbarga				28	1	82	8	...	...	327	185	252	26
Osmanabad				50	1	77	5	...	...	89	19	392	25
Raichur ...				37	3	46	6	19	13	143	188	289	84
Bidar ...				34	2	58	9	11	...	157	11	215	40

SUBSIDIARY TABLE IV.—ENGLISH EDUCATION BY AGE, SEX AND LOCALITY.

Literate in English per 10,000																	
1921												1911		1901		1891	
District and Natural Division		5—10		10—15		15—20		20 and over		All ages, 5 and over		All ages, 5 and over		All ages, 5 and over		All ages, 5 and over	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
STATE	13	4	42	15	113	23	61	10	55	10	39	6	24	5	16	3	...
Telingana ...	16	7	55	21	144	31	98	14	82	15	64	11	41	9	29	5	...
Hyderabad City	201	116	805	305	1,676	329	1,069	177	991	195	698	123	426	96	313	62	...
Atraf-i-balda	5	3	12	2	25	5	29	2	23	3	24	6	16	3	4	...	...
Warangal	4	1	15	4	44	9	44	4	33	4	22	5	7	3	5	...	...
Karimnagar	...	...	2	1	5	1	5	1	4	1	2	...	1	...	2	...	...
Adilabad	30	1	19	4	49	5	21	2	24	2	4	1	...	...	1	...	...
Medak	5	3	30	14	43	20	30	4	27	6	12	1	2	1	4	...	...
Nizamabad	5	...	16	1	26	1	15	1	15	1	8	1	2	...	1	...	...
Mahbubnagar	4	3	12	3	18	5	17	3	14	3	5	1	6	3	2	...	...
Nalgonda	...	1	6	5	11	6	15	2	11	3	4	...	2	2	3	...	...
Marathwara ...	10	1	27	2	75	6	25	2	27	2	14	1	5	1	3	1	...
Aurangabad	9	3	46	5	110	9	48	5	46	5	25	3	18	2	8	1	...
Bhir	12	...	37	...	108	...	20	1	28	2	18	...	5	...	2	...	...
Nander	4	...	11	1	31	1	16	1	14	1	9	...	2	...	...	...	...
Parbhani	3	2	25	2	48	3	27	2	24	2	20	2	5	1	1	...	...
Gulbarga	21	1	32	3	66	4	16	1	23	1	16	3	2	...	8	1	...
Osmanabad	6	...	24	...	74	...	24	...	24	...	7	...	...	...	...	...	...
Raleghur	16	1	29	3	126	14	40	3	41	4	11	3	4	2	6	1	...
Bidar	5	...	14	3	32	7	11	...	12	1	4	...	1	...	...	...	...

SUBSIDIARY TABLE IV—A.—URDU EDUCATION BY SEX AND LOCALITY.

District and Natural Division							Literate in Urdu per 10,000	
							1921	
							All ages, 5 and over	
							Males	Females
STATE	...	...	...	...	...	...	180	36
Telingana	...	...	...	...	...	...	232	59
Hyderabad City	...	...	...	...	...	...	1,998	442
Atraf-i-Baida	...	...	...	...	...	...	228	54
Warangal	...	...	...	...	...	...	116	24
Karimnagar	...	...	...	...	...	...	55	12
Adilabad	...	...	...	...	...	...	78	11
Medak	...	...	...	...	...	...	158	74
Nizamabad	...	...	...	...	...	...	117	33
Mahbubnagar	...	...	...	...	...	...	130	39
Nalgonda	...	...	...	...	...	...	105	32
Marathwara	...	...	...	...	...	...	124	13
Aurangabad	...	...	...	...	...	...	136	20
Bhir	...	...	...	...	...	...	86	4
Nander	...	...	...	...	...	...	83	6
Parbhani	...	...	...	...	...	...	81	10
Gulbarga	...	...	...	...	...	...	219	18
Osmanabad	...	...	...	...	...	...	98	5
Raichur	...	...	...	...	...	...	180	9
Bidar	...	...	...	...	...	...	95	15

SUBSIDIARY TABLE V.—PROGRESS OF EDUCATION SINCE 1881.

District and Natural Division	Number of Literate per mille																						
	All ages, 10 and over										15—20						20 and over						
	Males					Females					Males			Females			Males		Females				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1921	1911	1901	1921	1911	1901	1921	1911	1901	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	
STATE	65	67	70	65	...	8	5	4	2	...	86	69	77	14	7	6	67	72	75	8	4	4	
Telingana	79	76	78	78	...	13	7	7	4	...	89	77	93	19	10	10	91	83	76	13	6	6	
Hyderabad City	355	291	299	309	...	92	52	41	25	...	406	308	318	142	74	60	369	306	309	90	46	35	
Atraf-i-baida	80	67	78	80	...	8	4	7	2	...	84	60	88	9	7	10	85	78	83	8	4	7	
Warangal	60	61	67	66	...	8	4	3	2	...	70	63	72	10	5	3	65	66	72	8	3	3	
Karimnagar	39	51	45	62	...	6	2	1	2	...	39	48	49	5	3	1	45	56	50	7	2	1	
Adilabad	33	34	20	28	...	3	1	2	...	...	49	33	25	7	2	4	34	38	22	3	1	2	
Medak	82	77	59	88	...	12	4	4	2	...	88	84	64	11	6	6	52	81	62	15	4	4	
Nizamabad	56	51	52	57	...	6	2	2	1	...	67	50	56	7	2	3	222	56	56	18	2	2	
Mahbubnagar	70	62	73	73	...	7	3	8	2	...	80	58	84	10	4	12	72	68	75	7	8	7	
Nalgonda	91	54	42	61	...	7	3	4	1	...	63	53	65	9	4	5	69	59	41	6	3	4	
Marathwara	50	58	59	54	...	4	3	1	1	...	83	61	66	9	4	2	47	62	66	3	2	1	
Aurangabad	63	61	77	57	...	8	5	3	1	...	79	64	75	13	9	5	64	65	85	6	4	3	
Bhir	60	65	75	53	...	4	2	1	1	...	109	69	69	7	2	1	56	68	84	3	2	1	
Nander	47	54	54	44	...	2	1	...	1	...	57	62	55	4	3	1	49	57	59	2	1	...	
Parbhani	57	62	63	47	...	5	2	1	...	...	84	62	62	15	2	1	54	66	70	8	2	1	
Gulbarga	38	61	49	57	...	2	2	1	1	...	79	63	67	4	3	2	32	65	50	2	2	1	
Osmanabad	61	65	75	50	...	1	2	1	...	...	83	66	79	2	3	2	62	70	88	1	2	1	
Raichur	44	49	39	71	...	4	3	2	1	...	96	49	76	15	5	4	39	54	52	2	3	1	
Bidar	42	52	37	49	...	3	2	1	...	...	78	58	50	7	3	1	40	56	50	2	2	1	

SUBSIDIARY TABLE VI.—EDUCATION BY CASTE.

Caste	Number per 1,000 who are literate									Number per 10,000 who are literate in English.								
	1921			1911			1901			1921			1911			1901		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu.																		
1. Bhoi	6	11	...	3	6	...	...	...	...	1	2	...	1	1	...	...	...	...
2. Brahman	290	482	72	310	578	30	...	...	...	217	373	41	137	262	7	...	...	...
3. Chakala	8	15	1	2	4	...	...	...	...	1	2	...	...	1	...	...	...	...
4. Chambhar	2	4	1	1	2	...	...	...	...	1	1	...	...	...	...	...	...	...
5. Dewang (Koshti)	17	31	2	90	58	1	...	...	...	3	6	...	...	1	...	...	...	...
6. Dhangar	5	8	2	4	7	...	...	...	...	1	1	...	...	1	...	...	...	...
7. Dhobi	7	13	2	4	7	...	...	...	...	13	35	1	...	...	...	...	...	...
8. Eadiga	10	18	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Gaudia	53	90	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Golla	7	14	1	6	10	...	...	...	...	1	2	...	6	10	1	...	...	...
11. Goundia	24	39	8	10	18	1	...	...	...	4	5	3	...	1	...	...	...	...
12. Hajjam	54	111	1	...	...	...	...	...	...	10	21	...	...	...	...	...	...	...
13. Hatkar	34	25	43	15	28	1	...	...	...	1	1	...	8	16	...	...	...	...
14. Kalai	27	49	5	20	38	1	...	...	...	5	9	...	7	13	...	...	...	...
15. Kambari	21	39	1	...	...	...	...	...	...	4	7	1	...	...	...	...	...	...
16. Kapu	28	54	2	80	58	1	...	...	...	7	18	...	6	12	...	...	...	...
17. Koli	3	5	...	6	12	...	...	...	...	...	...	...	...	...	...	...	...	...
18. Komati	161	307	12	207	396	14	...	...	...	22	41	2	15	29	1	...	...	...
19. Kumbhar	14	27	1	5	9	1	...	...	...	4	7	...	4	7	...	...	...	...
20. Kummara	8	13	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
21. Kurma	12	24	1	9	16	...	...	...	...	...	...	...	8	15	...	...	...	...
22. Lingayat	46	89	3	51	99	2	...	...	...	16	30	1	3	6	...	...	...	...
23. Lohar	103	186	4	18	34	1	...	...	...	11	20	1	...	...	...	...	...	...
24. Madiga	1	2	1	1	2	...	...	...	...	1	2	...	1	1	...	...	...	...
25. Mahar	2	3	1	4	8	1	...	...	...	1	1	...	13	24	1	...	...	...
26. Mala	8	13	1	...	...	...	...	...	...	2	3	...	...	...	...	...	...	...
27. Mali	11	21	1	6	11	...	...	...	...	1	3	...	...	...	...	...	...	...
28. Mang	2	3	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
29. Mangala	9	17	1	9	17	...	...	...	...	3	5	...	4	7	...	...	...	...
30. Maratha	15	26	3	14	26	1	...	...	...	5	11	...	3	6	...	...	...	...
31. Munnur	21	43	1	19	37	1	...	...	...	8	17	...	6	12	...	...	...	...
32. Mutrali	8	17	...	14	26	1	...	...	...	2	3	...	3	6	...	...	...	...
33. Panchal	27	48	4	47	91	2	...	...	...	...	...	...	2	3	...	...	...	...
34. Rajput	85	142	24	87	154	16	...	...	...	57	103	8	68	122	11	...	...	...
35. Sale	23	43	3	16	31	1	...	...	...	1	1	...	1	2	...	...	...	...
36. Satani	91	187	14	142	262	12	...	...	...	22	49	1	24	45	1	...	...	...
37. Sonar	118	208	21	79	149	4	...	...	...	17	32	...	4	8	...	...	...	...
38. Sutar	32	53	5	19	36	1	...	...	...	...	...	...	2	3	...	...	...	...
39. Telaga	17	30	4	16	28	2	...	...	...	21	40	1	17	31	2	...	...	...
40. Teli	39	68	4	27	51	1	...	...	...	37	65	2	1	2	...	...	...	...
41. Uppara	4	8	...	10	19	1	...	...	...	1	2	...	...	...	...	...	...	...
42. Velama	...	...	...	38	71	2	...	...	...	...	...	...	1	2	...	...	...	...
43. Waddar	2	4	...	3	5	...	...	...	...	1	2	1	...	...	...	...	...	...
44. Wanjari	16	27	2	9	18	1	...	...	...	16	17	...	...	...	...	...	...	...
Musalman																		
45. Moghal	103	147	46	133	218	36	...	...	...	71	123	6	135	236	20	...	...	...
46. Pathan	89	138	30	89	152	18	...	...	...	52	89	8	80	146	5	...	...	...
47. Sheikh	47	79	15	58	108	11	...	...	...	52	94	8	43	81	14	...	...	...
48. Syed	113	172	50	111	183	32	...	...	...	118	210	19	124	225	14	...	...	...
Christian																		
49. Indian Christian	180	219	138	151	183	116	...	...	...	771	1,054	469	585	714	403	...	...	...
Animist																		
50. Gond	6	6	6	1	1	...	...	...	...	2	2	2	...	...	...	...	...	...
51. Lambada	6	10	2	2	3	...	...	...	...	2	4	...	...	...	...	...	...	...

NOTE—1. Figures for 1901 are not available as Imperial Table IX for that year was not prepared.
 NOTE—2. The figures in this table are for persons of 5 years of age and over only.

SUBSIDIARY TABLE VII.—NUMBER OF INSTITUTIONS AND PUPILS ACCORDING TO THE RETURNS OF THE EDUCATION DEPARTMENT.

Class of Institution	1921		1911		1901		1891	
	Number of		Number of		Number of		Number of	
	Institutions	Scholars	Institutions	Scholars	Institutions	Scholars	Institutions	Scholars
1	2	3	4	5	6	7	8	9
Total ...	8,039	293,237	2,295	94,959	2,687	97,526	3,140	73,973
Public ...	3,986	216,583	1,086	66,484	847	57,972	580	40,979
Arts Colleges ...	1	137	1	84	2	52	3	83
Oriental Colleges ...	1	240	1	42	1	127	...	...
Secondary Schools ...	124	28,923	88	16,326	70	13,826	53	8,533
Primary Schools ...	3,885	184,828	921	48,113	765	48,149	519	32,209
Special Training Schools ...	7	718	2	362	2	376	3	97
Other Schools ...	18	1,931	23	1,557	6	442	2	57
Private ...	4,053	76,654	1,259	26,475	1,840	39,534	2,560	32,994
Advanced ...	...	...	15	523	20	1,960	25	1,689
Elementary ...	4,053	76,654	1,244	27,952	1,820	37,594	2,535	31,305

SUBSIDIARY TABLE VIII.—MAIN RESULTS OF UNIVERSITY EXAMINATIONS.

Examination	1921		1911		1901		1891		Remarks
	Candidates	Passed	Candidates	Passed	Candidates	Passed	Candidates	Passed	
1	2	3	4	5	6	7	8	9	10
H. S. L. C. Examination or Matriculation.	260	192	26	2	112	18	151	42	H. S. L. C. Examination was instituted in 1921.
Osmania University Matriculation.	373	129	...	...	...	...	...	...
Cambridge University Senior Examination.	7	6	...	...	...	...	...	...
First Examination in Arts or Intermediate Examination.	41	10	13	6	13	4	8	3	
B. A. Degree Examination ...	17	10	...	...	...	...	...	...	}
English Language Division	...	...	7	5	18	7	...	...
Second do do	...	...	6	4	13	10	...	...
Science Division	...	...	6	5	12	8	...	1	
Oriental Examination.									
Munshi	86	25	...	...	44	18	9	4	Abolished. do
Munshi Alim	...	...	...	...	7	4	4	3	
Munshi Fazil	...	...	...	...	2	2	...	...
Moulvi	23	5	...	...	16	13	7	4	The former designation was "Moulvi Alim." Do "Moulvi Fazil."
Alim	5	1	...	...	8	6	3	3	
Fazil	2	2	...	...	2	2	...	...

CHAPTER IX.

LANGUAGE.

189. Reference to Statistics.—The statistics relating to the distribution of the population of the State according to language are contained in Imperial Table X. Appended to this Chapter are three Subsidiary Tables of which :

No. 1 shows the distribution of the total population by language ;

No. 2 gives the distribution by language of 10,000 of the population of each district and natural division, and

No. 3 compares for some of the aboriginal tribes, the strength of the tribe with the number returned as speaking the tribal dialects.

Accuracy of the Statistics.—Enumerators were directed to fill up the column, provided in the Census schedule for the language habitually used by each person enumerated, in the following words :—

“Column 13—Language. Enter the language which each person ordinarily uses in his own home. In the case of infants and deaf-mutes the language of the mother should be entered.”

The instructions being simple and easy to grasp, the entries in the Census schedules were found generally to be correct. In fact, the statistics of language may be taken to be the most accurate of any collected at the Census.

190. Languages spoken in the State.—Imperial Table X shows that, of the total population of 12,471,770, the number of persons who speak the vernaculars of the State is 12,362,192. In other words, as many as 99 out of every 100 of the population speak one or other of the 12 languages indigenous to the State. Of these, the languages which are spoken by more than a million each in the country are Telugu, Marathi, Kanarese and Urdu. The marginal statement shows the actual number of persons speaking these principal languages of the State. These four together form the mother-tongue of more than 97 per cent of the total population. The remaining 8 languages grouped under the head ‘Vernaculars of the State’ are no more than tribal dialects spoken by Animistic tribes, such as the Bhils, the Gonds, the Lambadas the Pardhis, etc., the principal ones being Lambadi, Gondi and Yerukala spoken by 132,624; 68,200 and 10,758 persons respectively.

Telugu	...	6,015,174
Marathi	...	3,296,853
Kanarese	...	1,586,928
Urdu	...	1,290,866

Languages other than the vernaculars of the State are classified into three groups, viz., (1) Vernaculars of India foreign to the State, (2) Vernaculars of Asiatic countries beyond India and (3) European languages. The first group of languages is spoken by 97,844 persons, the second by 2,398 persons and the third by 9,336. The languages most prominent among these and the number speaking them are shown in the margin. It would be seen that, of the vernaculars of India foreign to the State, only Rajasthani, Western Hindi, Tamil and Gujarati are largely spoken here. The majority of those who speak Asiatic languages other than Indian have returned Arabic as their mother-tongue. In the case of European languages, English, for obvious reasons, claims the largest number of speakers.

Rajasthani	...	27,500
Western Hindi	...	25,985
Tamil	...	21,168
Gujarati	...	16,793
Arabic	...	3,223
English	...	9,335

191. Variations in the proportion of Speakers of important Languages.—

The marginal statement shows the variation in the proportion of persons speaking each of the four important languages of the State since 1891. It indicates that, while the proportion of the Mahrathi speakers is considerably less than what it was thirty years ago, the Kanarese proportion is slightly less than, and the Urdu proportion quite the same as, that in 1891. It is only the Telugu-speaking people that show an

Number of persons in 1,000 of population.				
Speaking	1891	1901	1911	1921
Telugu ...	430	462	476	482
Marathi ...	303	260	261	264
Kanarese ...	126	140	126	123
Urdu ...	104	104	100	104

appreciable increase in their proportion during the last three decades. It must, however, be noted that, as compared with the proportions at the last Census (1911), the Marathi and the Urdu-speaking people also show an improvement in their proportions now. Thus, Kanarese seems to be the only important language of the State, the speakers of which have been continuously decreasing since 1901.

The population of Telingana has increased by 45 per cent. since 1881, and likewise the Telugu-speakers show an increase of 41 per cent. during these 40 years. There is, thus, a close connection between the increase in the population of Telingana and the increase in the number of the Telugu-speakers in the State. The reason is not far to seek. As many as 83 per cent. of the people of Telingana returned Telugu as their mother-tongue and no less than 89 per cent. of the Telugu-speaking persons are to be found in that division only, the rest being scattered over the districts of Raichur, Gulbarga, Bidar and Nander in the Marathwara division. Compared with 1881, there has been an increase of 99 in 10,000 in the number of Telugu-speakers in Telingana, but as compared with 1911 only 49. On the other hand, while the Telugu-speakers in Marathwara show an increase of 33 in this proportion as compared with 1881, they show a decrease of 111 as compared with 1911. It may, however, be noted that while as many as 676,123 Telugu-speaking persons are found in the Marathwara districts, no more than 68,221 persons in Marathwara have returned some locality in Telingana as their birth-place, proving that the bulk of the Telugus in Marathwara are not mere immigrants but those who have settled there for more than a generation.

192. Distribution of the Telugu-speaking Population.—The accompanying map shows the percentage which the Telugu-speakers of a district bear to the total population of that district. Nalgonda contains the highest proportion of the Telugus. Over 95 per cent. of its population is Telugu-speaking. It is very closely followed by Karimnagar with almost 95 per cent. of its population claiming Telugu as their mother-tongue. 87 to 89 per cent. of the population of Warangal, Medak and Nizamabad are Telugu-speakers. Of the remaining three districts of Telingana, while Atrai Balda and Mahbubnagar show 80 and 85 per cent. respectively of their population as Telugu-speakers, Adilabad comes last with a proportion of 56 per cent. The City of Hyderabad shows 39 per cent. of its population as Telugu-speakers. Among the Marathwara districts, Raichur shows the highest proportion of Telugu-speakers. It contains 25 Telugu-speakers in every 100 of its population and is followed by Bidar, Nander and Gulbarga, each of which shows about 16 per mille.



193. **Distribution of the Marathi-speaking Population.**—Telingana forms more or less a homogeneous linguistic unit with Telugu as its predominant language. Marathwara, on the other hand, is not so completely limited to one language only. In fact, the Southern half of this division was, up to a few decades ago, treated as a distinct and separate division, the Karnatic or the country inhabited by the Kanarese-speaking people. Thus, while 83 per cent. of the people in Telingana have returned Telugu as their mother-tongue, only 50 per cent. of the inhabitants of Marathwara have so claimed Marathi. Strictly speaking, the distinctively Marathwara districts are Aurangabad, Bhil, Parbhani and Osmanabad, which show more than 80 per cent. of their population as Marathi-speakers. Even so, the Marathi-speakers are not so numerous as the Telugu-speakers in their respective localities. While the highest proportion of Marathi-speakers is shown by Bhil (88 per mille of population), four of the Telingana districts show much higher proportions of Telugu-speakers. Of the remaining districts of Marathwara, while Nander and Bidar have more of the Marathas than of the Telugus, Gulbarga and Raichur show a preponderance of the Telugus over the Marathas. Among the Telingana districts, Adilabad, which has the lowest proportion of the Telugus, has the highest proportion of the Marathas. The

City has only about 3 per cent. of its population speaking Marathi. The Map given below shows the distribution of the Marathi-speakers over the



Dominions and the percentage they bear to the district population.

194. Variations in the Marathi-speaking Population.—Though as compared with 1881 there has been an increase in the number of Marathi-speakers in the Dominions, yet as compared with the figures for 1891 there has been a decrease of 197,000, while the number speaking Telugu, Kanarese and Urdu have all increased, specially the Telugus, who indicate a numerical progress of 20 per cent. Consequently, the proportion of the Marathi-speakers to the total population has decreased from 303 per mille in 1891 to 264 per mille in 1921. The numerical strength of the Marathas was greatly affected in 1901, owing to the loss of population sustained by the Marathwara districts as a consequence of famines of the preceding decade. During the subsequent decade they, however, recovered their lost numbers and showed, in 1911, a strength slightly exceeding that in 1891. But as the decade which closed in 1921 was equally disastrous to Marathwara as the one preceding 1901, they have again fallen off. It must, however, be distinctly noted that owing to the reconstitution of the districts, which necessitated greater changes in Marathwara, in order to bring under that division the Karnatic part of the country also, than in Telingana, it is rather impossible to

institute a comparison, on the basis of districts, between the Marathi-speaking population at this and the previous Censuses. As Telingana has, however, remained more or less constant, it would be of interest to see how the Marathi-speakers in that division stand now as compared with their position at previous Censuses. At the Census of 1891, there were 217 Marathi-speaking persons in 10,000 of the population of Telingana. This proportion increased to 324 in 1911, and further still to 348 in 1921. Their principal stronghold in Telingana is Adilabad, where they form more than one-fifth of the population.

195. Distribution of the Kanarese-speakers.—The Kanarese-speaking population of the Dominions is confined more or less to the districts of Gulbarga, Raichur and Bidar, as will be seen from the map below. These three



districts together contain over 93 per cent. of the total Kanarese-speakers in the State. Compared with their numbers in 1891, they show an increase of 85,882, but as compared with 1911, they show a falling off of 143,077. Their proportion per 1,000 of the population has, therefore, fallen from 126 in 1891 to 123 in 1921. The Telugus have advanced in the last decade twice as much as the Kanarese have retrograded. The latter would seem to have suffered equally with the Marathas. Since 1881, the population of the typical Kanarese districts of Gulbarga and Raichur has increased by 40

and 82 per cent. respectively, but the number of Kanarese-speakers has increased by no more than 25 per cent. during the same period. Again, in 1891, there were 113 Kanarese-speaking persons in every 10,000 of the population of Telingana. Now there are only 78. It would, therefore, seem that the Kanarese-speaking population is being rather hard pressed by the Telugus on one side, and the Marathas on the other. An analysis of the figures points to this. For example, the proportion of the Kanarese-speaking people per 10,000 of the population of Gulbarga has decreased from 5,913 in 1911 to 5,465 in 1921. Similarly, the proportion for the Telugu-speakers has fallen from 1,996 to 1,614. On the other hand, the proportion for Marathi has risen enormously from 328 to 1,540. Thus, Kanarese and Telugu seem to be yielding place to Marathi in this district. Likewise, Kanarese and Marathi seem to be domineered over by Telugu in Bidar. Only in Raichur does Kanarese hold its own against Telugu.

196. Distribution of the Urdu-Speaking Population.—Unlike Telugu, Marathi and Kanarese which are confined more or less to one part or other of the Dominions, Urdu, which is also the Court language of the State, is spoken throughout the Dominions. Urdu-speakers, however, do not form such a large proportion of the population as speakers of the three other vernaculars of the State mentioned already. The following map shows the



percentage that the Urdu speakers of a district bear to the total population of the district.

The number of persons, who returned Urdu as their mother-tongue at the present Census, is 1,290,866, which shows a decrease of 50,756 persons, as compared with the number in 1911. However, the proportion of the Urdu-speakers per 1,000 of the population has increased from 100 in 1911 to 104 in 1921. The number of Musalmans enumerated in the State at the present Census being 1,298,277, the number of Urdu-speakers falls short of the number of Musalmans by 7,411. Whatever the languages returned by these 7,411 persons might be, there can be no doubt that all those, who gave out Urdu as their mother-tongue, are Musalmans. At the last Census, about 40,000 Musalmans had returned some language other than Urdu as their mother-tongue. It may be recapitulated that in 1881 and 1891, Urdu was classified in this State as a dialect of Hindi and included Hindostani. Since 1901, however, Urdu is being treated as a distinct language and the figures for Hindostani given separately. Thus in 1891, the total Musalman population was less than the number returned as speaking Urdu (including Hindostani). In 1901, although Hindi, Urdu and Hindostani were distinguished in the returns, the number of the Urdu-speakers was again larger than that of the Musalman population. For the first time in 1911, the number of Musalmans exceeded that of the Urdu-speakers, and this condition has repeated itself on the present occasion also. The Musalman population has suffered a decrease of 5.9 per cent. during the last decade, while the Urdu-speakers have decreased by 3.8 per cent. during the same period. This difference clearly indicates that some of the Musalmans in these Dominions returned not Urdu but some other Indian vernacular as their mother-tongue. As will be noticed from the map on the preceding page, most of the Urdu-speakers are to be found in the City and in the districts of Aurangabad, Gulbarga and Bidar, which have been associated with the history of the ancient Musalman Kingdoms of the Deccan.

197. Minor Vernaculars of the State.—As already stated, 8 minor languages are grouped in Imperial Table X along with Telugu, Marathi, Kanarese and Urdu as the vernaculars of the State. The marginal statement gives their names and the number of persons returned as speaking them at the present Census. The more important among these are Gondi, Lambadi and Yerukala. While the numbers speaking the first two have decreased during the decade immediately preceding the present Census, those speaking the last have increased. During the decade 1901-11, the Lambadi speakers had increased by nearly 100 per cent. During the present decade they show a heavy decrease. This may, however, be due to their having returned themselves under other classes. This view would seem to gain strength from the fact that the strength of the tribe, as compared with the number of persons speaking the tribal language, shows that nearly half the tribe has not returned their tribal language as their mother-tongue. In the case of the Gondi and the Yerukala tribes also, a lack of correspondence between the strength of the tribes and of those speaking the tribal languages is apparent.

Language	Number of Speakers
Bhili ...	3,915
Gondi ...	68,200
Kalkadi ...	2,008
Kolhati ...	197
Lambadi ...	132,624
Pardhi ...	2,487
Wadari ...	2,167
Yerukala ...	10,758

As these tribes come under Hindu influence, it is quite likely that they find it advantageous to pick up some language or other commonly used by their neighbouring Hindus. And, as neophytes are very enthusiastic about their professions and acquirements, such of these tribes as have acquired a smattering knowledge of some language or other would rather return it as their mother-tongue, forsaking their own tribal dialect. As regards the distribution of these tribal languages, it may be stated that Lambadi is spoken by large numbers in Warangal, Adilabad and Mahbubnagar in Telingana and Nander in Marathwara. Gondi and Yerukala are confined more or less to Telingana only, the former being most prevalent in Adilabad and Warangal and the latter in Mahbubnagar, Warangal and Nalgonda in Telingana and Raichur in Marathwara.

198. Vernaculars of India Foreign to the State.—Of the total population of the State, only 97,844, or less than one per cent., speak vernaculars of India foreign to the State. The names and the numbers speaking the more important of these languages are shown in the margin. The other vernaculars of this class have less than 1,000 speakers each.

Language	Number of speakers
Rajasthani...	27,500
Western Hindi ...	25,985
Tamil ...	21,168
Gujarati ...	16,793

The speakers of Rajasthani, Western Hindi and Tamil have decreased during the present decade; only the Gujarati-speakers show an increase of about 1,800. Nearly 29 per cent. of these, who speak vernaculars of India foreign to the State, speak Rajasthani, or more correctly, Marwari, a dialect of Rajasthani, as the other dialect, Rangri, of this language is spoken by only a handful of people (197). Large numbers of the Marwari-speakers are to be found in Hyderabad City and in the districts of Parbhani, Nander, Bhir and Osmanabad. Western Hindi claims 26 per cent. of the people, who speak Indian vernaculars foreign to the State. Hindi and Hindostani are the two dialects of this language which are generally spoken. The Hindi-speakers are confined chiefly to the City and the districts of Parbhani and Bidar and the Hindostani-speakers, while less in number than the Hindi-speakers in the City, are found in large numbers in the districts of Aurangabad, Nander, Parbhani and Bidar. The great bulk of the Tamilians—over 64 per cent.—are limited to the City, and considerable numbers of them are to be found in Adilabad and Raichur also. The Gujarati-speakers are more or less confined to Hyderabad City and the districts of Adilabad, Aurangabad and Osmanabad. Kathri and Nagari are the dialects of Gujarati generally spoken in this State.

The remaining languages of this category do not call for any notice, as they are represented by very meagre numbers. It may, however, be noted in passing that Eastern Hindi, which showed 6,609 speakers in 1911, has now only 6 persons. Likewise, the number of the Panjabi-speakers has dwindled from 3,414 to 725 during the same period. Most probably the speakers of these languages have hidden their heads under some other languages, such as Urdu and Hindi.

199. Non-Indian Languages.—Non-Indian languages are spoken by only 11,734 persons in the State, or by 9 in 10,000 of the population. Of the speakers of such foreign languages, those who talk European languages predominate, their number being nearly four times that of the people who use Asiatic languages. Arabic and English account for more than 98 per cent. of these persons. Compared with the figures for 1911, the number of the Arabic speakers has decreased by over 60 per cent., while that of the English-speakers has increased by about 5 per cent. The decrease as regards Arabic is, no doubt, due to the fact that most of the Arabs, on retirement from service here, go back to their native land.

200. Hyderabad City.—The cosmopolitan nature of the City population is well borne out by the fact that it is composed of persons speaking almost all the languages we have been speaking of. The marginal table distributes the population according to the more important languages spoken.

Language	1921	1911	1901	1891
Urdu ...	199,078	244,709	213,092	194,930
Telugu ...	155,806	185,318	169,680	153,889
Tamil ...	15,593	15,885	17,718	15,426
Marathi ...	11,399	15,699	19,563	16,587
Rajasthani ...	6,136	9,583	9,492	...
English ...	5,851	7,219	6,562	7,878
Western Hindi ...	4,853	8,281	2,360	8,303

It shows that, as before, Urdu and Telugu are predominantly prevalent in the City. The number of the Marathi-speakers is much less than that of the speakers of Tamil, a vernacular foreign to the State. In the same way, Kanarese occupies a very low position. As regards the numerical strength of those who speak these languages, it must be noted that, as compared with the

figures for 1911, there has been a decrease in the number of speakers of every one of these languages. This is rather to be expected, as the City lost over 19 per cent. of its population during the decade. The proportionate decrease suffered by the Urdu and the English-speakers is almost equal to that of the total population, though it must be observed that the loss in the latter was due to a greater extent to the European War, which reduced the number of the British Troops stationed at Secunderabad and Bolarum (which, for Census purposes, are included under the City) than to the prevalence of plague, pestilences and high prices of foodstuffs. The Telugu-speakers suffered to a slightly less extent; on the other hand, the speakers of the remaining languages suffered nearly twice as much.

201. General Observations.—Although, as regards the main languages spoken in the State, there exists no positive proof to show that any of them domineers over, and gradually displaces, another, yet, in the case of the Animistic tribes, such a process seems to be operative. The marginal statement compares the strength of some of the aboriginal tribes with the numbers speaking their tribal languages. It would be seen that the vast discrepancy between the two sets of figures unmistakably points to such a tendency. It may be noted that, under instructions from the Census Commissioner for India, 4,033 persons, who returned Banjari as their mother-tongue, have been included under Lambadi.

Tribe	Strength	Number speaking tribal language
Bhil ...	13,723	3,915
Gond ...	98,379	68,200
Lambadi ...	223,779	132,624
Yerukala ...	30,385	10,758

SUBSIDIARY TABLE I.—DISTRIBUTION OF TOTAL POPULATION BY LANGUAGE.

Language	Total number of Speakers			Number per mille of population of State in 1921	Where chiefly spoken (District or Natural Division).
	1921	1911	1901		
1	2	3	4	5	6
Bhili ...	3,915	7,012	2,335	...	Aurangabad.
Gondi ...	68,200	73,939	75,584	5	Warangal, Adilabad.
Kalkradi ...	2,068	2,763	2,380	...	Gulbarga, Bidar.
Kanarese ...	1,536,928	1,680,005	1,562,022	123	Do, Raichur, Bidar.
Kolhati ...	197	...	...	...	Aurangabad.
Lambadi ...	132,624	237,899	120,394	11	Warangal, Adilabad, Mahbubnagar, Nander.
Marathi ...	3,296,858	3,498,763	2,898,738	264	Marathwara (except Raichur), Adilabad.
Pardhi ...	2,437	...	...	...	Aurangabad.
Telugu ...	6,015,174	6,567,576	5,148,056	482	Telingana, Nander, Gulbarga, Raichur, Bidar.
Wadari ...	2,187	1,048	940	...	Aurangabad, Gulbarga.
Western Hindi (Urdu) ...	1,290,866	1,341,622	1,191,047	104	Throughout the State.
Yerukala ...	10,758	7,398	6,921	1	Warangal, Mahbubnagar, Nalgonda, Raichur, Hyderabad City.
Bengali ...	45	...	...	...	Nalgonda.
Eastern Hindi ...	6	6,609	136	...	Hyderabad City, Adilabad, Aurangabad, Osmanabad
Gujarati ...	16,793	15,060	16,253	1	Do.
Malayalam ...	164	...	...	...	Do.
Oriya ...	240	...	...	...	Do.
Panjabi ...	725	3,414	2,659	...	Do. Aurangabad.
Pashto ...	131	786	1,565	...	Do.
Rajasthani ...	27,600	50,208	59,620	2	Do. Parbhani.
Sindhi ...	49	...	...	...	Do.
Tamil ...	21,168	32,425	34,396	2	Do.
Western Hindi ...	25,985	...	...	2	Do. Aurangabad, Parbhani.
Minor Indian Languages ...	5,038	...	...	...	Warangal.
Arabic ...	3,228	5,683	9,937	...	Hyderabad City, Aurangabad.
Persian ...	141	...	...	...	Do. Nalgonda.
Minor Asiatic Languages ...	29	...	...	...	Nalgonda, Bhilr.
English ...	9,285	8,843	7,907	1	Hyderabad City.
Other European Languages ...	51	146	144	...	Do.

**SUBSIDIARY TABLE II—DISTRIBUTION BY LANGUAGE OF THE POPULATION
OF EACH DISTRICT.**

District and Natural Division	Number per 10,000 of population speaking							
	Urdu	Telugu	Marathi	Kanarese	Gondi	Lambadi	Other State languages	All other languages
1	2	3	4	5	6	7	8	9
STATE	1,035	4,823	2,644	1,232	55	106	17	88
Telingana ...	905	8,317	348	78	105	151	15	81
Hyderabad City ...	4,026	3,855	282	52	1	2	20	862
Atraf-i-Balda ...	1,081	8,014	396	384	3	84	10	28
Warangal ...	564	8,750	69	2	117	427	15	56
Karimnagar ...	374	9,487	67	1	4	54	9	4
Adilabad ...	589	5,606	2,322	110	844	423	11	95
Medak ...	696	8,938	49	19	...	32	15	31
Nizamabad ...	738	8,949	91	58	6	181	6	21
Mahbubnagar ...	797	8,562	223	225	4	146	36	5
Nalgonda ...	445	9,519	17	...	...	...	14	5
Marathwara ...	1,173	1,117	5,079	2,457	1	59	19	95
Aurangabad ...	1,323	62	8,227	25	10	43	82	228
Bhir ...	881	25	5,881	16	...	73	19	105
Nander ...	1,150	1,670	6,470	467	1	155	2	85
Parbhani ...	1,159	141	8,889	49	...	47	2	213
Gulbarga ...	1,294	1,614	1,540	5,465	...	45	16	26
Osmanabad ...	1,049	91	8,486	269	...	17	5	83
Raichur ...	825	2,502	90	6,459	...	67	18	39
Bidar ...	1,579	1,678	3,689	2,976	...	34	14	37

SUBSIDIARY TABLE III—COMPARISON OF CASTE AND LANGUAGE TABLES.

Tribe						Strength of tribe (Table XIII)	No. speaking tribal language (Table X)
Bhili	...	...	...	...	...	13,720	3,915
Gondi	...	...	...	...	...	98,879	68,200
Lambadi	...	...	...	...	...	223,779	182,624
Yerukala	...	...	...	...	...	30,835	10,758

CHAPTER X.

INFIRMITIES

GENERAL OBSERVATIONS.

202. The Infirmities recorded.—As at the previous Censuses, enumerators were instructed to record in the last column of the schedule information regarding four infirmities, *viz.*, insanity, deaf-mutism, blindness and leprosy. In one respect the instructions varied from those of 1911. In that year, only those who were deaf and dumb *from birth* were taken note of, while at the present Census, enumerators were directed to record all sufferers from deaf-mutism, whether congenital or acquired. It has been stated on the authority of Dr. James Kerr Love, M.D., (Glasgow) that about half the number of deaf-mutes are affected with this infirmity *after birth* and before speech is fixed. It was, therefore, presumed that a great many afflicted persons of this class escaped enumeration under the old instructions. Hence it was thought desirable to omit the words "from birth" in the former definition so as to include persons who have become deafmutes after birth also.

203. Reference to Statistics.—The statistics regarding infirmities have been set forth in two Imperial Tables, Table XII and Table XII-A. Table XII is divided into two parts:—

Part I showing the distribution of the afflicted according to age; and

Part II their distribution according to locality.

Table XII-A. shows infirmities by selected Castes, Tribes or Races. Appended to this chapter are three Subsidiary Tables which exhibit proportionate and comparative figures as follows:—

No. I shows the number afflicted per 100,000 of the population at each of the last five Censuses;

No. II shows the distribution of the infirm by age per 10,000 of each sex;

No. III shows the number afflicted per 100,000 persons of each age period and the number of females afflicted per 1,000 males.

204. The accuracy of the record.—The entries regarding infirmities in the schedules were transferred on to separate slips and showed that the enumerators had, as a rule, fairly understood what was wanted of them. To ensure accuracy, the work of transferring the entries from the schedules to the slips was entrusted to a special gang of men to whom necessary instructions were issued. It must, however, be stated that the record of infirmities is generally less trustworthy than most other Census statistics, owing to wilful concealment, on the one hand, and the difficulty of diagnosis, on the other. As "hope rises eternal in the human breast" no householder willingly admits the existence of serious or loathsome diseases in his family and holds on to the hope that sooner or later the afflicted may recover from the malady. This reticence is observed for obvious reasons more in the case of females than in the case of males and more in the case of the young and the adolescent than in the case of the old. There is no hard and fast boundary between sanity and insanity. "Mental affliction in the early Christian days of Europe provided a ready road to a local reputation for sainthood" (Madras Census Report of 1911). Hallucinations and loss of self-control are generally ascribed to "possession". It is believed that if the particular demon or godling is properly appeased by special offerings, the person afflicted may be released and thus regain his sanity. Again, the diagnosis of the householder or the enumerator may be wrong. Hysteria

may be confounded with insanity. Dimness of sight, an inevitable concomitant of old age, may be returned as blindness. Tertiary syphilis, scrofula, or erysipelas may be mistaken for leprosy. It is, therefore, observed in the England and Wales Census Report of 1911, page 282, that "while realising the great importance of attempting to ascertain the numbers of persons afflicted with certain infirmities, we must submit that statistics of this nature obtained through a general population Census are most unsatisfactory; firstly, on account of the difficulty of framing a suitable form of inquiry defining the degree of disability which it is desired to include in the tabulation and, secondly, because the definition has to be applied by householders with no technical knowledge, who will interpret in different ways and many of whom have a natural reluctance to admit that they or their relatives suffer from any defect—at least to the degree referred to in the inquiry." It may be stated in this connection that the number of intentional omissions is least as regards blindness but that in the case of the other infirmities the figures do not show with any degree of exactness even the approximate number of persons afflicted. It may, however, be assumed that the degree of error is fairly constant in all parts of the State and at successive enumerations. The statistics, especially those for males may, therefore, be taken to indicate the changes in the prevalence of the infirmities, the localities where they are most common and the distribution of the afflicted by age.

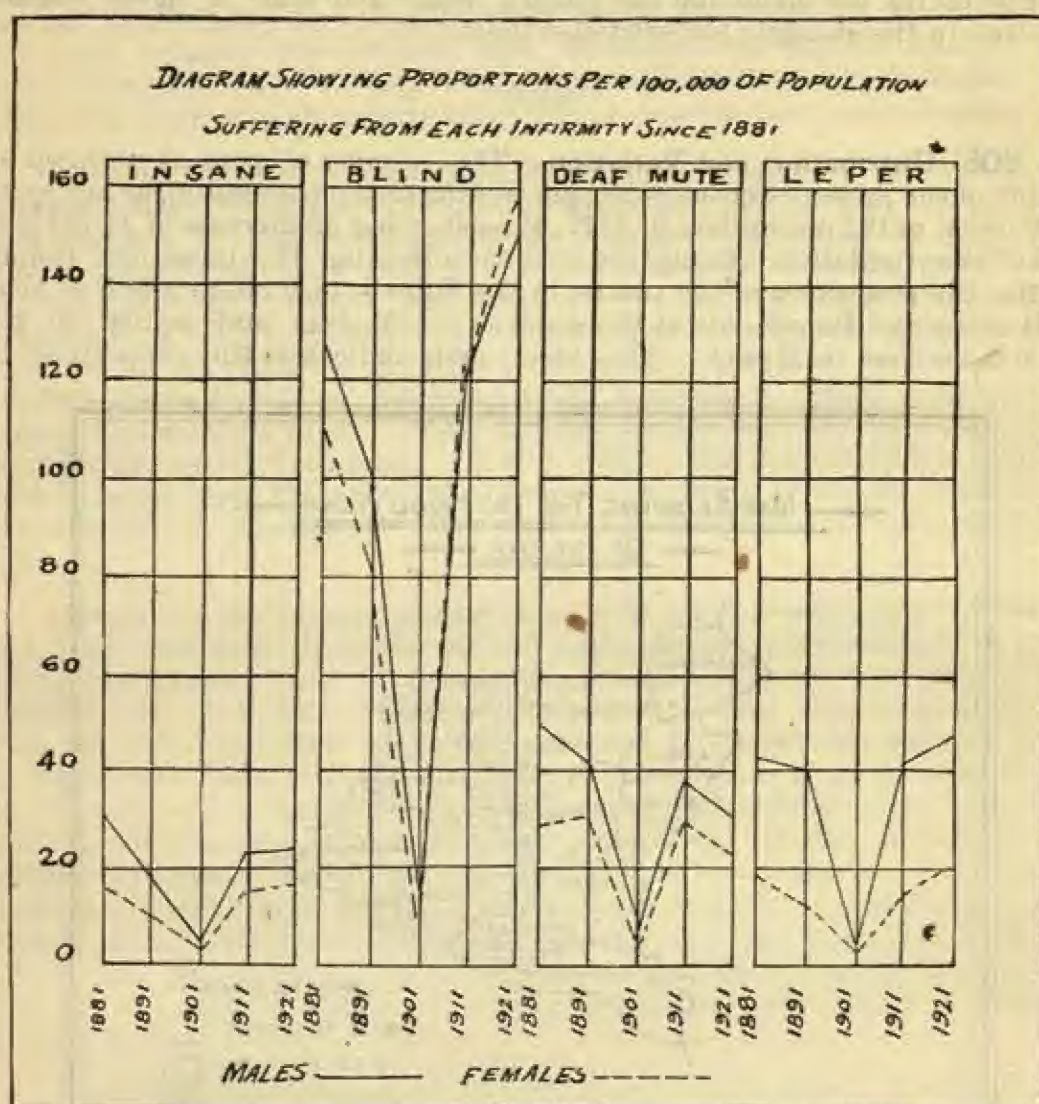
205. Comparison with Previous Censuses.—The marginal table shows the number of persons suffering from each infirmity at each of the Censuses since 1881. Compared with the figures for 1911, there has been an increase of over 2,000 or 8 per cent. in the number of the afflicted, though the population as a whole has decreased by over 6 per cent. during the decade. The increase occurs in the number of the

Infirmity	Number afflicted in.				
	1921	1911	1901	1891	1881
Insane ...	2,519	2,560	334	1,584	2,295
Deaf-mute...	3,410	4,421	627	4,419	3,873
Blind ...	19,188	16,263	1,344	10,682	11,723
Lepor ...	4,214	3,758	330	2,977	2,989
Total ...	29,281	27,002	2,635	19,612	20,880

blind and the lepers and may be due to more accurate enumeration and the opening in 1916 of a Leper Home at Dichpalli in the Nizamabad district which has drawn a number of lepers to it. The decrease in the number of deaf-mutes is rather difficult of explanation. As already stated, instructions were altered this time so as to bring on to the record not only congenital deaf-mutes but all persons suffering from this infirmity. It was, therefore, expected that there would be an increase in the number of such persons. On the contrary, there has been a decrease in the number. The prevalence of epidemics, which proved so fatal during the decade, would seem to account for this to a certain extent. These epidemics must have naturally played greater havoc among deaf-mutes, who have less power of resistance than persons in normal health.

[Diagram.

206. Variations in Infirmities.—The diagram below illustrates the variations in each infirmity by sex since 1881. The marked decline in the infirmity figures in 1901 all over India was attributed to two very severe famines, which occurred during the years preceding the Census of 1901 and which, it was stated, must have caused exceptionally high mortality among the infirm, who are of inferior physique and not able to resist the debilitating effects of famine. Even so, the figures for this State were extraordinarily low. It would appear that very little serious attempt was made at that Census to collect the statistics, so far as these infirmities in the Dominions were concerned. The blind curve shows a steep rise since 1901 and goes much higher than in 1891 and 1881. The leper curve attains its maximum height in 1921. But the curves for the insane and the deaf-mutes do not show any such high fluctuations.



207. Relative prevalence of each infirmity.—More than half the total number of the afflicted persons are blind. About one-seventh are lepers, one-eighth are deaf-mutes and one-twelfth insane. At the last Census, deaf-mutes were returned in larger numbers than lepers. This time, the latter exceed the former, owing, possibly to the fact that the establishment of a Leper Home gathered together for treatment about 6 per cent. of the total

number, some of whom at least would otherwise have been missed by the

Country	Infirm per million			
	Blind	Deaf-mutes	Insane	Lepers
England and Wales.	730	419	4,491	...
Madras Presy.	868	507	203	297
Bombay "	1,855	547	417	362
Baroda	3,194	281	467	259
Mysore	866	604	145	53
Hyderabad	1,535	273	202	338

enumerator and thus escaped entry under this category. The marginal statement compares the prevalence of these infirmities in England and Wales at the Census of 1911 with the returns for 1921 of the State, two of the adjoining Provinces and two of the important Indian States. The enormous preponderance of insanity in England is probably due to careful diagnosis and accurate

returns on the one hand and the greater wear and tear of nerve tissues involved in the struggle for existence there.

INSANITY.

208. Distribution and Variation.—The number of persons returned as insane at the present Census is 202 per million of the population, as against a proportion of 191 per million in 1911, thus showing an increase of 11 per million of the population. Compared with the adjoining Provinces and Indian States, the proportion of the insane in the State is only about a half of that in Bombay and Baroda, about the same as in Madras and nearly 40 per cent. more than in Mysore. The inset map indicates the proportion of



insanes to the total population of each district and shows that, though the amount of insanity varies greatly in different parts of the State, nowhere does it approach the proportion shown by England and Wales. This may be due not only to the greater nervous strain of modern civilised life but also to the intemperate habits of the labouring classes in the West.

The highest proportion of the insane is presented by the City, where there are 64 insane persons per 100,000 of the population. The number is swelled by the location within the City precincts of the Lunatic Asylum which

contained 122 inmates at the time of the Census. If the inmates of the Asylum who were not born in the city (57) are excluded, the actual proportion falls to 50 per 100,000 inhabitants which, however, still stands the highest in the State. This is no doubt due to the greater stress of life, on the one hand, and the greater inducements to over-indulgence in intemperate habits, on the other, in the City than elsewhere in the Dominions. Of the districts in Telingana, Medak is the worst sufferer from this infirmity, the proportion being 39 per 100,000. Next to Medak stands Nizamabad with 37 insanes per one hundred thousand inhabitants, while Warangal shows the lowest proportion in Telingana, *viz.*, 17 per one hundred thousand. According to sex also, the City shows the highest proportions, *viz.*, 86 males and 40 females per 100,000 of each sex. Next to the City, Nizamabad shows the highest proportion of male insanes (45 per 100,000), and Medak the highest proportion of female insanes (36 per 100,000), the lowest proportions being presented by Atrai-i-Balda (16 male insanes per 100,000) and Warangal (14 female insanes per 100,000) respectively. It may be noted in passing that Atrai-i-Balda and Nalgonda have proportionately more female insanes than male insanes.

Turning now to Marathwara, we find the highest proportion of the insane in that division is presented by Gulbarga. This figure, however, is less than half the highest proportion for Telingana excluding the City. The rest of the districts show much less proportions than this, the lowest being 9 per 100,000 in Parbhani. According to sex, Gulbarga shows the highest proportion of male insanes, 21 per 100,000 and the second highest female insanes, 14 per 100,000, the highest proportion of female insanes—15 per 100,000—being found in Raichur, which presents a higher proportion of female insanes than male. These figures also are less than half the corresponding figures for Telingana. On the whole, Marathwara is less afflicted with insanity than Telingana, the proportions being 13 and 25 respectively per 100,000 of population. The figure for Telingana is exclusive of the City.

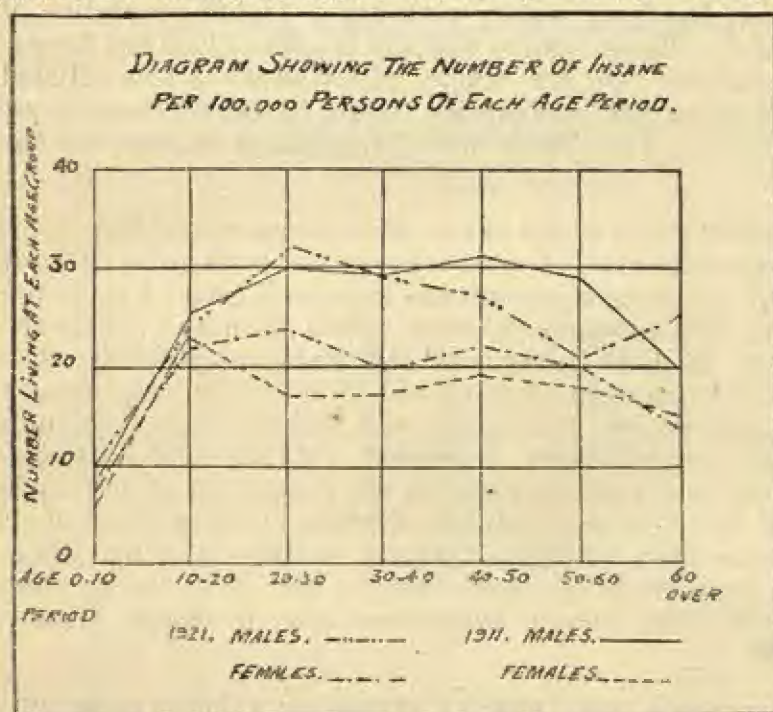
Comparing the present proportions with the corresponding figures for 1911, we find that, while the ratio of male insanes has remained the same during the decade, that of female insanes has increased from 15 to 17 per 100,000. In Telingana the proportions have fallen from 34 to 30 in the case of males and from 25 to 24 in the case of females per 100,000, while in Marathwara they have risen from 12 to 16 and from 6 to 10, respectively. In the City and in the districts of Nizamabad and Mahbubnagar both male and female insanes have comparatively increased. Medak is another district in Telingana which shows an increase in the proportion of its female insanes. On the other hand, almost all the districts of Marathwara show higher ratios of the insane than in 1911, the only exceptions being Bidar, which has the same proportion of male insanes now as at the previous Census, and Nander, where the female proportion has decreased slightly from 7 to 6 per 100,000.

From the above it appears that insanity is more prevalent among men than among women. In fact, the number of females afflicted per 1,000 males is 723, while the proportion of women to men in the State population is as 966 to 1,000. This difference is usually explained with reference to the greater metabolism of the male physical and mental constitution. It must, however, be noted that there is a greater likelihood of concealment in the case of women than of men. Moreover, the women of the upper and middle classes lead a quiet and secluded life and are not engaged in the struggle for existence to so large an extent as the males. They are also far less addicted to intemperance and excesses of various kinds. It is admitted on all hands that insanity is generally caused by the excessive use of narcotics. In the Indian Census of 1901, the general conclusion was arrived at that local physical conditions had little effect on insanity and further that such social practices as consanguineous marriages had very little to do with this affliction. Thus, the higher proportions of both male and female insanes in

Telingana than in Marathwara would seem to indicate that the people of the former division indulge in narcotic drugs and spirits to a greater extent than those of the latter.

209. Insanity by Age.—Subsidiary Table II shows the distribution of the insane per 10,000 of each sex according to age-groups at each of the last five Censuses. It shows that the highest proportion of male insanes occurs at the age-group 25-30, the next highest being at 10-15 years. In the case of females, the two highest proportions occur at 20-25 and 10-15. In 1911, while the male insanes predominated at the same age-groups, the female proportions showed some slight difference and were high at 15-20 and 10-15. The difference in the sex proportions is least marked at the two extremes of life, before the struggle for existence begins and after it has practically ceased, and is greatest between the ages 10-35 in the case of males and 10-30 in that of females. The proportions show that if a person has any natural predisposition to insanity or is likely to acquire it by excesses of various kinds, the malady appears before the person reaches his or her climacteric. The figures further indicate that the danger zone for males is the period 20-35, which is undoubtedly the most stressful period of a man's life. For women the period of greatest risk from insanity is between 10 and 25 due, in no small measure, to premature burden of motherhood and the strain exerted by the cares of the family.

The marginal diagram compares the proportion of insane persons of both sexes per hundred thousand of the population at the Censuses of 1921 and 1911. It shows that the number of the insane below the age of 10 is small due, partly, to



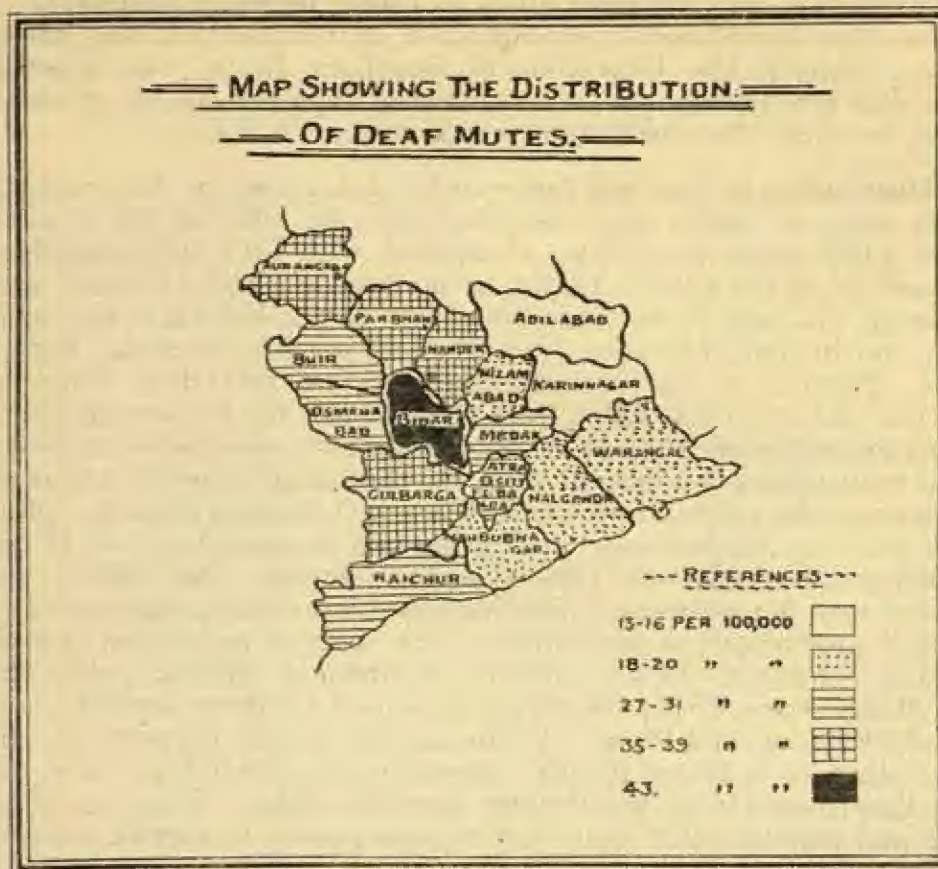
to the fact that insanity generally comes on in later life and, partly, to the reluctance of parents to admit the existence of the affliction in their children. The proportion of the male insane rises steadily till the age of 30 is reached and then there is a gradual decline, except at "60 and over", where it rises higher than at "50-60". In the case of females, there are two summits, one at 10-20 and another at 20-30, the proportion at

40-50 being the same as at 10-20. In fact, Subsidiary Table III shows that the proportion of females afflicted per 1,000 males is highest at 20-25 and next at 15-20.

DEAF-MUTISM.

210. Distribution and Variation.—The number of deaf-mutes in the State is now 3,410, as against 4,421 in 1911. The proportion works out at 273 per million, as compared with 331 in 1911. The remarkable decrease in the number has been discussed at the beginning of this Chapter. Compared with the proportions of deaf-mutes in the adjoining British Provinces, the proportion in the State is only about one-half. As compared with other important Indian States, the proportion here almost equals that in Baroda and is less than half that of Mysore. It is only about $\frac{2}{3}$ that in England

and Wales. The marginal map shows the distribution of the deaf-mutes



and indicates their proportion to total population in each district. Unlike insanity, deaf-mutism prevails to a greater extent in Marathwara (36 per 100,000) than in Telingana (20 per

100,000), seven of the districts of the former showing higher proportions of deaf-mutes than any of the districts of the latter. The City shows the lowest proportion of deaf-mutes in the State, *viz.*, 13 per one hundred thousand of its population. In six of the districts of Telingana, *viz.*, Warangal, Karimnagar, Adilabad, Nizamabad, Mahbubnagar and Nalgonda, the proportion varies from 14 to 20 per 100,000. Only in the remaining two districts, *i. e.*, Atraf-i-Balda and Medak does the proportion increase to 29 and 30 respectively. Thus, Medak shows the highest proportion of this infirmity in Telingana, just as it shows the highest proportion of the insane in that division. On the other hand, Osmanabad, which has the lowest proportion of deaf-mutes in Marathwara, *viz.*, 27 per 100,000, presents, however, a higher proportion than six out of the 8 districts of Telingana, and the rest of the districts of Marathwara show much higher proportions, Bidar being the worst sufferer from this infirmity, with a proportion of 43 deaf-mutes per 100,000 of its population. In the matter of insanity also, it stands pretty high, being a greater sufferer from that infirmity than 5 out of the 8 districts.

It is well-known in Europe and the United States of America that deaf-mutism co-exists with cretinism and goitre and it has always been a popular, as well as a scientific, belief that water is the vehicle of the pathogenic organism. In India the same association of the three infirmities seems to exist, wherever deaf-mutism is specially prevalent, and also the areas of maximum prevalence are ordinarily along the course of certain rivers. Sir Edward Gait showed this clearly in his Bengal Census Report of 1901. However in the absence of data regarding dual infirmities, as no one in this State returned himself as suffering from more than one infirmity, it is not possible to state how far the same association of these three infirmities occurs in this country. It may, however, be noted that in two instances at least, *i. e.*, in Medak and Bidar, there seems to be some connection between insanity and deaf-mutism. The percentage of the afflicted is equally high as regards both the infirmities in these two districts.

Popular belief attributes deaf-mutism to consanguineous marriages and the consequent excessive interbreeding. This theory has of

course no scientific basis and statistics also do not support this. The Hindus of Telingana, who are more given to cousin-marriage than those of Marathwara, show much smaller proportion of deaf-mutes than the latter. In the same manner, the Dravidians of Southern India, who practise cousin marriage extensively, are far less affected than the people of many other parts, to whom this institution is unknown.

211. Distribution by Sex and Age.—As in insanity so in deaf-mutism also, women seem to suffer much less than men, the ratio of the females afflicted per 1,000 males being 710. Compared with 1911, this proportion has decreased by 42 per mille. Taking proportion on 100,000 of each sex, the decrease in the case of males is from 37 to 31 per 100,000 of the male population, and in that of females, from 29 to 23 per 100,000 of the female population. Turning to the natural divisions, we find that, while in Telingana the male ratio has fallen from 43 to 23 and the female ratio from 32 to 17 during the decade 1911-21, in Marathwara the two ratios have increased, the male proportion from 31 to 41 and the female proportion from 26 to 30. Moreover, the City and all the districts in Telingana show a decline in their proportions, Mahbubnagar presenting the heaviest decrease, 41 per 100,000 among males and 35 per 100,000 among females. *Per contra*, out of the 8 districts in Marathwara, 7 have increased their male proportions and 5 their female proportions of deaf-mutes. The highest proportion of male deaf-mutes in Telingana, 34 per 100,000, is found in Medak, while the highest in Marathwara, 47 per 100,000, is presented by three districts, *viz.*, Aurangabad, Parbhani and Bidar. In the case of female proportions, the highest in Telingana is 29 per 100,000 shown by Atrai-i-Balda, while the highest in Marathwara is 39 per 100,000 found in Bidar. Thus, in Bidar both males and females suffer from deaf-mutism equally to a great extent.

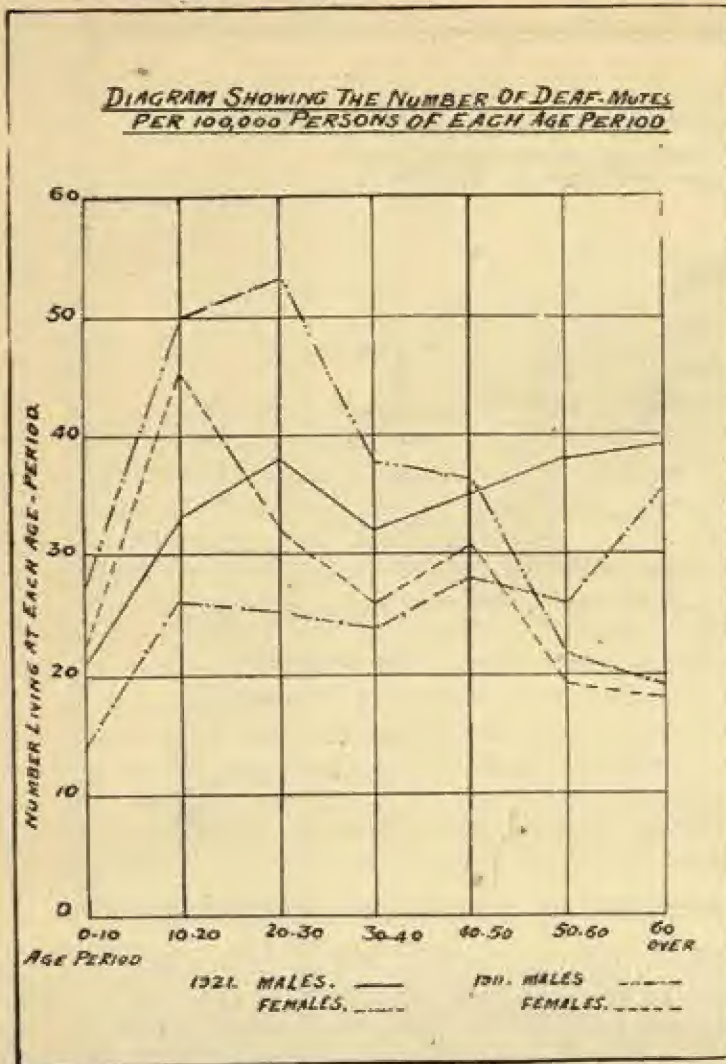
Subsidiary Table II shows the distribution of deaf-mutes per 10,000 of each sex at different age-groups and at each of the five last Censuses. It indicates that in the case of males, the proportion of the deaf-mutes is highest at the age-group 10-15 and next highest at 5-10. Between 15 and 20 years the proportion falls, to rise again between 25 and 30, and thereafter it falls more or less gradually till the 60th year is reached, after which it shows a rise again. In the case of females, the age-groups 5-10 and 10-15 show similar high proportions, the ratio at the latter being the highest. As with the male, the female proportion falls and rises between 15 and "60 and over", but never approaches that at 10-15. These figures show that as deaf-mutism is more often than not congenital and persons suffering from it are generally short-lived, the defect is soon detected and the proportions fall at the higher ages. The reason why the proportions are lower at the first decennial age-group than at the next appears to be, to quote from the India Census Report of 1911, the fact that "parents are reluctant to admit the existence of this defect in their children so long as there is the slightest hope that it is merely a case of retarded development." The rise after '60' would seem to be caused by the inclusion in the returns as deaf-mutes persons who lost the sense of hearing in their old age.

A comparison with the corresponding proportionate figures of 1911 shows that the decrease in the number of the deaf-mutes, during the decade, has occurred mainly between the ages 5 and 35 in the case of males, and 5 and 30 in the case of females, the amount of decrease being very much larger among females than among males. This would seem to be the result of the greater reticence of parents with reference to the defects of their girls, on the one hand, and the greater havoc wrought by the calamities of the decade on the female deaf-mutes, on the other.

[Diagram.

The marginal diagram compares the number of deaf-mutes per 100,000

persons of each age-period in 1921 with the corresponding figures in 1911.



A glance at the diagram convinces that the decrease in the number of deaf-mutes during the decade has chiefly occurred at ages below 50.

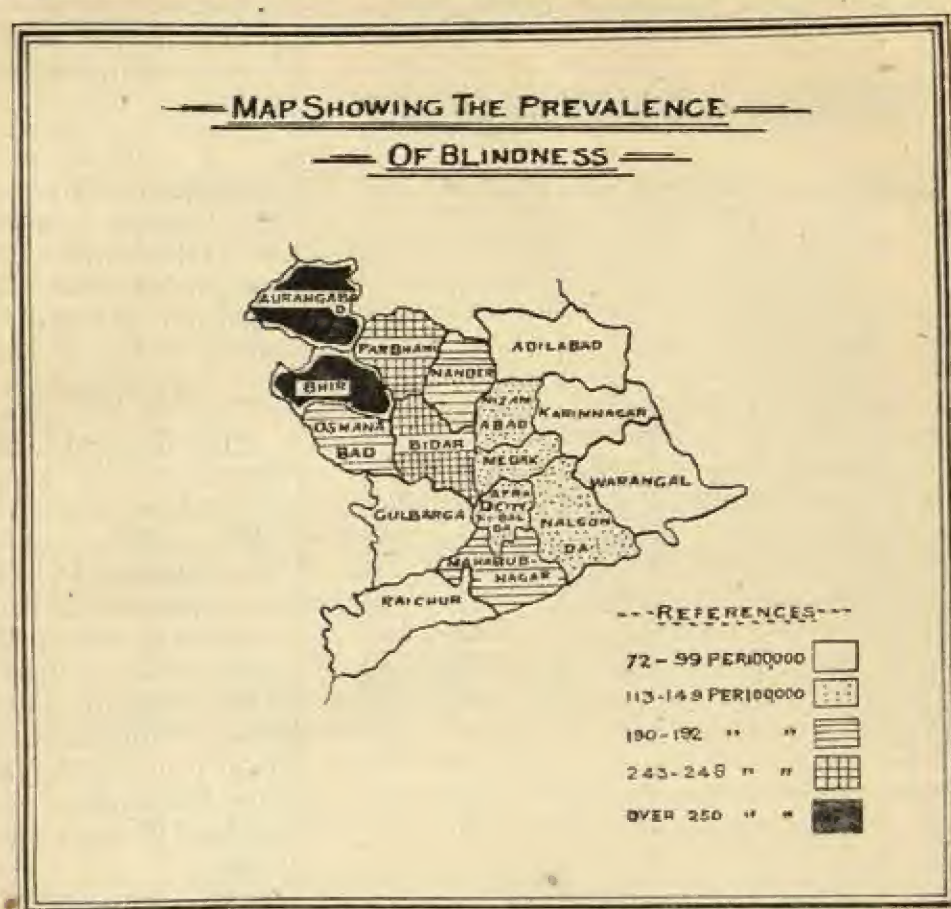
BLINDNESS.

212. General Observations.—No less than 65 per cent. of the infirm suffer from blindness. The number of the blind has increased during the decade by nearly 18 per cent., due, no doubt, to more careful enumeration. Blindness is far more common than any of the other infirmities. It is also the most easy to diagnose. It does not excite feelings of loathing and hence there is no desire to conceal it. Persons who would be most reluctant to state that their children or

the women of their family were afflicted with insanity, deaf-mutism or leprosy would readily admit blindness if any of them suffered from it. So far, therefore, as this infirmity is concerned, the statistics may be accepted as correct for all practical purposes.

It is a matter of common observation that blindness is ordinarily far more common in tropical countries than in those with a temperate climate. According to the statistics of 1911, there were 14 blind persons to every 10,000 of the population in India, as compared with 8 to 9 in most European countries and in the United States of America. Figures already quoted show that the proportion of the blind in the State is about twice as much as that in England and Wales. The causes for blindness are generally stated to be the glare of the summer sun, the use of smoky wood-fuel in ill-ventilated kitchens, the use of the kerosine lamp without the glass chimney in small and close rooms of the poorer classes and general carelessness and neglect of eye diseases.

213. Distribution and Variation.—The map below shows the proportion



of the blind in each district. Unlike insanity, blindness prevails to a less extent in Telingana (115 per 100,000) than in Marathwara (194 per 100,000). Warangal with 72 blind persons per 100,000 of the population shows the lowest proportion of the blind in Telingana. Karimnagar and Adilabad stand next higher with a proportion of 87 blind persons per 100,000 of their population. The City is higher still with a proportion of 99 per 100,000. The highest proportion in this respect (190 per 100,000) is presented by Mahbubnagar. On the other hand, this highest proportion in Telingana is much less than what 6 out of the 8 districts of Marathwara show. The lowest proportion in Marathwara (78 per 100,000) is seen in Raichur and the highest (270 per 100,000) in Bhir. The prevalence of this infirmity would seem to vary inversely with the rainfall. It occurs more frequently in tracts where the climate is dry, and the dust and glare are excessive, and least in places

District	Order according to	
	Prevalence of blindness	Rainfall
Telingana	City ...	6
	Atraf-i-Balda ...	4
	Warangal ...	9
	Karimnagar ...	7
	Adilabad ...	8
	Medak ...	3
	Nizamabad ...	2
	Mahbubnagar ...	1
Marathwara	Nalgonda ...	5
	Aurangabad ...	2
	Bhir ...	1
	Nander ...	6
	Parbhani ...	4
	Gulbarga ...	7
	Osmanabad ...	8
	Raichur ...	8
	Bidar ...	3

where a copious rainfall lays the dust and covers the surface of the ground with luxuriant green vegetation. This correlation is well brought out in the marginal statement. Mahbubnagar, for example, has the least rainfall and shows the highest proportion of the blind in Telingana. On the other hand, Adilabad, which gets the highest rainfall, has the lowest proportion of the blind. The other districts in the division more or less follow the same rule, with the exception of Nizamabad, which enjoys pretty high rainfall and at the same time suffers comparatively more from blindness. In Marathwara also, Aurangabad and Bhir, which enjoy very little rainfall, suffer much from this infirmity.

The other districts also suffer from blindness more or less in proportion to water scarcity. Raichur presents some difficulty of explanation in this way. It has the lowest rainfall in the division but at the same time it is the most immune from blindness in Marathwara.

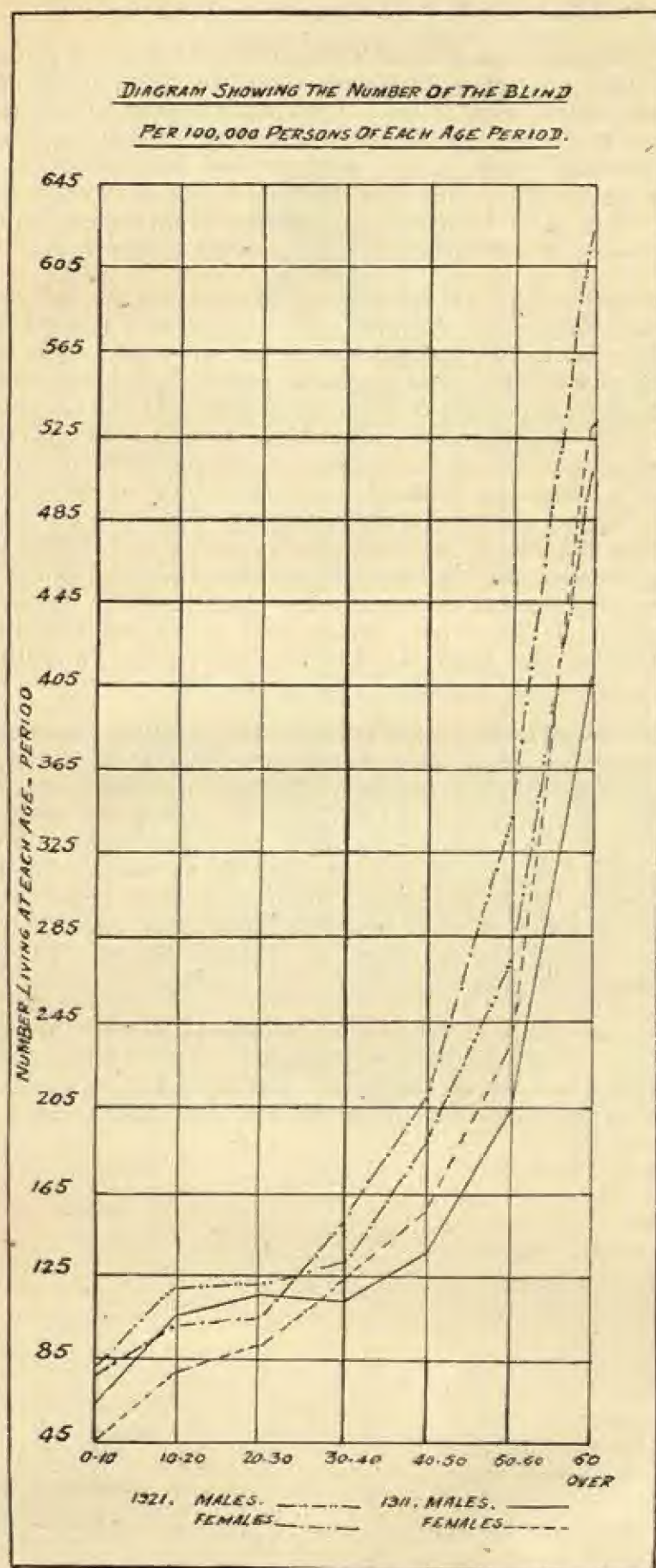
214. Distribution by Sex and Age.—Blindness, as already remarked, is the only infirmity from which women suffer more than men, the number of females afflicted per 1,000 males being 1,016. This would appear to be due, firstly, to the fact that it is the women who are more confined than men to the houses which are generally very badly ventilated and thus suffer to a greater extent from the smoke of the fires at which they cook their food, and, secondly, to the fact that they benefit less than men from medical and surgical relief, as they resort to the hospitals in very small numbers.

The proportion of the blind in 100,000 persons of each sex is 157 in the case of females and 150 in that of males. These proportions are 113 males and 117 females in Telingana, as against 189 and 200 respectively in Marathwara. The City and 4 of the districts in Telingana and 4 districts in Marathwara show higher proportion of the women afflicted than of men, the proportions being much higher in the latter than in the former division. It may also be observed that, as a general rule, males suffer most in tracts where blindness is least, and females in those where it is most prevalent. Subsidiary Table I shows that in Telingana, Warangal has the lowest proportion (69 per 100,000) of the blind among males, and Adilabad (74) the lowest among females, the highest in these two ratios 176 and 203 respectively being presented by Mahbubnagar. In Marathwara, Raichur has the lowest proportion of the blind among both males and females, while Aurangabad presents the highest proportion as regards the blind among males, and Bhir as regards the blind among females.

Compared with the proportions for 1911, there has been an increase in Telingana of 4 blind males and 8 blind females per 100,000 of each sex. On the other hand, the proportionate increase in Marathwara has been 54 in the case of males and 67 in the case of females. Evidently the figures for this division were very much underestimated last time and, hence, the increase in the number of the blind noticed this time is mainly due to more accurate enumeration. This is further borne out by the fact that while in Telingana 3 districts show an increase in their male proportions and 5 in female proportions, all the districts in Marathwara show large increases in the proportions of their blind, both male and female.

A glance at Subsidiary Table II shows that blindness is an affliction specially associated with old age, the highest proportion of the blind, both male and female, occurring at ages, 60 and over. Among the blind population, about 45 per cent. of the males and 51 per cent. of the females are over

40 years of age. At the first quinary age-period (0-5), which shows congenital blindness, females preponderate. This preponderance appears again at '30-



35', '40-45', '50-55' and '60 and over'. Compared with the proportions for 1911 while males show an increase at ages '0-5', '10-15', '35-50' and '55 and over', females show an increase at '0-15', '45-50' and '55-60'. This would seem to indicate that the mortality rate among the blind is highest between the ages '15-35'.

The marginal diagram shows the variation in the number of the blind of both sexes at decennial age-periods during the decade 1911-21. It shows clearly that blindness is a disease of old age. Few persons suffer from it in early childhood and the number afflicted rises steadily with age. Of the total number of persons who are blind, about 40 per cent. are above the age of 45 and 23 percent. over 60 years old. These figures show that one of the most common causes of blindness is cataract which comes on late in life. The diagram further indicates that after 30 years of age, females suffer comparatively more from this affliction than males, due, no doubt, to their being debilitated by smoke of fires at which they cook

their food. Moreover very few females resort to hospitals to get their cataracts operated.

215. Cataract cases.—Figures for cataract cases, it would appear, were not maintained separately in the past and so the Medical Department could supply figures only for the latter half of the decade under review, as shown in the margin. On an average, 257 cataract operations were performed successfully per annum, as compared with 658 in Mysore and 56 in Baroda.

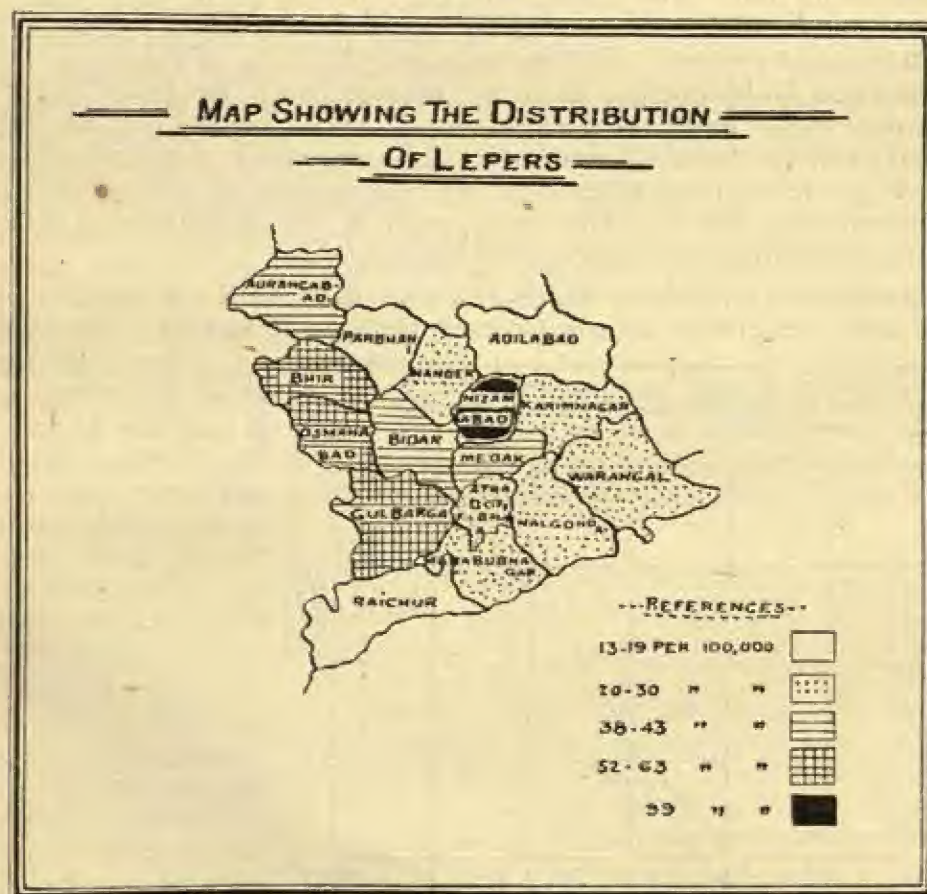
Year	No. of Cataract operations performed
1326 F. (1916-17)	196
1327 F. (1917-18)	257
1328 F. (1918-19)	308
1329 F. (1919-20)	299
1330 F. (1920-21)	247

LEPROSY.

216. General Observations.—As already stated, many diseases are likely to be mistaken for leprosy; in fact, the Indian Leprosy Commission of 1891 found that of the persons produced before them as lepers, no less than 10 per cent. were suffering from other diseases. Enumerators were warned against entering leucoderma as leprosy. However, it is quite possible that the diagnosis of laymen-enumerators may have added to the returns some who may not be actually suffering from the disease, while omitting also some who may be really suffering from it. Added to this are the omissions due to concealment, which, in the case of females, may be very considerable, as is shown by the fact that the number of females afflicted with leprosy per 1,000 males is only 419.

The number of lepers returned this time shows an increase of over 11 per cent. over the figures for 1911. It is, no doubt, due to more accurate enumeration, as otherwise they would have shown a decrease, since the State population suffered a loss during the decade, and the weak and short-lived lepers are likely to suffer more from the calamities of the period than able-bodied persons.

217. Distribution and Variation of Lepers.—The map below shows the distribution of leprosy over the Dominions and the incidence of the



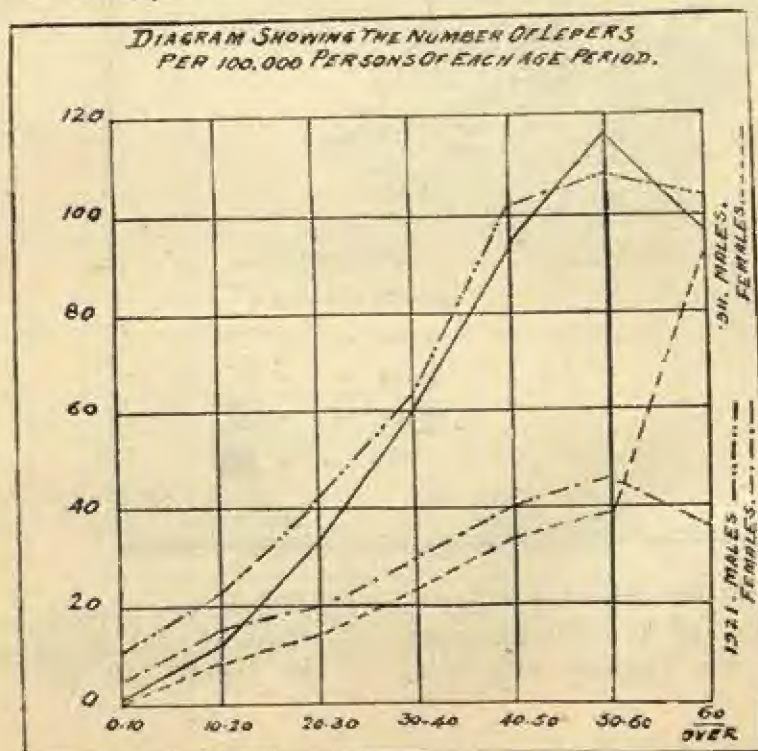
disease in each of the districts. The incidence per 100,000 of the population is 34 (30 in Telingana and 33 in Marathwara), as compared with 28 in 1911. Nizamabad shows the highest proportion of the lepers (99 per

100,000) and Raichur, the least (13 per 100,000). But if the inmates of the Leper Home at Nizamabad, who were born outside the Nizamabad district, (147) are deducted from the total number returned for the district (493), the proportion per 100,000 falls to 69. Even then, the ratio is the highest in the State. Somehow or other the district seems to be badly tainted with leprosy, and the Rev. Kerr, Superintendent of the Leper Home, even surmises that the incidence of leprosy in the district is much higher than what the Census figures show. The City shows a ratio of only 16 per 100,000 of the population, and in the districts of Telingana, excepting Nizamabad, the proportion varies from 15 per 100,000 in Adilabad to 43 per 100,000 in Medak. In Marathwara there is a wider range, the ratio varying from 13 in Raichur to 63 per 100,000 in Bhir and Osmanabad. The disease prevails to a greater extent in Marathwara than in Telingana, as is seen from the fact that, whereas only three districts in the latter division show a proportion of 30 or more per 100,000 of the population, no less than 5 districts in the former division show such high proportions.

Nizamabad is the worst sufferer from this dreadful infirmity, 92 per 100,000 of its males and 46 per 100,000 of its females are afflicted with it. Raichur presents the lowest proportions in this respect, 17 and 9 respectively per 100,000 of population.

218. Distribution by Sex and Age.—Comparing the proportions with the corresponding ones for 1911, it is found that, while the State proportion for male lepers has increased from 41 to 47 per 100,000 and that for the female lepers from 15 to 20, there has been a decrease from 42 to 40 in the case of males and an increase from 17 to 19 in that of females in Telingana. In Marathwara, however, there has been considerable increase both in the male and the female ratios, the former rising from 39 to 53, and the latter from 14 to 21 per 100,000. The highest increase in the case of males (48 per 100,000) has occurred in Medak and that in the case of females (18) in Gulbarga. It must, however, be pointed out that the increase in Medak does not appear to be real. The proportions for this district in 1911 and 1901 were very much underestimated and consequently there appears such a high increase at present. Of the remaining districts of Telingana, while Nizamabad and Mahbubnagar show an increase both in their male and female lepers to the extent of 5 and 4 and 11 and 5 respectively per 100,000 of the male and the female population taken separately, Adilabad shows an increase of one in its male proportion and Karimnagar an increase of 4 in its female proportion. On the other hand, most of the districts of Marathwara show much higher proportions of increase.

A reference to Subsidiary Table II shows that, on the whole, the greatest liability to the disease occurs between the ages 30 and 60. The vagaries



of the age-returns make the lepers larger in numbers at ages '30-35', '40-45', '50-55', '60 and over' than at the other quinquennials '35-40', '45-50' and '55-60'. The disease, no doubt, attacks persons at the adolescent and adult ages and shortens the life of the victim considerably. Hence it may reasonably be expected that lepers would show very few alive at ages 60 and upwards. The marginal diagram shows that it is not so proving the inaccuracies of age-returns. The diagram makes it very clear in the case

of females returned at '60 and over' in 1911. Under the age of 10, the proportion of lepers is exceedingly small. There is a considerable increase at each decennial period after 10 till 60 is reached and then the proportion declines.

219. Infirmities and Communities.—The marginal statement shows to what degree the four numerically important religious communities are affected by the infirmities taken together. It shows that, on the whole, the Musalmans suffer the most from these infirmities and the Animists the least. The Hindus suffer much less than the Musalmans, and the Christians still less than the Hindus.

Community	Total No. afflicted	Proportion per 100,000
Hindu ...	2,5013	235
Musalman ...	3,200	246
Christian ...	125	200
Animist ...	842	195

220. Distribution by Caste or Community.—The marginal statement compares the proportions of the afflicted in the two natural divisions. Only in the case of insanity does Telingana show greater sufferings. Marathwara is worse off in the matter of the three other infirmities. It may not be out of place to note

Natural Division	No. per 100,000 of each sex afflicted with							
	Insanity		Deaf-mutism		Blindness		Leprosy	
	Males	Females	Males	Females	Males	Females	Males	Females
Telingana	30	24	23	17	115	117	40	19
Marathwara	16	10	41	30	189	200	53	21

here that of the different important communities that live in the State, the Hindus, Christians and Animists live in larger numbers in Telingana than in Marathwara, while the Musalmans alone preponderate in Marathwara, as a glance at the marginal statement will show. Of the various Hindu castes, the Koli presents the highest proportion of both male and female insanes, *viz.*, 123 males and 50 females per 100,000 of each sex respectively. Next to the Koli stands the Goundla. As both these castes occupy low position in the social scale, the use of narcotics and spirits would seem to be the principal cause of insanity among them. It must, however, be stated that there has been some mistake in the returns of the Koli caste, which shows the highest proportion of all infirmities this time. The Kolis were said to have numbered 266,840 in 1911, while in 1921 they totalled only 39,819. It is evident that either their strength was greatly exaggerated at the last Census or that most of them returned themselves at the present Census under other caste names. Even so, it is not possible to explain why this caste has attained the unenviable position that it now holds in the matter of infirmities.

Community	Percentage of the total numbers living in	
	Telingana	Marathwara
Hindu ...	52	48
Musalman ...	44	56
Animist ...	68	32
Christian ...	80	20

During the decade, while the Munnur, the Mutrasi, the Brahman, the Kapu and the Komati show a decrease of from 1 to 29 per 100,000 in the proportion of the male insanes, the Telaga, the Sale, the Dhangar, the Lingayat, the Golla, the Maratha, the Goundla and the Koli show an increase in that proportion of from 1 to 107 per 100,000 of their male population. In the case of female insanes, only 4 of these castes, *viz.*, the Komati, the Dhangar, the Kapu and the Telaga present a lower proportion than in 1911, the decreases ranging from 1 to 7 per 100,000 of the female population, the Mutrasi and the Sale have the same proportions that they had ten years ago, and the rest show proportionately greater sufferings, the Koli presenting the highest increase, *viz.*, 45 per 100,000 females. Of all the castes and communities, the Bedar males and the Mangala females would seem to suffer the least from insanity. The Komati, who was, according to the figures of 1911, the worst sufferer in this respect, would appear to

have improved his condition a great deal during the decade. The proportion of the insane shown by the community now is much smaller than what six other castes present.

Turning now to other communities, we find that, among the Musalmans, the Moghals suffer the most from insanity, the proportions being 36 males and 49 females per 100,000 of each sex. These proportions have increased from 11 and 6 respectively in 1911. This community shows an increase in its strength to the extent of 49 per cent. and the increase in the number of the infirm would, therefore, appear to be due to more accurate enumeration and allotment to proper class. Next to the Moghal comes the Sheikh, closely followed by the Syed and the Pathan. In these three communities the proportion of the female insanes is less than that of the male insane. It must be observed that, on the whole, while the lowest female ratio among the four Musalman communities (10 per 100,000) is higher than what 7 out of the 25 selected Hindu castes show, the highest (*viz.*, 49 per 100,000) is much higher than what all the Hindu castes, with only a single exception, present. In the case of the male proportion, the lowest is higher than that of 18 of the Hindu castes, and the highest, higher than 22 of the Hindu castes. This would seem to show that insanity prevails proportionately to a greater extent among the Musalmans than among the Hindus. The figures of the Lunatic Asylum, it would be seen further on, appear to lend support to this view.

The Indian Christian community and the Gonds are no better than the Musalmans. They show not only high proportions of the insane, both male and female, but also great increases as compared with the figures for 1911.

Among the Gonds and the Lambadas, females appear to be more subject to insanity than males.

In the case of deaf-mutism also, the Koli suffers the most. That community shows 146 males and 116 females afflicted by this infirmity in every 100,000 of the population. Next to the Koli comes the Chambhar in the case of the male deaf-mutes and the Brahman in the case of the female deaf-mutes. It must, however, be pointed out that the proportion in each of these two castes is only about a half of what the Koli shows. Only four castes, *viz.*, the Bhoi, the Golla, the Mala and the Waddar show higher proportions of the female deaf-mutes than male deaf-mutes. Of all the castes and communities, the Kalal suffers the least from this infirmity.

As compared with the proportions for 1911, the highest increase has occurred among the Kolis—an increase of 106 in the male proportion and that of 79 in the female proportion. The other castes, which show increases both as regards male and female deaf-mutes, are the Brahman, the Dhangar and the Lingayat. On the other hand, the Telaga, the Komati, the Mutrasi, the Munnur, the Kapu and the Golla show decreased proportions, the decrease in the male deaf-mutes ranging between 15 and 30 per 100,000 males and that in the female deaf-mutes from 5 to 24 per 100,000 females. The Goundla shows an increase of 6 in the male proportion and a decrease of 18 in the female proportion, while the Sale has a decrease of 6 in the former and an increase of one in the latter. The Maratha shows an increase of 7 in the male proportion, while the female proportion has remained stationary.

Among the Musalmans, the Moghal again heads the list with 72 male deaf-mutes and 49 female deaf-mutes per 100,000 of each sex. The male and female proportions are much larger than what all the selected Hindu castes, with 2 exceptions, show. Hence, this infirmity would seem to prevail to a greater extent among the Moghals than among the Hindus as a whole. The Pathan stands next as regards the proportion of the male deaf-mutes and the Syed as regards the female deaf-mutes. The Syeds and the Sheikhs show that this infirmity prevails to a greater extent among their females than among their males. The Pathan presents the lowest proportion of female sufferers and the Syed of male sufferers among the Musalmans.

The Indian Christians show higher proportions of deaf-mutes than half the number of the selected Hindu castes and 2 out of 4 of the Musalman classes. As in insanity, so in deaf-mutism also, the Gonds show much higher proportions of the afflicted than the Lambadas. Compared with the figures for 1911, the Moghals show the highest increase—an increase of 49 in the male and that of 24 in the female proportion—, the Sheikhs and the Syeds show a decrease of 13 and 7 respectively per 100,000 of their males and an increase of 8 and 14 respectively in the proportion of their female deaf-mutes, while the Pathan shows an increase of 30 in the former and a decrease of 7 in the latter. Among the Indian Christians, the male proportion has decreased by 8, while that for the females has increased by 6. Among the Animists, the Gonds present an increase of male deaf-mutes to the extent of 40, while their female deaf-mutes have increased by only 5 per 100,000. The Lambadas, on the other hand, have decreased their proportions by 12 and 17 respectively.

In the case of blindness also, the Koli is the worst afflicted, the Bedar suffering the least from it. As may be expected, most of the Hindu castes and all the Musalman communities and the Indian Christians show that their females suffer from this infirmity to a greater extent than their males. The reason for this has already been explained. Among the Animists, the Gond again shows a much higher proportion of the afflicted than the Lambada.

Compared with the figures for 1911, most of the Hindu castes, like the Brahman, the Goundla, the Koli, the Lingayat, the Maratha and the Sale show an increase in the proportion of the blind, both male and female, while such castes, as the Golla, the Kapu and the Komati, show decreased proportions.

The Musalman communities and the Animists show much higher proportions of the blind now than ten years ago, the highest increases having occurred in the case of the former among the Moghals, and in the case of the latter among the Gonds.

The proportion of female lepers is much less than that of male lepers in all the castes and communities dealt with so far. The Koli tops the list in the matter of this infirmity also, with a proportion of 251 males and 122 females per 100,000 of the population of each sex. The rest of the selected castes of the Hindus show no higher proportions than about one-third of these figures. But for the Moghals, who present a high proportion (122 per 100,000) of male lepers, the proportions among the Musalmans would have been no higher whatsoever than those of most of the Hindu castes. The Christians, on the other hand, seem to present higher proportions than most of the Hindu castes, due, no doubt, to greater accuracy of the returns of the Christians and the large number of Christians (71 persons) under treatment in the Leper Home. It must, however, be noted in this connection that the proportion of lepers has increased among almost all the castes of the Hindus, and among the Musalmans generally and among the Animists also, proving that the enumeration of the lepers was more accurate on the present occasion and that comparatively very few of the afflicted were omitted from the returns.

221. Number of Lunatic Asylums and Leper Homes.—There is only one Lunatic Asylum in the State and that is attached to the Central Jail at Hyderabad. 96 males and 26 females, or in all 122 were under treatment and observation there at the time of the present Census, of whom 51 males and 6 females were born outside the City, 4 males out of these having been born in British India. From the Report on the Administration of the Central Jail for 1329 Fasli (7th October 1919 to 5th October 1920) it appears that during the year, 96 persons (73 males and 23 females) were admitted into the Asylum. Of these, 50 were residents of the City and 46 had come from the districts. According to religion, 51 of them were Musalmans, 42 Hindus and 3 Christians. Classified according to occupation, 7 were

Government servants, 7 private servants, 5 cultivators, 1 trader, 3 persons engaged in handicrafts, and 73 of miscellaneous occupations. According to age, 8 were under 20 years, 76 between 20 and 40 years, 11 between 40 and 60 years and only one over 60 years old. The causes for insanity in these cases were assigned as follow by the Medical Authorities :—

26 cases were attributed to excessive use of narcotic drugs, 11 to fevers, 7 to intemperate drinking of spirituous liquors, one to sun stroke, 6 to overstudy, 20 to mental anxieties, 7 to epilepsy and 18 to other causes. On the whole, intemperate habits in the prime of life would seem to be the most potent cause for the upsetting of mental equilibrium.

The only Home for the Lepers in the Dominions is that at Dichpalli in the Nizamabad district opened in 1916. It was established by the Wesleyan Missionary Society, with the generous help of His Exalted Highness the Nizam's Government, who contributed munificently towards the building fund, in addition to a free gift of land measuring 70 acres. The Home now consists of 5 residential wards for women enclosed in Zenana compound, 11 general residential wards for men, 2 blocks for private patients, one hospital ward, one hostel for leper children, one school and reading room for the inmates, two observation wards for adults, a shop for sale of smaller articles of diet. The English staff in-charge of the Home consists of a Superintendent, a Medical Officer and a Nurse-sister with some Indian staff. The Home receives a grant-in-aid of Rs. 5 per head per mensem for the first 100 inmates and Rs. 10/4 for the next 145 inmates, leper prisoners being allowed Rs. 9 per head per month. The Society has given a pledge to the Government that Christian teaching would be non-compulsory in the Home and that the religious principles of the inmates would be respected. All the medical work of the Home is undertaken in unison with Dr. Muir, the Leprosy Research worker of the Government of India, and the latest treatment by administration of Ethylester Chaulmoogra and Hydnocarpus oils and of vaccines is followed. The Rev. G. M. Kerr, the Superintendent of the Home, to whom I am indebted for all the particulars mentioned in this para, states that the treatment followed has produced most striking results and that patients who are now symptom-free have been allowed to return to their old life and work, subject to periodic re-examination by the Home Medical Officer. The Home started with 17 inmates, but has now as many as 268 persons (207 men and 61 women). Of these, 15 are Musalmans, 182 Hindus and 71 Christians. 121 of them were born within the district of Nizamabad and 146 in other districts and one in the Madras Presidency. All of them, except two, are the subjects of His Exalted Highness the Nizam.

[Statement.]

**SUBSIDIARY TABLE I.—NUMBER AFFLICTED PER 100,000 OF THE POPULATION
AT EACH OF THE LAST FIVE CENSUSES**

District and Natural Division	Insane										Deaf-mute									
	Male					Female					Male					Female				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
STATE ...	23	23	4	18	30	17	15	2	10	16	31	37	7	46	49	23	29	4	30	29
Telingana ...	30	34	6	24	36	24	25	2	15	19	23	43	6	59	52	17	32	3	37	31
Hyderabad City ...	86	82	49	43	34	40	30	13	11	9	16	18	14	39	59	9	15	6	30	32
Atraf-i-Balda ...	16	26	1	25	33	21	21	...	18	17	30	35	...	62	57	29	36	2	40	29
Warangal ...	19	25	5	24	41	14	27	...	17	20	25	55	7	71	53	14	47	5	43	34
Karimnagar ...	24	34	2	20	40	23	24	1	13	28	16	35	2	52	53	12	21	2	35	30
Adilabad ...	22	27	2	25	7	15	19	2	14	8	18	35	8	33	25	14	24	3	29	19
Medak ...	42	43	3	32	35	36	33	3	16	25	34	45	6	78	59	26	29	2	61	25
Nizamabad ...	45	27	4	24	32	29	22	3	16	12	23	31	4	27	31	18	27	4	16	16
Mahbubnagar ...	29	23	1	13	39	28	24	1	12	21	22	63	12	69	89	13	48	...	44	69
Nalgonda ...	19	30	...	24	40	24	33	...	14	19	22	51	1	64	32	17	35	1	38	15
Marathwara ...	16	12	2	12	27	10	6	1	6	15	41	31	10	38	50	30	26	5	24	30
Aurangabad ...	18	7	2	17	36	7	4	1	5	19	47	15	1	42	92	31	16	4	23	53
Bhir ...	19	12	2	10	37	3	6	1	7	22	37	28	1	43	119	24	20	7	25	69
Nander ...	13	12	3	13	23	6	7	3	7	14	42	40	1	40	41	31	35	6	31	23
Parbhani ...	11	10	4	13	32	8	4	...	5	22	47	30	12	32	26	30	23	4	22	13
Gulbarga ...	21	15	2	9	23	14	10	2	5	13	38	36	7	34	39	33	34	5	22	18
Osmanabad ...	15	9	2	24	22	6	3	...	4	11	31	32	13	23	35	28	26	5	22	22
Raichur ...	13	9	...	10	7	15	4	...	6	6	36	29	13	33	18	28	21	14	24	12
Bidar ...	16	16	1	16	25	11	8	...	9	9	47	42	5	40	45	39	29	4	25	22

District and Natural Division	Blind										Lepor									
	Male					Female					Male					Female				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41
STATE ...	150	122	15	100	128	157	121	9	84	110	47	41	4	39	42	20	15	2	13	18
Telingana ...	113	109	9	84	105	117	109	6	70	86	40	42	4	34	32	19	17	1	12	14
Hyderabad City ...	89	48	21	69	93	111	38	17	57	67	23	13	5	33	25	9	7	2	17	16
Atraf-i-Balda ...	137	132	7	116	145	109	135	2	103	123	37	42	...	45	40	9	14	...	8	13
Warangal ...	69	82	10	27	88	75	76	5	64	71	24	30	4	24	24	15	16	1	13	13
Karimnagar ...	83	91	5	63	99	91	79	3	46	88	32	39	3	27	34	18	14	...	9	12
Adilabad ...	100	83	12	64	76	74	103	4	37	94	26	19	4	38	30	10	14	2	11	26
Medak ...	132	135	10	166	144	162	151	5	124	106	57	9	7	99	62	29	22	...	22	22
Nizamabad ...	163	108	8	51	76	135	100	8	39	56	142	87	4	39	38	56	35	5	15	17
Mahbubnagar ...	176	181	11	109	175	203	186	9	99	121	39	36	6	22	26	20	15	2	10	12
Nalgonda ...	108	119	3	93	65	117	117	4	78	61	29	34	1	23	18	14	15	...	6	9
Marathwara ...	189	135	23	121	158	200	133	13	102	141	53	39	2	42	54	21	14	1	13	22
Aurangabad ...	252	124	38	151	326	271	134	20	119	290	57	23	7	54	131	23	14	1	12	46
Bhir ...	247	158	23	140	247	295	151	16	123	245	83	60	3	56	87	38	21	2	17	37
Nander ...	196	144	20	46	147	186	153	7	40	141	35	33	22	22	32	14	11	3	7	10
Parbhani ...	220	188	26	134	105	266	191	13	116	83	28	20	4	20	23	10	4	...	7	13
Gulbarga ...	146	106	20	78	105	146	110	13	59	82	72	41	7	36	25	31	13	5	13	9
Osmanabad ...	198	144	14	117	122	186	133	10	88	93	90	91	5	80	64	34	23	3	21	28
Raichur ...	80	68	10	45	36	76	50	7	42	32	17	21	2	35	19	9	14	4	11	11
Bidar ...	241	179	23	149	96	256	77	14	127	62	58	38	5	36	30	18	11	1	11	13

NOTE—1. After deducting 31 male and 6 female inmates of the Lunatic Asylum attached to the Central Jail, Hyderabad City, born outside the City, the corrected proportion for that locality under insanies for males and females is 32 and 37, and for Telingana 28 and 24, respectively.

2. After deducting 122 male and 2 female inmates of the Home for Lepers, Dichpalli, Nizamabad District, born outside the Nizamabad District (out of whom only 3 male and 1 female inmates represent the number born outside Telingana), the corrected proportion of Lepers is as follows:—

	Male	Female
Telingana ...	40	19
Nizamabad District ...	92	46

**SUBSIDIARY TABLE II.—DISTRIBUTION OF THE INFIRM BY AGE PER
10,000 OF EACH SEX.**

Age	Insane										Deaf-mute				
	Male					Female					Male				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	335	207	293	310	338	350	267	316	550	318	707	448	246	359	228
5—10	848	788	251	852	1,046	852	760	737	987	1,070	1,083	1,420	1,010	1,086	922
10—15	1,142	1,157	628	1,152	974	1,145	1,254	1,158	1,188	1,236	1,280	1,487	1,231	1,221	885
15—20	855	866	544	1,036	1,630	1,060	1,313	632	1,371	1,605	822	995	1,059	953	1,098
20—25	1,019	1,047	920	1,239	1,854	1,287	1,115	1,579	1,298	1,745	938	1,305	961	1,075	1,644
25—30	1,238	1,248	878	1,104	...	1,088	987	737	969	...	1,023	1,118	1,084	963	...
30—35	1,115	1,157	1,590	1,278	1,755	974	1,106	2,421	987	1,465	873	1,015	1,133	964	1,453
35—40	773	781	1,048	678	...	843	533	105	292	...	637	511	690	535	...
40—45	957	970	2,134	784	1,152	842	859	1,263	750	1,121	667	746	837	743	1,318
45—50	356	524	544	290	...	435	355	105	334	...	461	250	345	389	...
50—55	561	614	460	610	887	662	721	526	548	930	577	349	296	601	1,526
55—60	144	207	84	135	...	151	118	...	91	...	231	75	148	230	...
60 and over...	657	484	628	532	364	511	612	421	585	510	762	231	1,010	866	926

Age	Deaf-mute					Blind									
	Female					Male					Female				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	685	821	362	463	443	606	570	594	536	426	659	440	371	495	425
5—10	1,052	1,506	903	1,300	802	737	801	1,048	1,022	817	695	608	948	846	714
10—15	1,229	1,559	1,041	1,062	865	914	871	1,013	995	767	643	602	825	670	585
15—20	805	1,138	1,086	991	992	616	677	883	689	961	490	499	742	564	940
20—25	996	1,116	1,041	1,027	1,442	651	813	873	866	1,531	601	715	763	738	1,417
25—30	904	979	1,176	962	1,547	692	816	943	883	...	534	664	722	759	...
30—35	911	769	1,131	926	...	723	830	873	852	1,325	726	923	928	780	1,369
35—40	544	500	407	480	...	568	511	629	529	...	559	502	495	545	...
40—45	756	790	905	730	1,350	773	753	710	713	1,557	842	844	1,093	935	1,338
45—50	417	295	362	374	...	503	450	267	422	...	458	386	309	337	...
50—55	551	374	498	463	1,575	777	780	722	710	1,596	901	923	660	876	1,811
55—60	169	69	181	166	...	375	263	186	233	...	343	228	309	263	...
60 and over...	981	384	815	1,056	934	2,063	1,863	1,257	1,548	1,210	2,536	2,664	1,335	2,191	1,401

**SUBSIDIARY TABLE II.—DISTRIBUTION OF THE INFIRM BY AGE PER
10,000 OF EACH SEX.—(concluded.)**

Age	Leper									
	Male					Female				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	32	33	34	35	36	37	38	39	40	41
Total ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ...	350	11	127	44	99	305	40	213	84	218
5-10 ...	229	65	381	58	317	241	121	...	322	482
10-15 ...	411	203	254	204	463	563	442	745	602	619
15-20 ...	444	322	382	465	883	691	482	851	868	1,250
20-25 ...	593	550	763	692	2,159	764	853	638	714	1,983
25-30 ...	845	891	932	838	...	989	884	638	991	...
30-35 ...	1,101	1,184	1,314	1,268	2,300	1,149	1,446	1,170	1,205	1,939
35-40 ...	882	985	1,017	904	...	820	813	213	756	...
40-45 ...	1,310	1,713	1,356	1,720	1,993	1,367	1,496	1,277	1,401	1,583
45-50 ...	886	865	1,144	1,041	...	595	653	1,170	686	...
50-55 ...	1,215	1,455	890	1,299	1,214	1,061	1,305	745	980	1,158
55-60 ...	397	427	169	328	...	330	281	638	322	...
60 and over...	1,337	1,329	1,271	1,144	572	1,125	1,084	1,702	1,079	768

**SUBSIDIARY TABLE III.—NUMBER AFFLICTED PER 100,000 PERSONS OF EACH
AGE-PERIOD, AND NUMBER OF FEMALES AFFLICTED PER 1,000 MALES**

Age	Number afflicted per 100,000								Number of Females afflicted per 1,000 Males			
	Insane		Deaf-Mute		Blind		Leper		Insane	Deaf- mute	Blind	Leper
	Male	Female	Male	Female	Male	Female	Male	Female				
1	2	3	4	5	6	7	8	9	10	11	12	13
Total ...	23	17	31	23	150	157	47	20	723	710	1,016	419
0-5 ...	7	5	19	12	78	83	14	5	755	688	1,122	365
5-10 ...	14	10	24	16	80	78	8	3	726	708	957	441
10-15 ...	21	18	30	26	107	92	15	10	725	704	714	574
15-20 ...	28	26	36	27	130	110	29	20	896	695	809	652
20-25 ...	32	25	40	26	132	108	38	18	913	754	939	340
25-30 ...	32	23	36	25	115	101	44	24	635	627	784	490
30-35 ..	29	19	31	23	123	123	59	26	632	741	1,020	437
35-40 ...	30	22	33	25	141	177	68	34	602	606	1,000	389
40-45 ...	33	20	31	25	172	186	91	39	636	805	1,106	437
45-50 ...	22	25	39	32	204	239	113	40	885	641	927	281
50-55 ...	24	22	34	25	220	278	108	42	854	678	1,178	366
55-60 ...	19	19	42	28	323	393	109	49	762	522	980	347
60 & over ...	25	14	39	35	507	621	108	36	553	914	1,249	353

CHAPTER XI.

CASTE, TRIBE AND RACE.

222. Statistics.—The statistical information relating to the numbers and the distribution of the castes, tribes and races of these Dominions is contained in Imperial Table XIII which is divided into two parts :—

Part I shows in alphabetical order every caste tribe or race returned in the State and the total number of persons, males and females, belonging to each.

Part II, in which the castes, tribes and races are arranged according to religion, shows the districts in which they are mainly found.

Appended to this Chapter are two Subsidiary Tables :—

No. 1 classifies these groups according to their traditional occupations, and

No. 2 compares the figures of the principal groups with the corresponding figures of the previous Censuses.

223. Scope of the Chapter.—The utility of the record of castes at the decennial Census has been more than once questioned. A proposal to drop the enquiry into caste was made in connection with the 1901 Census by a previous Census Commissioner on the ground that the relative distribution of the various social strata in a Province and their tendencies in relation to marriage, education, etc., did not vary from decade to decade but at longer intervals and that, therefore, it was unnecessary to go to the trouble and expense of a new record of caste at each Census. Recently a resolution was tabled in the Indian Legislative Assembly in favour of the omission of the question regarding caste in the Census schedule, on the following grounds :—

- (1) It is an anomaly that a Christian Government should indirectly assist in the perpetuation of the caste system.
- (2) The statistics serve no reasonable purpose as they are inaccurate.
- (3) The statutory perpetuation of caste distinction, which a Census record apparently implies, has encouraged feuds between caste groups, *e g.*, Kayasthas and Vaidyas.
- (4) Any number of instances can be given of the general worthlessness of the returns.

The present Census Commissioner for India has met these arguments by stating that it is futile to ignore the existence of caste, that the Census merely records existing conditions, that it does not assist in perpetuating them any more than it perpetuates the Christian denominations which it records and that any feuds due to disputes as to caste status are entirely independent of the Census record. He rightly observes "I cannot imagine any useful discussion of the demography of India in which caste would not be an important element. Caste is still 'the foundation of the Indian social fabric' and the record of caste is still 'the best guide to the changes in the various social strata of Hindu society.' Marriage, which is one of the essential factors governing the rise and fall of population, is practically controlled by caste, and the relative fecundity of the classes in different social strata could not be discussed without reference to the statistics showing the changes in the proportions of the married and unmarried of different ages in different castes. Similarly the interest and practical utility of the statistics of literacy, infirmities and occupations is considerably enhanced by

their analysis according to the principal castes. There are social and educational questions which are intimately connected with caste and in the solution of which the information given by the caste returns will be of great value." Thus, the importance of this Chapter has been well established. As the subject of caste has been dealt with at the last two Censuses from the scientific and ethnographic point of view, it has been decided not to tread the same ground once again but to treat caste from the sociological and demographic aspect. However, as the ethnographical survey of this State was completed and the volume bearing on the subject was published only recently, it has been thought necessary to append to this Chapter an ethnographic glossary, giving short notes abstracted from that work on the traditional occupations, customs, etc., of the various castes and tribes found in the Dominions.

224. Accuracy of the returns.—The instructions to enumerators regarding the entries of caste, printed on the cover of the enumeration book, were as follows:—"Enter the caste or tribe of Hindus, Musalmans, Jains, Sikhs, Aryas, Brahmos and aboriginal tribes, and the race of Christians, Buddhists, Parsis, etc". Additional instructions were incorporated in the manuals for chargesuperintendents and supervisors, so that great care might be taken to see that the real caste name was entered in column 8 of the schedule and not the name of a sub-caste, exogamous group or title, or a word merely indicating locality or occupation, such as Bengali, Marwadi, Agarwal, etc. The caste index which was compiled and circulated at the last Census was brought into use on the present occasion also and it facilitated matters a good deal, as it furnished:

- (1) a list of genuine castes and tribes with notes regarding their habitat, traditional occupation and language, and
- (2) a list of sub-castes, titles, etc., with the names of the castes to which they probably belong.

In spite of all these precautions, it is quite likely that some mistakes might have crept in. It must be stated that a certain number of errors are due to intentional false statements, owing to the desire to disguise the true caste or to return a caste higher in the social scale. Others are due to the want of intelligence on the part of the enumerator, who may accept and record some vague general word, with which he is not familiar, as the name of a caste. Again, similarity of names may cause some confusion and induce a person to be entered under one caste, while he really belongs to another. For example, Gandla and Goundla, Kammari and Kummara, Kurmi and Kurma, may be confounded by the enumerator as well as by the slip-copyist.

225. Definition of Caste.—In the India Census Report of 1911, caste was defined as an "endogamous group or collection of groups bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin, and the possession of the same tutelary deity, and the same social status, ceremonial observances and family priests, that they regard themselves and are regarded by others as forming a single homogeneous community." It is in this sense that the word "Caste" is used in this Chapter and in the Imperial Table XIII. Of course, a caste generally contains a number of endogamous groups or sub-castes. Some are of opinion that each of these sub-castes ought to be regarded as a main caste, and that the larger body commonly called caste is merely a collection of true castes who follow the same profession. Be that as it may, the term caste is generally applied to the larger group and this practice has been adopted in this Report. The characteristics of a caste are thus endogamy, commensality, a common name and common traditions. There are 275 castes entered in Table XIII on the present occasion, as against 75 in 1911. The reason for this large increase is that, whereas in 1911 only the main castes, tribes or races were entered in this table, now every caste, tribe or race returned in the State has been included.

226. **Types of Caste.**—Sir Herbert Risley, in his classical work on the "People of India" has distinguished seven types of castes, *viz.*

- (1) *Tribal castes*, where tribes have insensibly been converted into castes by the gradual acceptance of Hinduism and the social restrictions connected therewith, *e. g.*, the Vellalas and Paraiyans of Madras; the Jat of the Punjab and the Koli of Bombay. A tribe in its original form differs from a caste in that its basis is political rather than economic or social. Though the members of a tribe believe in a common origin, yet more than that, community of interest and the need of mutual defence hold them together. Aliens, who are willing to throw in their lot with the tribe, are usually freely admitted. The tribe has no functional restrictions.
- (2) *Functional or Occupational castes*, composed of persons following the same occupation. This type is so numerous and the characteristics of it are so prominent that community of function is ordinarily regarded as the chief factor in the evolution of castes. Examples of this type are the Dhobi, Kalal, Kummara, Mangala, etc., castes. Many military castes were formed in this way, *e. g.*, the Nayars of Malabar, the Khandaits of Orissa, the Bedars of Hyderabad.
- (3) *Sectarian castes*, which comprise a small number of castes which commenced life as religious sects and gradually crystallised into castes. The Gosain, the Lingayat and the Manbhavs are of this type. The Khalsa is also an instance of a new sectarian caste. Pandit Hari Kishan Kaul writing in his Census Report of the Punjab for 1911 says: "Khalsa is an old term, which denotes the true followers of Guru Gobind Singh, but in the past, it has been used merely to signify the persuasion of the members of various castes who belong to the orthodox Sikh religion. It has been returned for the first time as a caste, *i. e.*, as the name of a social group. The advocates of the Khalsa or Tat Khalsa movement disregard the restrictions of caste and interdining and aim at establishing an universal brotherhood amongst the Sikhs. They have preferred to call themselves by the common title Khalsa, instead of stating the caste to which they belonged. The result is that in disregarding their old caste, they have adopted a new one much in the same way as several other castes, which were formed similarly in the old days, owing to adoption of a set of doctrines".
- (4) *Castes formed by crossing*, like the Shagirdpesha of Orissa, the Bidur of the Central Provinces and the Brahma-Kshatris.
- (5) *Castes of the national type*, like the Marathas and the Newars.
- (6) *Castes formed by migration*, like the Nambudri Brahmans of Malabar. There are comparatively few castes of this type. Migration usually produces a new sub-caste rather than a new caste.
- (7) *Castes formed by change of custom or occupation*, like the Wanjaris.

Both tribes and castes are sub-divided into endogamous (marrying in the division), exogamous (marrying out of the division) and hypergamous (marrying above the division) groups. Of the exogamous groups, a large number are totemistic. A short description of the manners and customs of the more important castes is given in the glossary.

227. Sub-castes.—Just as there are different types of castes, so also there are different types of sub-castes. These sub-castes may be divided into two main classes, sub-castes of fusion and sub-castes of fission. The former head includes groups drawn together from different sources. The word 'Baniya', for example, is merely a functional designation. It includes all kinds of trading communities, many of which not only have no connection with one another, but are often of very different social status. All over Northern India, those whose business it is to wash clothes are known as Dhobis, but this does not mean any social relationship or racial affinity between the Dhobis of the different parts of India. They themselves differentiate one group from the other by appellations denoting the territory they belong to or the language they speak. Thus, we find Kananjia Dhobis, Magahiya Dhobis and so forth. Among the Brahmans also there are such territorial distinctions. In this State, for example, we have Guzarati Brahmans, Konkarnasth Brahmans, Deccani Brahmans, Deshastu Brahmans, Telugu Brahmans, Kanarese Brahmans and so on. There are also instances of castes existing in different parts of India, who are of corresponding social status and similar traditional occupation and with similar names also (*e. g.*, Goalas of Bengal and Gollas of Hyderabad) but who form distinct castes which will not inter-marry. Again, where the demand for a particular service is greater than what the local castes associated with it can supply, or where the profits obtainable from it are high, people of other castes also take to it. The new-comers gradually lose touch with their former associates and come to be regarded as a section of the castes whose occupation they have adopted. The India Census Report for 1911 mentions several typical instances of such accretions to castes.

The various causes which bring about a disruption in a caste and originate new-sub-castes, termed sub-castes of fission, may now be considered. When persons emigrate to a distance from their original home and lose touch with their social group, they tend to form themselves into a sub-caste. Again, when one section of a caste abandons a degrading occupation, or when it becomes wealthier than the rest and looks down upon such customs as widow-marriage, meat-eating, etc., or when a section of a caste falls in estimation by adopting an occupation tabooed to that community, sub-castes come into existence. Of all the causes for disruption, the most trivial would seem to be that operating among the Barhis of Bengal, referred to in the India Census Report of 1911. This caste contains two groups who will not intermarry, because the women of one group wear nose-rings and those of the other do not.

228. Effects of the caste system on the people.—Generally speaking, a man's caste affects his life from its beginning to its end. It very often determines his occupation and fixes his residence in the village. The limits within which he may marry, his food and drink are equally decided by his caste. It is generally thought that the grip of caste is slowly loosening its hold, in as much as castes do not now adhere as closely to their traditional callings as they once did. The observance of pollution by touch or mere proximity of persons of other castes is not now followed to the same extent as before. Brahmans and other caste people equally take advantage of the Railway train, the school or college, the dispensary, pipewater in towns and cities, and such other measures of public utility introduced by the Government. The general change in the condition of the people has, no doubt, had its effects on caste rules and restrictions. These restrictions are generally slackened to a greater extent in towns and cities than in villages, but the real depth to which modern solvents of the caste system have penetrated is often over-estimated. The adherence to endogamy and exogamy is as strong as ever before. Intermarriage is confined to the narrowest circle within the caste and sub-caste. The ways, in which some castes endeavour to occupy a higher position in the social scale, show how strong-rooted the charms of the caste system still are among the Hindus.

229. Classification of castes.—Occupations, unlike caste names, do not change, and so far as the mass of the people is concerned, the traditional

occupations still hold their sway. Hence, castes have been classified, as at the previous Census, according to traditional occupations. Subsidiary Table I shows the various castes classified under 34 main occupational groups, as against 28 in 1911. It may also be pointed out that on the present occasion 108 castes are accounted for under the occupational groups, whereas on the last occasion only 64 castes were so classified. It will be found that there are 5 groups, each of which possesses a strength of more than a million population, 15 groups having a population ranging between one hundred thousand and a million, 11 between ten thousand and one hundred thousand and 8 having a few hundreds only.

Before proceeding to examine in detail the castes included in each group in the order in which they are given in Subsidiary Table I at the end of this Chapter, a general view of the different groups according to their numerical strength may not be irrelevant here. The largest group is that of the cultivators including growers of special products, numbering 2,273,938 persons, or 18 per cent. of the State population. There are 9 castes included under this group, of whom the Maratha and the Telaga are the most numerous, forming as they do 11 and 4 per cent. respectively of the State population. They together form about 82 per cent. of the total number of cultivators. The next group in point of numerical strength is that of "others" which contributes over a million and a half persons, or 14 per cent. of the total population. This group is so large because it includes all the Musalmans (who form about 10 per cent. of the total population), Christians, Parsis, Sikhs, Buddhists, Jews and nondescript Hindus. The third group in the order of strength is that of the village watchmen and menials, who also muster more than a million and half and contribute 12 per cent. to the total population. The next group from this point of view is that of the traders and pedlars, who form 8 per cent. of the total population. The Lingayat and the Komati naturally predominate in this group and make up 91 per cent. of the group total, contributing 6 and 2 per cent. respectively to the State population. Graziers and dairy-men come next and also make up about 8 per cent. of the total population. These are the five groups which contain more than a million people each. Of the groups which show less than a million people each, that of land-holders stands uppermost with a strength of 784,305 people, or 6 per cent. of the total population. The Kapu stands almost single in this group. Next come hunters and fowlers, who contribute about 4 per cent. to the State population. Bedars and Mutrasis, who constitute the group, are equally numerous. Basket, mat and rope makers come next and stand eighth on the whole in the matter of numerical strength. They form about 3 per cent. of the total population. The most important caste in this group is that of the Mangs, who number 82 per cent. of the group total and form 3 per cent. of the State population. Weavers, carders and dyers closely follow and form about 3 per cent. of the State population. Toddy-drawers and distillers come next and form the tenth group in the order of strength. They also form about 3 per cent. of the total population. The Kalal looms large in this group and contributes 62 per cent. to the group total and 2 per cent. to the State population. Carriers by pack-animals represented mainly by the Lambadas come next and form 2 per cent. of the total population. Priests and devotees stand twelfth and contribute 2 per cent. to the State population. Fishermen, boatmen and palki-bearers follow next and form also 2 per cent. of the total population. Washermen form the fourteenth group and contribute also 2 per cent. to the total population. Then come in order leather workers, forest and hill tribes, gold and silver-smiths, barbers, potters and lastly, the earth, and salt, etc., workers and quarriers, who form the twentieth group in point of numerical strength and the last which exceeds a hundred thousand of population. Each of these groups contributes about 1 per cent. only to the total population. The remaining groups consist of castes which numerically do not form even 1 per cent. of the population. These are the groups relating to carpenters, masons, black-smiths, temple servants, oil-pressers, sweepers, tailors, musicians (including singers, dancers, mimics and jugglers), brass and copper-smiths,

butchers, genealogists, writers, bards and astrologers, and last of all, confectioners and grain parchers. Let us now deal in more detail with the groups as classified in Subsidiary-Table 1.

230. Group No. I.—Landholders.—The principal landholding caste is that of the Kapu. It has increased by 15 per cent. during the decade and

Name	Strength	Percentage of Increase (+) or Decrease (—)
Kapu ...	747,849	+15
Velama.	38,456	—57

by about 25 per cent. since 1881. While the State population as a whole has decreased during the present decade by over 6 per cent, the vast increase in this caste seems noteworthy. On the other hand, the Velamas, who are included in this group, show a decrease of 57 per cent. since 1911 and 42 per cent. since 1881. The reason for this is that both these castes closely resemble each

other in appearance and customs, and appear to have branched off from the same Dravidian stock. It is, therefore, quite likely that most of the Velamas are being returned as Kapus. It may be pointed out that the group total forms about 6 per cent. of the State population this time, as against 1 per cent. in 1911. The reason for this is that the great landowning and cultivating caste, *viz.*, that of the Kapus was shown on the last occasion under group No. II instead of under No. I, to which they rightly belong.

231. Group No. II.—Cultivators (including growers of special products.)—The group total now forms 18 per cent. of the State population, as against 25 per cent. in 1911, due to certain changes in the classification of castes.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Hatkar ...	21,332	—69
Koli ...	39,819	—85
Kunbi ...	34,324	...
Lodi ...	178	...
Mali ...	85,476	—20
Maratha ...	1,407,200	—9
Munur ...	183,356	—20
Telaga ...	462,188	+1
Wanjari ...	40,065	—77

For example, as already stated, the Kapus, who were included in this group last time, have been shifted to group No. I. The most important castes in this group are the Marathas and the Telagas. The Marathas occupy the same position in Marathwara as the Kapus and Telagas in Telingana. They have suffered a decrease of about 9 per cent. in their strength during the decade, as against an increase of 12 per cent. during 1901-11. The decrease would seem to be due to natural causes, though it is slightly higher than the decrease of the State population. It

may be remembered that some of the Marathas might have been returned simply as Kunbis, while, on the other hand, there is a tendency among the higher groups of Kunbis to call themselves Marathas. The Telaga is the only one in the group who has managed to attain an increase, though very small, during the decade, the other castes having suffered to a great extent. The case of the Koli has already been referred to. Hatkars also would seem to pass under other name, probably, Kunbi. The "Ain-i-Akbari" says in reference to this community, "About Basim is an indigenous race, for the most part proud and refractory, called Hatkars. The force consists of 1,000 cavalry and 5,000 infantry." Perhaps it is the descent from such soldiers that gives them a reason for claiming a higher position in the social scale. The decrease among the Wanjaris would seem to represent more or less the proportion which has returned itself as Hindu. The Lodhis have been entered under this group this time. They are probably allied to the Kurmis and stand in a somewhat similar position to them as the Marathas to the Kunbis. The Lodhis, like the Marathas, have a military swagger about them.

[Statement.

232. Group No. III.—Forest and Hill Tribes.—The total number of the forest and hill tribes is 155,811, and the Gonds alone constitute 63 per cent. of that number. They are confined chiefly to the Warangal and Adilabad districts. Next to them in numerical strength are the Koyas who, however, form only about one-fourth of their number. They are found chiefly in the Warangal, Adilabad and Karimnagar districts. An aboriginal tribe like the Gond may, no doubt, be short-lived, but that alone cannot account for the large decrease in their strength. It must be remembered that they come under the influence of two religions, Hinduism and Christianity. Those of them, who have become more or less Hinduised in their manners and customs and mode of worship, have naturally a great tendency to drop their tribal name and return themselves as Hindus. Again, those of them, who have come under the influence of the Christian missionaries and have been converted, go to swell the number of the Indian Christians. The Andhs and the Bhils have increased in numbers. Only these three aboriginal tribes (Gonds, Andhs, and Bhils) were shown as forest and hill tribes last time, but this time some additions have been made to the list. Thus, the total of the group now forms a little over 1 per cent. of the State population, as against 1 per cent. only in 1911. The Andhs are found mostly in the Adilabad district, on the borders of the State, adjoining Berar. They appear to be the relics of the Andhras who dominated the country round the Godavari from sea to sea in the third century A. D.; and Mr. J. T. Marten, the present Census Commissioner for India, has stated in his Census Report of the Central provinces and Berar of 1911 (page 219) that the Andhs in the Province still remember that they were once a ruling race and on that ground objected to being taxed like other ryots. The Bhils are chiefly to be found in the districts of the Aurangabad Division. The increase in these tribes seems to be due more to accurate enumeration than to immigration from adjoining provinces or real multiplication of numbers owing to prolificness. It has already been observed elsewhere that Animists in Marathwara had, to a great extent, escaped enumeration hitherto. The Raja Gonds claim superiority over the Gonds and the Rach Koyas over the Koyas. The well known Santal tribe is represented by a few stragglers in the State.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Andh ...	6,634	+158
Bhil ...	13,723	+ 38
Bhinekoya...	861	...
Chenchu ...	6,121	...
Koya ...	25,029	...
Gond ...	99,879	— 21
Rach Koya...	187	...
Raja Gond ...	4,253	...
Santal ...	174	...

233. Group No. IV.—Graziers and Dairymen.—This group also represents a population of over a million, the chief elements being the Maratha Dhangar and the Telugu Golla. The Kurmas are the shepherds of Telingana and the Goulis, the cowherds of Marathwara. Though the Dhangars show a decrease of about 5 per cent. as compared with their strength in 1911, they have gained 29 per cent. since 1881. It is curious to note that this Maratha caste is returned in large numbers (101,749 or about 22 per cent. of the caste total) in Nalgonda, a purely Telugu district where, in consequence, the number of the Golla is very small. In 1911, the strength of the caste in this district was only 2,491. It would thus appear that a large number of Gollas is returned as Dhangars. That appears to be the reason why the former caste shows such a large decrease in strength (23 per cent). The Gouli and the Kurma, on the other hand, show an increase in their numbers, the latter especially increasing by about 28 per cent. since 1881.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Dhangar ...	466,256	— 5
Golla ...	353,993	— 23
Gouli ...	24,486	+ 5
Kurma ...	156,189	+ 8

234. Group No. V.—Fishermen, Boatmen and Palki-bearers.—The Bhoi (Besta) is traditionally a fisherman of the Telugu country and so is mixed up

with the Besta. He enters domestic service and cleans pots and utensils, works as water-bearer and carries palkis and litters. The Bhois have spread all over the country. In fact, more than half the total number of them

Name	Strength	Percentage of Increase (+) or Decrease (—)
Bhoi	267,378	+ 51
Kahar	103	...

are found in Marathwara now. The increase in this caste (51 per cent). clearly shows that other castes also have found their place under this head. The increase since 1881 (186 per cent.) is phenomenal and cannot be explained in any other way. The increase in the number of the Bhois has produced a corresponding increase in the group total, which now forms a little over 2 per cent. of the State population, as against 1 per cent. in 1911. The small number of the Kahar, 74 males and 29 females, show that they are not natives of this State and must be temporary stragglers from Berar. They are traditionally palki-bearers and must have come into this State in search of domestic service. It is not known why on the last occasion, Laddafs and Momins were included in this group. These are Musalman classes which should rightly come under "weavers etc."

235. Group No. VI.—Hunters and Fowlers.—The Bedars of Marathwara and the Mutrasis of Telingana, who come under this group, are found in almost equal numbers in the State.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Bidar	237,741	+14
Mutrasi	237,602	— 9

But while the former have increased by 14 per cent. since 1911, the latter have decreased by nearly 9 per cent., during the same period. As compared with their respective strength in 1881, they show an increase of 84 and 45 per cent. respectively, indicating that the former have been multiplying to a greater extent than the latter. The Bedars are confined, more or less, to the Marathwara districts of Raichur and Gulbarga, while the Mutrasis are spread all over the Telingana districts. The group total forms nearly 4 per cent. of the State population, as against 3 per cent. in 1911.

236. Group No. VII.—Priests and Devotees.—The Brahmans, who by virtue of their traditional occupation belong to this group, are the most numerous. In point of numerical strength they are exceeded only by 13 out of the 275 castes and communities returned at the present Census. Only such useful castes as those of the cultivators, graziers and dairy-men, fishermen (Bhois), and weavers and the sectarian caste of the Lingayat excel them in numbers.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Ayyawar	3,027	...
Bhyragi	1,149	...
Brahman	247,126	—5
Gosain	24,753	—17

It may not be out of place to note here that only a very small minority of actual workers among the Brahmans follow the traditional occupation of priest, while a great majority of them are supported by income from rent of land, public administration and the learned professions.

The Brahmans of the State—Telugu, Maratha and Kanarese Brahmans—belong to the Pancha Dravida section. Compared with their total strength in 1911, the Brahmans show a decrease of 5 per cent., as against a decrease of 61 per cent. during 1901-1911. As explained in the previous Census Report, over 300,000 Telagas were reckoned as Brahmans in 1901, which accounted for the large increase (146.6 per cent.) of the latter in that year. The classification of the Telagas as a separate caste in 1911 brought about an apparent decrease of over 60 per cent. in the Brahmans and a vast increase in the Telagas. The present decrease is, no doubt, due to natural causes which affected the population of the State as a whole. Of the other castes, who are included under this

group, and who numerically are very small as compared with the Brahmans, the Gosains and the Bhyragis were originally celebrate groups of devotees, the former being worshippers of Mahadev and the latter worshippers of Vishnu. They have gradually come to break the vow of celibacy and have settled down, following some profession or other. Most of them are, however, mendicants, who visit regularly places of pilgrimage, and this would seem to account for the decrease in their numbers. The Ayyawars are generally Satanis, who affect great sanctity and act as priests to Sudra castes of the Vaishnava sect, and so have been shown under this class. The Bhyragi also has been added to this group this time.

237. Group No. VIII.—Temple Servants.—It is rather difficult to draw a clear line of distinction between this group and the one preceding it. There are only two castes of temple servants in the State, *viz.*, the Guravs, servants of the temples of Mahadev, found in all the Marathwara districts, and the Satanis, servants of Vishnu temples in Telingana. These castes would seem to develop by accretions, especially the Satanis, who show the phenomenal increase of 206 per cent. since 1881.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Gurav	20,318	+16
Satan!	39,733	+43

238. Group No. IX.—Geneologists.—This group contains only one caste, the Bhatrajas, who number 10,545 and form less than 1 per cent. of the State population. Formerly bards and panegyrists of the Telugu country, they are now mostly cultivators or mendicants. They are, no doubt, the repositories of a good deal of oral tradition and folklore. According to tradition, the Bhatrajas were a caste of Northern India, who were first invited South by King Pratapa Rudra (1295-1323 A. D.) of Warangal. After the downfall of that Kingdom, they seem to have settled down as bards and panegyrists under the Reddi and Velama feudal chiefs, who had carved out for themselves small independent principalities in the Telugu country. As a class, they were fairly educated in Telugu literature and produced some eminent Telugu poets. This group was not separated last time.

239. Group No. X.—Astrologers.—This group also contains only one caste—the Joshi, who number only a handful in the State. The Joshi derives his name from *Jyotish* or astrology, and makes a living by begging on Saturdays for a present of oil and anything of a dark colour to propitiate *Sani* or the evil planet Saturn. This caste must not be confounded with that of the village priests of the Brahman class. This group, like the one preceding it, was not shown separately last time.

240. Group No. XI.—Writers.—This group is shown separately for the first time on the present occasion only. It contains two castes—the Kayasth and the Khatri, both immigrants—who are also few in numbers. In these days clerical occupations are not confined to these two castes only.

241. Group No. XII.—Musicians, Singers, Dancers, Mimics and Jugglers.—The Bogam is the principal caste of this group and musters 21,258 strong. This was the only caste shown under this group in 1911. It shows an increase of 105 per cent., as compared with its strength in 1911. It is the caste of professional dancers and prostitutes. Though some good souls may drift out of the caste, the caste itself, to the shame of those concerned, seems to grow by accretion, owing to the custom among some castes of

dedicating girls to gods and goddesses. The Dasari caste, on the contrary, shows a decrease of 19 per cent., as compared with the caste strength in 1911. They are found chiefly in the Telugu districts and live mostly by begging or agriculture. The word 'Dasari' means a servant (presumably, a temple servant) and their mendicancy is partly religious, as some of them act as priests or functionaries in certain domestic ceremonies in some castes and some sing songs and blow conches in front of the

Name	Strength	Percentage of Increase (+) or Decrease (-)
Bhandary ...	31	...
Bogam ...	21,258	+105
Dasari ...	9,662	-19
Dommaras ...	7,452	...
Gangedla ...	14	...
Garodi ...	22	...
Gondala ...	857	...
Kalhati ...	475	...

corpse at the funerals of Baliyas, Gollas and other Telugu castes. The Gangedla ('Holy bullmen'), who go about exhibiting performing bulls, are said to be of the Dasari caste. The Dommaras are also a Telugu caste. The Dommaras are tumblers and acrobats by profession. Some follow agriculture also. The caste freely admits recruits, both male and female, from any caste not lower than itself, as fixed by the test of commensality. The wandering Dommaras breed pigs and work as day labourers also. The Garodi, or acrobats, are of the Maratha country. The Gondalas are also mendicants of Maratha origin and perform *gondala*, or a kind of torchlight dance in honour of Amba Bhavani, especially on marriage occasions in Deshastha Brahmans' houses. The Bhandary is a small caste of temple musicians. They also make leaf plates.

242. Group No. XIII.—Traders and Pedlars.—The two important castes in this group are the Komati and the Lingayat. Compared with their respective strength in 1911, while the Komati has increased in numbers by over 6 per cent., the Lingayat has decreased by about 9 per cent. However, as compared with the figures for 1881, they have both increased in strength, the increase in the latter (38 per cent.) being greater than in the former (10 per cent.). It must, however, be noted that the Komati has progressed very slowly during the last 40 years. It is only in the last 20 years that

Name	Strength	Percentage of Increase (+) or Decrease (-)
Agarwal ...	1,831	...
Baliya ...	33,364	...
Bohra ...	423	...
Bukka ...	95	...
Komati ...	238,072	+7
Lingayat ...	687,539	-9
Marwadi ...	46,439	-7
Memon ...	61	...
Porwal ...	918	...

the community has shown any increase at all. It has already been noted in the preceding Chapter that the Komati, who was the worst sufferer from all sorts of infirmities according to the figures of 1911, has very much improved his condition during the present decade and presents a better health record. As a result of this perhaps the Komati has succeeded in gaining an increase in numbers, while the general population has decreased. The Lingayat has

fallen off more than the general population, due possibly to the fact that some of them might have returned themselves as simply Baliyas instead of Linga-Baliyas. That the Baliyas have returned themselves now in greater numbers than in 1911 would seem to point in that direction. The Marwadi is a born trader and money-lender and his presence in this group is unavoidable. He is more in evidence in the Marathwara districts than in Telingana (excluding the City), where he engages himself in the profitable cotton trade. Strictly speaking, Marawadi is, of course, no caste name but a territorial one, meaning a native of Marwar. But as most of those who come from that place take to trade and money-lending business, their caste names are lost sight of and they are all clubbed under their territorial name. The other trading classes included in this group are few in number and are more or less temporary immigrants. Of these, Porwals are mostly Jains and Agarwals, Hindus. The Bhoras are Gujarati Hindus converted to Islam. Similar to them are the Memons.

In 1911, the only caste shown under this head was Komati. The inclusion of other castes, that are generally traders, has made the group total form 8 per cent. of the State population, as against only 2 per cent. in 1911.

243. Group No. XIV.—Carriers by pack-animals.—The Lambadas, the well-known pack-bullock-carriers, are most prominent in this group. They are found in large numbers in the Telingana districts of Warangal, Nalgonda, Mahbubnagar and Adilabad, and in the Marathwara districts of Gulbarga, Parbhani, Nander, Bidar and Raichur. The increase in their numbers during the present decade would seem to indicate that at the time of the previous Censuses they must have gone out of the Dominions, carrying grain, etc., and thus escaped enumeration in the Dominions. Lambadas have, in a short measure, taken to agriculture also, and this settled life would facilitate enumeration and bring on record those who, otherwise, in their peregrinations might have escaped enumeration. The Perkas, also found in the Telingana districts of Warangal, Karimnagar, Adilabad, Medak and Atrai-i-Balda, are an off-shoot of the Telugu cultivating caste of Baliya and derive their name from *pereke* or gunny bags, in which they carried salt and grain on bullocks. Their occupation has given them a place in this group. The Banjaras are also pack-bullock-carriers. They are mainly Hindus and have a sprinkling of Musalmans and Animists. Many of the Banjaras have taken to agriculture, and the earlier of these have split off into a distinct caste known as the Wanjari, who generally return themselves as Hindus.

Name	Strength	Percentage of increase (+) or Decrease (—)
Banjara ...	23,561	... + 56
Lambada ...	228,779	...
Perka ...	35,624	...

244. Group No. XV.—Barbers.—The barber caste goes by the name of Mangala in Telingana and Hajjam or Nahvi in Marathwara. While the former shows a large increase in strength, the latter has suffered immensely. There is no reason whatsoever why there should have been such a large decrease in the latter. Evidently the Nahvis have succeeded in hood-winking the enumerators and have returned themselves under other names.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Hajjam ...	16,822	... + 35
Mangala ...	103,753	... — 88
Nahvi ...	6,314	...

245. Group No. XVI.—Washermen.—The Chakala is the washer-man caste of Telingana and the Dhobi of Marathwara. But the two names are quite interchangeable in general and that seems to account for the fact that, while there has been an increase among the former caste, the latter has decreased. If the two castes are taken together, the combined figure for 1921 shows only a slight increase of less than 1 per cent. over the similarly added up figure for 1911, showing that the washermen caste, as a whole, has not suffered in numbers.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Chakala ...	186,664	+ 6
Dhobi ...	56,944	— 14

[Statement.]

246. Group No. XVII.—Weavers, Carders and Dyers.—The Sale is the great weaving caste of the Telugu country. It is the most numerous in this group. The Sales are found in large numbers in all the Telingana districts. As compared with their strength in 1911, they show a falling off to the extent of 12·7 per cent. Since 1881, however, the caste total has increased by 27 per cent. It may be noted that such of the Sales as have spread over Marathwara have assumed the name of Chennu-

Name	Strength	Percentage of Increase (+) or Decrease (—)
Bhosagar ...	45	...
Chennuwar ...	1,713	...
Dewang ...	88,516	+24
Julahi ...	4,446	...
Laddaf ...	1,097	...
Momin ...	36	...
Rangari ...	23,643	+5
Sale ...	279,070	—13

war. Most of the Sales combine cultivation with their hereditary pursuit of weaving. The Dewang or the Koshti is the next in importance. Dewangs are divided into 3 sub-castes: Dewang, Hatgar and Kodekul. They are found in large numbers in the Marathwara part of the country. Their traditional occupation is weaving. Some of them, however, have taken to trade, agriculture, carpentry and masonry. During the decade, they have increased by 24 per cent., and in the previous decade also, they showed considerable increase (60 per cent). The Rangari or Rangrez is a caste of dyers found chiefly in Marathwara. The caste shows an increase of 5 per cent. during the decade. The Julahi, the Laddaf and the Momin are Musalman weaving classes. The vast decrease in their numbers shows that most of these now prefer returning themselves as Musalmans only, without the class distinctions. The Telugu Sale caste is also called the Julahi by the Musalmans, just as the Laddafs who are a class of cotton cleaners and rope and tape makers are known as the Dudékula to the Telugus. These Muslim classes are converts to Islam.

In 1911, only three castes, viz., those of the Dewang, Rangari and Sale, were shown under this group. On the present occasion, five other castes have also been included owing to their traditional occupations.

247. Group No. XVIII.—Tailors.—This group contains only one caste, the Darzi or Simpi. The number of the Darzis is small compared to the total population of the State. Moreover, during the decade, the strength of the caste shows a decrease of 13·4 per cent. This deficiency is, to a great extent, made up by other caste people, who take to tailoring as a profitable occupation. The caste is scattered all over the Dominions and is known as the Darzi in Telingana and Simpi in Marathwara.

248. Group No. XIX.—Carpenters.—This class contains one caste only—the Sutar. Carpenters are called Sutars in Marathi and Vadlas in Telugu. They also hide their identity to a certain extent under the name 'Panchal'. The Sutar caste has increased its numbers by 14 per cent. during the decade.

249. Group No. XX.—Masons.—The Uppara may be said to be the only caste in this group. The name Uppara comes from the Telugu word *Uppu*, salt, and was applied to this class of people in reference to their original occupation. Now that the manufacture of salt from salt earth is prohibited, these people have taken to earth-work and day-labour.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Kamati ...	586	...
Uppara ...	74,185	+30

This caste shows an increase of 30 per cent. in its strength during the present decade, and of 100 per cent. during the last forty years. This would indicate that more and more of the caste people are returning themselves under this name than before and that other caste people have also taken to masonry.

250. Group No. XXI.—Potters.—The Kumbhars are potters living in Marathwara, and the Kummara correspond to them in Telingana. Both make pots, bricks and tiles. Both have declined in numbers during the decade. Since 1881, however, they have increased by about 25 and 32 per cent., respectively.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Kumbhar ...	51,332	—29
Kummara ...	65,825	—17

251. Group No. XXII.—Blacksmiths.—The Lohar is the ironsmith in Marathwara, as the Kammari is in Telingana. The decrease in the former seems to be due to interchange of names, as the latter were returned in small numbers at the last Census and show an abnormal increase this time.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Lohar ...	30,908	—35
Kammari ...	41,723	...

252. Group No. XXIII.—Gold and Silver smiths.—Of the two castes which come under this group, the Sunar is more numerous. There are both Maratha and Telugu Sunars. At the last Census, the Panchals showed an increase of 25 per cent. and the Sunars of only 1 per cent., while at the present Census, the former has decreased by over 52 per cent., while the latter has increased by 12 per cent. It would appear that a great many of those, who had returned themselves at the Census of 1911 as Panchals in the districts of Warangal, Karimnagar, Medak and Nalgonda, preferred to call themselves Sunars on the present occasion and that, on the other hand, those in Bhir, Nander and Osmanabad reverted to the name Panchal. On the whole, the gold and silversmiths have returned themselves more as Sunars than Panchals. Moreover, the name Panchal comprises the five artisan castes, the Lohar, the Sutar, the Kasar, the Simpi and the Sunar, and the more each of these caste men return themselves under their individual caste names, the less would be the number of persons returned as Panchals. For example, the increase in the number of the Kammaris, Sunars, etc., would produce a corresponding decrease under the Panchals. That seems to account for the fact that the strength of the Panchals at the present Census is only about 60 per cent. of what it was 40 years ago. 36 males of the Sunar caste have called themselves Vishwa Brahmans.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Panchal ...	55,975	—52
Sunar ...	99,065	+12

253. Group No. XXIV—Brass and Copper smiths.—The Kasar is the manufacturer of brass and copper utensils in Marathwara, as the Kanchari is in Telingana. The increase in these castes is, no doubt, due to what has been said above about the Panchals, especially as the Kanchari had not shown themselves as a separate caste in 1911.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Kanchari ...	9,975	...
Kasar ...	20,243	+39

254. Group No. XXV.—Confectioners and Grain-parchers.—This group was not treated separately in 1911. The only caste which comes under this class is the Bharbhunja, the grain parcher caste. It is strange that although there are many sweetmeat makers, no one has returned himself as a Halwai. The Bharbhunjias are of two classes—Maratha and Pardesi. The Maratha, Bharbhunjias are, no doubt, recruited from amongst the Maratha Kunbis, whom they resemble in appearance, manners and customs. The Pardesi Bharbhunjias are immigrants from such places as Cawnpur, Mathura, Lucknow and Bareilly.

255. Group No. XXVI.—Oil-pressers.—The two castes, which comprise

Name	Strength	Percentage of Increase (+) or Decrease (—)
Gandla...	13,904	+ 7
Teli	44,161	— 22

this group, are the Gandla and the Teli. The former is confined to Telingana and the latter to Marathwara. The Telis are more numerous. As compared with their strength in 1911, the Gandlas show an increase of about 7 per cent, while the Telis have decreased by 22 per cent. A few members of these castes have given up their traditional occupation, some having become traders and shopkeepers and some more having taken to agriculture.

256. Group No. XXVII.—Toddy-drawers and Distillers.—This group

Name	Strength	Percentage of Increase (+) or Decrease (—)
Eadiga ...	26,077	+ 5
Goundla...	121,494	— 60
Kalal ...	238,769	+ 217

comprises a little over 3 per. cent of the total population of the State. The most numerous caste in this group is that of the Kalal, who are the distillers proper and are found in large numbers all over the Dominions. Next in importance are the Goundla and the Eadiga, both toddy-drawers. As compared with their strength in 1911, the Eadigas and the Kalals have increased by 5 and 217 per cent. respec-

tively, while the Goundlas have decreased by 60 per cent. Since 1881, the Goundlas have fallen off by 44 per cent, while the Kalals have gained the phenomenal increase of 908 per cent. There seems to be no reason why there should have been such a vast increase in their numbers. The large decrease among the Goundlas probably indicates that there is a tendency among them to return themselves as Kalals. Under the present Excise system, the Kalals can only sell liquor and not distil it.

257. Group No. XXVIII.—Butchers.—The two castes, Katik and Kasab, who together number 14,789, comprise this group. The Katiks are Hindu and the Kasabs, Musلمان butchers. Musalman cow-killers are known as Gai-kasabs. It may be noted that out of the total number of these castes, no less than 92 per cent are to be found in the City and the districts of Atrai-i-Balda, Karimnagar, Adilabad, Medak and Mahbubnagar, all in Telingana. The term 'katik' means 'pitiless' or 'cruel-hearted' and has been aptly applied to the butcher caste. The butcher caste was not classified into a separate group in 1911.

258. Group No. XXIX.—Leather workers.—The principal caste in this

Name	Strength	Percentage of Increase (+) or Decrease (—)
Chambhar	112,534	+ 59
Dhor ...	43,409	+ 23
Mochi ...	1,576	...

group is that of the Chambhar, numbering over one hundred thousand. The Chambhars are leather workers and shoe makers found in Marathwara. The Madigas in Telingana, who make sandals, are also known as Chambhars and this would seem to account for the large increase of over 59 per cent. in their numbers during the last decade, and of 155 per cent. since 1881. The Dhors, who are tanners in Marathwara, number about

43,000 and show an increase of over 22 per cent., as compared with their strength in 1911. The Mochi is a Telugu caste, corresponding to the Chambhar of Marathwara. The Mochis are very few in number.

259. Group No. XXX.—Basket, Mat and Rope makers.—This group includes

Name	Strength	Percentage of Increase (+) or Decrease (—)
Burad ...	16,861	— 32
Katkadi...	24,794	...
Yerkala ...	30,385	+ 1,409
Mang ...	330,840	— 3

a little over 3 per cent. of the total population, as against even less than 1 per cent in 1911, owing to the addition of two new castes to this group. The Mang, who number over three hundred thousand persons, form the principal caste of this group. Besides making baskets and ropes, the Mangs work as village menials and musicians. As compared with their strength in 1911, they show a decrease of 3 per cent., but, as compared with 1881, they show an increase of about 28 per cent., which indicates that

the caste has progressed slowly. The Yerkala, the Kaikadi and the Burud are the other castes which fall under this group. Of these, the Yerkalas and the Kaikadis are wandering criminal tribes, whose ostensible profession is basket-making. The Yerkalas show a phenomenal increase during the decade, due, no doubt, to more accurate enumeration. The Buruds are bamboo-workers and basket and mat makers. Some of them are Lingayats by religion. The decrease among them rather shows that they must have returned themselves under other castes in large numbers.

260. Group No. XXXI.—Earth, Salt, etc., workers and Quarriers.—The only caste in the State, which comes under this category, is the Waddar, who number more than one hundred thousand persons. During the last decade, the Waddars suffered a loss of over 12 per cent. in their strength, but as compared with the caste total in 1881, they show an increase of about 96 per cent. The Waddars regard the excavation of stone from quarries and working in earth to be their traditional occupation. They are also engaged in tank-digging, well-sinking and road-making, etc. A few have taken to agriculture.

261. Group No. XXXII.—Village Watchmen and Menials.—This group stands third in point of numbers. It comprises no less than 12 per cent. of the State population. The castes, which come under this group, viz., the Madiga, the Mahar and the Mala, form 5, 4 and 3 per cent., respectively, of the total population. Compared with their strength in 1911, they show a decrease of 17, 72 and 15 per cent., respectively. The decreases are due not only to the vicissitudes of the seasons and the visitations of epidemics but also to conversions from amongst them to Christianity. During the last 40 years they have increased by 45, 13 and 2 per cent. respectively. Mangs, who were shown under this group in 1911, have been shifted to group XXX, with the result that the group total, which formed 17 per cent. of the State population, has decreased to 12 per cent.

Name	Strength	Percentage of Increase (+) or Decrease (—)
Madiga ...	669,203	—17
Mahar ...	494,316	—72
Mala ...	375,743	—15

262. Group No. XXXIII.—Sweepers.—The Dhers, who number 51,959, and the Mehtars, who number 1,739, comprise this group. This group has been formed on the present occasion only.

263. Group No. XXXIV.—Others.—This miscellaneous group includes tribes and classes having no traditional occupations, such as the majority of Musalmans, Christians, Sikhs, Parsis, Brahmo and Arya Samajists, some Animists and non-descript Hindus and covers about 14 per cent. of the total population of the State, as against 16 per cent. in 1911. The decrease is due to the Lingayats and Dasaris, etc., being removed from this group and shown under their proper headings this time.

264. The Depressed Classes.—As mentioned in Chapter IV, these classes together form nearly 20 per cent. of the Hindu population and 19 per cent. of the total State population. In spite of their numbers, they have remained in social degradation and have not endeavoured so far in these Dominions to assert equal rights of humanity and citizenship with members of other castes. When the Hindus include them within the pale of Hinduism so that the numerical strength of their community is greatly enhanced, it stands to reason that they should treat them with greater consideration than at present. The country can ill-afford to lose them. It looks to them for its supply of field and casual labour. The Government have given them an opportunity to improve themselves by opening some schools specially for their benefit. A list of castes treated under this general head is given in the margin. Most of these have already been dealt with under

Anamuk	Maldhasi
Banjara	Mala
Burbook	Maladasari
Chambhar	Malabannai
Chandal	Malajangam
Dakkalwar	Mang
Dher	Manne
Dhor	Masti
Dombara	Mondiwaru
Ellamalwar	Naikapu
Gosangi	Pachabotla
Jaagam	Panchama
Kaikadi	Sindhor
Katipamula	Sunnai
Madiga	Thotewadu
Mahar	Waddar
Mahasari	Yanadi

occupational groups, as field-labourers, village-watchmen, leather-workers etc., while others are vagrant tribes, living on no fixed occupations.

265. European and Allied Races.—The number returned as Europeans, or Allied Races at the present Census is 3,690, of whom 3,050 are males and 640 females, as against 5,384 persons (4,312 males and 1,072 females) in 1911. Of the latter, 2,960 males and 543 females are British-born, and the rest belong to other European countries. In 1911 the British subjects numbered 4,251 males and 979 females. Thus, there has been a decrease in the strength of both the Europeans and the British subjects. From the following table, which groups districts according to the number of Europeans in each, it would be seen that they are most numerous in the City only, the districts containing very few of them :—

Distribution of Europeans by districts.

Less than 5	5 to 10	10 to 15	15 to 50
Karimnagar	Parbhani	Medak	Gulbarga
Nizamabad	Bidar	Nalgonda	Aurangabad
Ralchur			Warangal

The districts of Atraf-i-Balda, Adilabad, Mahbubnagar, Bhir, Nander and Osmanabad contain no Europeans at all.

266. Distribution by Age.—The marginal statement shows how the European and Allied Races were distributed

Distribution of 1,000 Europeans by age.

Year	0—15	15—30	30—50	50 and over
1911	112	660	194	34
1921	91	663	206	40

by age at the two Censuses. It shows that there has been a decrease solely in the age group 0—15, while there has been a proportionate increase in ages 15 and over. This was, no doubt, caused by the War, which necessitated the stationing of effective soldiers and Auxiliary forces at the cantonments, while their families

were sent home.

267. Anglo-Indians.—There has been a fall in the number of Anglo-Indians also, during the decade. They decreased from 3,004 in 1911 to 2,237 in 1921. The reason for this has already been given in Chapter IV, para. 112. As in the case of the Europeans, Anglo-Indians too are found in large numbers in the City. All the districts, except Mahbubnagar, which have returned no Europeans, show no Anglo-Indians also. But the districts of Medak and Bidar, while returning Europeans, show no Anglo-Indians in them. The remaining districts may be grouped as follows, according to the number of the Anglo-Indians in each :—

10 and under	20—50	50—100	over 100
Karimnagar	Gulbarga	Parbhani	Warangal
Nizamabad	Aurangabad	Ralchur	...
...	Mahbubnagar	...	...

268. Distribution by Age.—The marginal statement distributes 1,000 Anglo-Indians by age at the two Censuses.

Year	0—15	15—30	30—50	50 and over
1911	377	288	232	103
1921	352	210	232	156

It shows a comparative decrease at ages below 30. It would mean that the younger generation of the Anglo-Indians is leaving these Dominions.

269. Musalman Tribes.—Among the Musalman tribes, the Sheikhs, or the descendants of the first Arab converts to Islam, are the most numerous. Next to them in numerical strength come the Syeds, the descendants of the Holy Prophet. The Pathans, who trace their descent to Khais, a Sirdar of Ghor, who embraced Islam during the lifetime of the Holy Prophet, stand third in point of numbers. The Moghals, who claim to be the descendants of the early Central Asiatic invaders, are comparatively very few in numbers. The first three have fallen off in strength during the last decade, while the Moghals have increased by 50 per cent. The decreases, however, are not large and are quite attributable to natural causes. As compared with their strength in 1881, all these tribes show considerable increases. They have progressed much better than most of the Hindu castes.

Name		Strength	Percentage of Increase (+) or Decrease (—)
Sheikh	...	906,363	—8
Syed	...	187,679	—1
Pathan	...	131,828	—2
Moghal	...	50,048	+50

[Statement.]

**SUBSIDIARY TABLE I.—CASTES CLASSIFIED ACCORDING TO
THEIR TRADITIONAL OCCUPATION.**

Serial No.	Group and Caste	Strength	No. per mille of the State population	Serial No.	Group and Caste	Strength	No. per mille of the State population
1	2	3	4	1	2	3	4
1	Land-holders.	784,805	63	12	Musicians, Singers, Dancers, Mimics and Jugglers.	89,771	3
	1 Kapu	747,849	59		1 Bhandary	31	...
	2 Velama	36,456	3		2 Bogam	21,258	2
2	Cultivators (including growers of special products)	2,278,938	182		3 Dasari	9,662	1
	1 Hatkar	21,332	1		4 Dommara	7,452	1
	2 Koli	39,819	3		5 Gangedia	22	...
	3 Kunbi	34,324	2		6 Garodi	857	...
	4 Lodi	178	...		7 Gondala	14	...
	5 Mali	85,476	6	13	Traders and Pedlars.	1,008,742	80
	6 Maratha	1,407,200	112		1 Agarwal (H) 1,198	1,881	...
	7 Munnur	183,356	14		(J) 833	...	...
	8 Telaga	462,188	37		2 Baliya	33,364	3
	9 Wanjari	40,065	3		3 Bohra	423	...
3	Forest and Hill tribes.	155,811	13		4 Bukka	95	...
	1 Andh	6,834	1		5 Komati	238,072	19
	2 Bhil	13,723	1		6 Lingayat	687,589	55
	3 Bhimo-Koya	861	...		7 Marwadi	46,439	4
	4 Chenchoo	6,121	...		8 Memon	61	...
	5 Gond	98,879	8	14	Carriers by Pack-animals.	282,964	23
	6 Koya	25,029	2		1 Banjara	23,561	1
	7 Rach Koya	137	...		2 Lambada	223,779	17
	8 Raja Gond	4,253	...		3 Perka	35,624	3
	9 Santal	174	...	15	Barbers.	126,899	10
4	Graziers and Dairymen.	1,000,924	80		1 Hajjam	16,829	1
	1 Dhangar	466,256	37		2 Mangala	103,753	8
	2 Golla	353,993	28		3 Nahavi (Warik)	6,314	1
	3 Gaudi	24,486	1	16	Washermen.	243,608	20
	4 Kurmar	156,189	12		1 Chakala	186,664	15
5	Fishermen and Boatmen.	267,491	21		2 Dhobi	56,944	5
	1 Bhol	267,378	21	17	Weavers, Carders and Dyers.	398,556	32
	2 Kahar	103	...		1 Bhosagar	45	...
6	Hunters and Fowlers.	475,403	38		2 Chenewar	1,713	...
	1 Bedars	237,741	19		3 Dewang' (Koshti)	88,516	7
	2 Mutrasl	237,662	19		4 Julahi	4,446	...
7	Priests and Devotees	276,055	22		5 Laddaf	1,087	...
	1 Ayyawar	3,027	...		6 Momin	36	...
	2 Balragi	1,149	...	18	Tailors.	41,507	3
	3 Brahman	247,126	19		1 Darzi (Simpl)	41,507	3
	4 Gosain	24,753	2	19	Carpenters.	78,947	6
8	Temple servants	60,051	5		1 Sutar	78,947	6
	1 Gurav	20,318	2	20	Masons.	74,771	6
	2 Satani	39,733	3		1 Kamati	586	...
9	Bards and Genealogists.	10,545	1		2 Uppara	74,185	6
	1 Bhatraj	10,545	1	21	Potters.	117,157	10
10	Astrologers.	731	...		1 Kumbhar	51,332	4
	1 Joshi	731	...		2 Kummara	65,825	5
11	Writers.	3,186	...	22	Blacksmiths	72,631	6
	1 Kayasth	1,969	...		1 Kamhari	41,723	3
	2 Khatri	1,217	...		2 Lohar	30,908	2

**SUBSIDIARY TABLE I.—CASTES CLASSIFIED ACCORDING
TO THEIR TRADITIONAL OCCUPATION.—(concluded)**

Serial No.	Group and Caste	Strength	No. per mille of the State population	Serial No.	Group and Caste	Strength	No. per mille of the State population
1	2	3	4	1	2	3	4
23	Gold and Silversmiths.	155,040	12	30	Basket, Mat and Rope makers	402,680	32
	1 Panchal ...	55,975	4		1 Burud ...	16,661	1
	2 Sunar ...	99,065	8		2 Kaikadi ...	24,794	2
24	Brass and Copper Smiths.	80,218	3		3 Mang ...	330,840	27
	1 Kanchari ...	9,975	1		4 Yerkala ...	30,335	2
	2 Kasar ...	20,243	2	31	Earth, Salt, etc., Workers and Quarriers.	107,668	9
25	Confectioners and Grain Parchers.	197	...		1 Waddar ...	107,668	9
	1 Bharbhonja ...	197	...	32	Village Watchmen and Menials	1,539,287	123
26	Oil-Pressers.	58,065	5		1 Madiga ...	669,203	53
	1 Gaudla ...	18,904	1		2 Mahar ...	494,316	39
	2 Tell ...	44,161	4		3 Mala ...	375,748	30
27	Toddy-Drawers and Distillers.	386,340	31	33	Sweepers.	53,698	4
	1 Eadiga ...	26,077	2		1 Dher ...	51,959	4
	2 Goundla ...	121,494	10		2 Mehtar ...	1,739	...
	3 Kalai ...	238,769	19	34	Others.	1,772,316	142
28	Butchers.	14,789	1		1 Indian Christian ...	58,729	4
	1 Katik (Kasab) ...	14,789	1		2 Moghal ...	50,048	4
29	Leather workers.	157,519	13		3 Pathan ...	181,828	11
	1 Ohambhar ...	112,534	9		4 Sheikh ...	906,363	73
	2 Dhor ...	43,409	3		5 Syed ...	187,679	15
	3 Mochi ...	1,576	...		6 Others ...	439,669	35

Statement.

SUBSIDIARY TABLE II.—VARIATION IN CASTE, TRIBE, &c., SINCE 1881.

Serial No.	Caste, Tribe or Race	Persons					Percentage of variation				Percentage of net variation 1881 to 1921.
		1921	1911	1901	1891	1881	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	
1	2	3	4	5	6	7	8	9	10	11	12
Hindu											
1	Aray	34,641	...	...	...	...	...	...	...	...	...
2	Baliya	33,364	...	...	...	47,694	...	...	...	...	30'0
3	Bedar	237,741	208,096	157,072	162,391	129,217	+ 14'2	+ 32'5	— 5'3	+ 25'7	+ 83'9
4	Bhol (Besta)	267,378	177,904	142,179	134,282	93,478	+ 51'1	+ 24'4	+ 5'9	+ 43'7	+ 186'0
5	Brahman	247,126	281,241	666,856	270,432	261,120	— 5'4	— 60'8	+ 146'8	+ 3'2	— 5'4
6	Chakala	186,664	175,626	142,332	140,494	113,124	+ 6'3	+ 23'3	+ 1'3	+ 24'2	+ 65'0
7	Chambhar	112,534	70,618	53,834	53,692	44,111	+ 69'4	+ 31'2	+ 0'3	+ 21'7	+ 155'1
8	Darzi (Simpli)	41,507	47,947	36,315	36,778	30,991	— 18'4	+ 32'0	— 1'3	+ 18'7	+ 33'9
9	Dewang (Koshti)	88,516	71,400	44,637	72,687	54,467	+ 24'0	+ 60'0	— 38'6	— 33'5	+ 60'7
10	Dhangar	466,256	488,609	396,674	364,043	359,767	— 4'6	+ 23'1	+ 9'0	+ 1'2	+ 29'6
11	Dher	51,959	...	...	...	5,000	...	...	...	...	+ 989'2
12	Dhobi	54,944	66,598	49,843	53,503	48,938	— 14'5	+ 34'3	— 6'8	— 9'3	+ 16'4
13	Dhor	43,409	13,341	...	...	14,628	+ 22'8	...	...	...	+ 196'7
14	Eadiga	26,077	24,911	...	...	...	+ 4'7	...	...	...	...
15	Golla	353,993	480,760	278,140	338,358	310,597	— 23'2	+ 85'7	— 17'8	+ 9'0	+ 14'0
16	Gosain	24,753	29,871	21,067	27,142	21,395	— 17'1	+ 41'8	— 22'4	+ 26'9	+ 15'7
17	Gouli	24,486	19,331	...	...	...	+ 4'7	...	...	...	...
18	Goundla	121,494	306,071	229,156	235,662	215,900	— 60'3	+ 33'6	— 2'8	+ 9'2	— 43'7
19	Kalkadi	24,794	...	...	...	7,040	...	...	...	...	+ 252'2
20	Kalai	238,769	75,339	56,600	49,165	23,700	+ 216'9	+ 33'1	+ 15'1	+ 107'4	+ 907'5
21	Kaumari	41,723	...	...	...	...	...	...	...	...	...
22	Kapu	747,849	648,254	521,230	603,489	598,847	+ 15'4	+ 24'4	— 13'6	+ 0'8	+ 24'9
23	Koli	39,810	266,840	236,884	270,188	218,966	— 85'1	+ 12'2	— 12'3	+ 26'3	— 81'4
24	Komati	238,072	223,390	211,628	212,865	216,030	+ 6'0	+ 5'6	— 0'6	— 1'5	+ 10'2
25	Kumbhar	51,332	72,504	93,211	46,799	41,111	— 29'2	— 22'1	+ 99'1	+ 13'8	+ 24'9
26	Kumara	65,625	79,482	65,806	60,212	49,724	— 17'2	+ 20'8	+ 9'3	+ 21'1	+ 32'3
27	Kunbi	34,324	...	...	...	1,058,865	...	...	...	...	— 97'9
28	Kurma	156,189	144,688	90,510	97,543	122,368	+ 7'9	+ 59'9	— 7'2	— 20'2	+ 27'8
29	Lingayat	687,589	757,611	691,394	608,457	499,655	— 9'3	+ 9'8	+ 13'6	+ 21'8	+ 37'6
30	Lohar	30,908	47,844	50,479	44,857	38,079	— 35'4	— 5'2	+ 12'5	+ 17'8	— 18'8
31	Madiga	669,303	804,393	410,636	684,556	461,822	— 16'8	+ 95'9	+ 38'2	+ 43'9	+ 44'9
32	Mahar	494,316	689,543	583,031	501,241	438,302	— 71'7	+ 18'3	+ 16'3	+ 14'4	+ 12'8
33	Mala	375,748	448,046	265,829	395,574	368,704	— 15'1	+ 64'5	— 32'8	+ 7'3	+ 1'9
34	Mali	85,476	107,097	86,215	99,983	83,806	— 20'2	+ 24'2	— 13'8	+ 19'3	+ 2'0
35	Mang	330,840	340,959	261,829	265,450	259,474	— 3'0	+ 30'2	— 1'4	+ 2'3	+ 27'5
36	Mangala	103,753	76,514	71,039	57,614	48,872	+ 35'0	+ 7'7	+ 23'3	+ 17'9	+ 112'3
37	Maratha	1,407,300	1,538,874	1,377,305	1,233,930	1,516,207	— 8'6	+ 11'7	+ 11'6	— 18'6	— 7'2
38	Marwadi	46,439	...	...	...	42,009	...	...	...	...	+ 10'5
39	Munnar	183,356	228,354	175,358	121,983	187,458	— 19'7	+ 36'2	+ 43'8	— 34'9	— 2'2
40	Mutras	237,662	280,770	200,119	182,560	164,282	— 8'9	+ 30'3	+ 9'6	+ 11'1	+ 44'6
41	Panchal	55,975	117,710	94,002	108,863	94,777	— 52'3	+ 25'2	— 13'6	+ 14'9	— 40'9
42	Perka	35,624	...	...	...	25,769	...	...	...	...	+ 88'2
43	Rajput	57,632	61,637	48,737	51,959	49,843	— 7'5	+ 26'5	— 6'2	+ 4'2	+ 14'4
44	Sale	279,070	345,130	284,535	243,378	219,790	— 12'7	+ 20'6	+ 16'9	+ 10'7	+ 27'0
45	Satani	89,733	27,898	24,323	12,228	12,950	+ 42'5	+ 14'6	+ 98'9	— 5'6	+ 206'8
46	Sunar	99,065	88,037	86,958	68,766	63,018	+ 12'5	+ 1'2	+ 30'3	+ 4'5	+ 55'0
47	Sutar	78,947	69,205	45,687	62,549	67,232	+ 14'1	+ 51'5	— 27'0	+ 9'3	+ 37'9
48	Telaga	46,218	453,622	74,733	317,765	378,717	+ 0'8	+ 513'7	— 76'5	— 16'1	+ 22'0
49	Tell	44,161	56,944	52,594	64,362	50,233	— 22'4	+ 8'3	— 18'3	+ 28'1	— 12'1
50	Uppara	74,185	57,000	54,982	50,238	37,026	+ 36'1	+ 8'7	+ 9'5	+ 35'7	+ 100'4
51	Velama	36,456	83,737	71,561	65,735	63,101	— 56'5	+ 17'1	+ 8'9	+ 4'2	— 42'2
52	Waddar	107,868	131,799	100,570	64,912	54,833	— 12'8	+ 31'1	+ 54'8	+ 18'5	+ 96'4
53	Wanjari	40,065	174,039	96,081	139,344	134,403	— 77'0	+ 31'1	— 31'3	+ 4'0	— 70'2
Musalman											
54	Moghal	50,048	33,411	32,008	21,764	15,423	+ 49'8	+ 4'4	+ 47'1	+ 41'1	+ 224'5
55	athan	131,328	135,148	117,153	122,999	61,437	— 2'4	+ 15'4	— 4'8	+ 100'2	+ 114'6
56	Bheikh	906,363	985,019	850,906	856,123	484,155	— 8'0	+ 15'8	— 0'6	+ 76'8	+ 87'2
57	Syed	187,679	189,574	182,921	113,287	89,909	— 1'0	+ 42'6	+ 17'3	+ 26'0	+ 108'7
Christian											
58	Indian Christian	56,799	45,908	15,357	12,563	6,236	+ 23'6	+ 198'9	+ 22'2	+ 101'5	+ 809'7
Animi											
59	Gond	96,879	124,341	107,595	98,806	88,711	— 28'5	+ 15'6	+ 8'9	+ 11'0	+ 11'5
60	Koya	25,029	...	...	...	43,309	...	...	...	...	— 44'7
61	Lambada	223,779	142,04	174,159	161,399	91,324	+ 57'5	— 18'4	+ 7'9	+ 16'7	+ 145'0
62	Yerkala	30,385	2,01	...	...	9,867	+ 1,409'4	...	...	...	+ 207'9

GLOSSARY.*

HINDU.

Aray, (34,641):—A Marathi-speaking caste of butchers found in Telingana, chiefly in Karimnagar and Adilabad. The Arays are also known as Aray Katikas, Katikas, Kasai, Suryachelad and Lad Kasabs, the term '*Lad*' being a variant of '*Lat*', the ancient name of Gujarat, from which these people are supposed to have emigrated originally. The caste has three endogamous divisions:—(1) Sajjanam Katika or Suryache Lad, (2) Barki or Adjath Katikas, who are supposed to be illegitimate descendants of the Sajjanam Katikas, and (3) Kurma Katikas, who are doubtless men of the Kurma caste, following the butcher's calling. The caste is divided into 12 exogamous sections. One cannot marry outside the sub-caste to which one belongs. A man may marry the daughter of his maternal uncle, paternal aunt or elder sister. He may also marry two sisters, but two brothers may not marry two sisters. Infant marriage is practised by the caste. A girl attaining puberty before marriage is excommunicated. The marriage ceremony resembles in general that of the Telugu castes of equal social standing. Some rites, however, are peculiar to the caste. Two branches, one of the *Shami* tree (*Prosopis spicigera*) and the other of the *Are* (*Bauhinia racemosa*) are tied together with a sweet cake to the western corner of the marriage-booth and a winnowing fan is placed on the top. A picture of the goddess Bhavani is painted on a wall and a lamp, made of cocoanut kernel filled with oil, is placed before it. The wick in the lamp is trimmed by a stalk of jawari. The bride alone is dressed in new clothes, while the boy appears in his old clothes, except for a new head-dress. Widows are allowed to re-marry and divorce is permitted. Polygamy is allowed to the extent of two wives. No girls are dedicated to gods or trees.

The Arays are Saivites by religion. They also worship Ellamma on Sundays and Tuesdays, when they observe a fast, and Pochamma and other malignant deities in the month of Ashadha (July—August) with offerings of fowls and sheep. A man of the Kummara caste officiates as priest on such occasions, but the sacrificial animals are slaughtered by a Musalman butcher and not by a member of the caste. Brahmans are employed in marriages and Jangams at funerals. The dead are either buried in a sitting posture, the face turned towards the east, or cremated in a lying posture with the feet to the north, the ashes being collected and thrown into a river on the third day after death. Ten days' mourning is observed for the married and three days' for others. On the third, fifth and tenth days after death, birds are fed for the benefit of the soul of the deceased and Brahmans and Jangams are given rice.

The Arays eat the flesh of sheep, deer, hare and fish and drink liquor and *sendhi*. They do not eat the leavings of any caste. They have a caste *Panchayat* with a *Chowdhari* at its head, and all social disputes are referred to it for decision.

Baliya, (33,364):—A caste of traders and cultivators found scattered throughout the districts of Telingana. The Baliyas are divided into several sections as the Pereke Baliya, Gazula Baliya, Tota Baliya, Linga Baliya, etc, who do not intermarry.

Bedar, (237,741):—*Bendar*, *Berad*—A hunting and agricultural caste found chiefly in the Gulbarga and Raichur districts. The members of the tribe call themselves *Naikamakkalu* 'children of chiefs', *Kanayyamakkalu* 'descendants of Kannaya' and *Valmika* 'descendants of Valmiki.' The Bedars appear to be closely allied to the Telugu Boyas and the Maratha Ramoshis. They had a common origin but became separated by the barriers of residence and language.

Early in the 16th century, the Bedars from Southern India settled under their leader Kalappa Naik in the Raichur Doab, which was then a

*Short descriptions of only those castes mentioned in Subsidiary Table II of this Chapter are attempted here. The total strength of each of these castes according to the present Census is also given.

bone of contention between the Raja of Vijayanagar and the Sultan of Bijapur. Taking advantage of the disturbed times, they plundered the country far and wide and extended their territories until, under Pam Naik I (1674-1695), they founded a state and fixed their capital at Vakinagir, two miles west of Shorapur in the present Gulbarga district. Pam Naik helped Sikandar Adil Shah in subduing his rebel nobles and in his wars with the generals of Aurangzeb. The Sultan, in gratitude, granted him a Jagir and conferred upon him the title "Gajag Bahirand Gaddi Bahari Bahadur". Pid Naik Bahari (1695-1725), the successor of Pam Naik, resisted the power of Aurangzeb and defeated his forces in pitched battles. At last the Emperor took the field in person and besieged the stronghold of Vakinagir. The fort made a gallant stand, but was reduced ultimately by Zulfikar Khan, one of Aurangzeb's generals. It was, however, retaken by the Bedars immediately on the departure of Aurangzeb. Pid Naik removed the seat of government from Vakinagir to Shorapur, which he founded. The Bedars under Raja Venkatappa Naik rebelled against the British Government in 1858 and so the estate was confiscated and ceded to the Nizam of Hyderabad in 1860.

The internal structure of the Bedars is very intricate, due to the large area over which they are scattered and the different social levels that have been formed among them. There are 9 endogamous groups among them, the descendants of the Rajas and other principalities forming the first group known as the Sadar or Naikulu Bedars. These have assumed the style of higher Hindu castes. The other 8 groups are the Tangaed, Mangala, Chakala, Neech, Basavi, Ramoshi and Jas Bedars and the Bedars (proper). The Mangala and Chakala Bedars are barbers and washermen, respectively, to the tribe. Neech Bedars abstain from eating fowls and drinking toddy. They do not even touch the toddy palm nor sit on a mat made of its leaves. Basavi Bedars are the progeny of Basavis or girls dedicated to the gods and brought up as prostitutes. The term Ramoshi is derived either from *Ramvanshi*, 'descendants of Ram,' or *Ramavsi*, 'a forest dweller'. There is a legend to explain the former title, while the latter refers to their dwelling place on the outskirts of villages. They were highly valued for their military qualities. They filled the armies of Shivaji and his successors and distinguished themselves as brave soldiers. They are now very much degraded and their hereditary occupation has come to be stealing. Their touch is regarded as unclean by respectable Maratha castes. Bedars (proper) occupy the lowest level among the tribe. They eat beef and carrion and worship animistic deities. There are 101 exogamous sections among them, most of which are of the totemistic type. Marriage is infant as well as adult, and divorce is allowed by those sections which do not prohibit widow marriage. The special deities of the tribe are Hanuman and Ellamma, worshipped on Saturdays, when the Bedars abstain from flesh. A host of minor gods and spirits are appeased with animal sacrifices. The worship of departed souls also prevails among them.

The Bedars have a strong tribal Panchayat known as *Katta*, the head being called the *Kattimani*, who has authority both in religious and social matters.

Bhoi, (267, 378).—A caste of fishermen and litter-bearers found throughout the State. The term includes several castes, such as the Bestas and Gunlodus of Telingana, the Machinde and Maratha Bhois of Marathwara, the Bhanare and Bendor of the Adilabad district, the Gangamasalu of the Kanarese districts and the Kahars, who are immigrants from Northern India.

The Bestas, also called Parkitiwaru, are found mostly in the districts adjoining the Madras Presidency. They claim to be descended from Sutudu, the famous expounder of the Mahabharata. They profess to belong to one *gotra*, Achantraya. Their marriages are governed by a system of exogamy

consisting of family names. The following are some of the typical surnames of the castes :—Kattewadu (stick), Mamliwadu (mango), Gantawadu (bell), Gundodu (ball), Pusawadu (beads), Chintawadu (tamarind), etc. The exogamous sections are modelled on those of the other Telugu castes. The Bestas forbid a man to marry a woman of his own section. No other section is a bar to marriage, provided he does not marry his aunt, his niece or any of his first cousins, except the daughter of his maternal uncle. A man may marry two sisters, or two brothers may marry two sisters, the elder marrying the elder sister and the younger, the younger sister. Outsiders are not admitted into the caste. As a rule, infant marriage is practised. Girls are not dedicated to deities. Should a girl become pregnant before marriage, her fault is condoned by her marriage with her lover, a fine being imposed upon her parents by the caste Panchayat. Sexual indiscretion with an outsider is punished by expulsion from the caste. A Brahman is employed as priest to conduct the wedding service. The bride-price, varying from Rs. 9 to Rs. 12, is paid to the girl's parents. Widow marriage (Mar-manu) is in vogue, but a widow cannot marry her late husband's brother, nor any one who belongs to his or her father's sections. The ceremony is performed on a dark night, the widow being previously presented with a *sari* and *choli* and a sum of Re. 1-4-0 for the purchase of bangles. Divorce is allowed on the ground of unchastity, but the divorced woman can marry again like a widow, provided that her second husband refunds to her first husband half the expenses of the first marriage. The Bestas follow the Hindu law of inheritance. A sister's son, if taken as a son-in-law, is entitled to inherit his father-in-law's property, if the latter dies without issue and the former performs his obsequies. The Bestas worship Siva and Vishnu as well as the village deities, but the characteristic deity is Ganga, or the river goddess, worshipped by the whole caste, men, women and children, in the month of Ashadha (July-August), when rivers and streams are in floods. At the Dasara festival, the Bestas worship their nets, which they always regard with extreme reverence. When epidemics of cholera and small-pox break out, the Bestas make animal offerings to the Mari Mata or Pochamma. Brahmans and Satanis are employed for the worship of the great gods of the Hindu pantheon. The dead are burnt with the head pointing to the south, but persons dying before marriage are buried. The original occupation of the caste is fishing and palanquin-bearing, but many of them are now engaged as domestic servants. Some have taken to cultivation as a means of livelihood.

Gunlodus, also called Nilbandhus, or dwellers on the river bank, are mostly found in parts of the country where great rivers flow. They are numerous in the Nizamabad, Adilabad and Karimnagar districts. They eat with the Bestas but do not intermarry with them. They have 14 exogamous sections.

Maraha Bhois constitute the numerous members of the fishing caste of the Marathwara country. They are divided into two endogamous groups—the Maratha proper and the Machinde—who interdine but do not intermarry. The Maratha proper seem to be an off-shoot of the Kunbis, whom they closely resemble, and from whom they separated by adopting the occupation of fishing and litter-bearing. They have a number of exogamous sections, consisting of family surnames, many of which are common to them and the Kunbis. Marriage within the section is prohibited. One may not marry the daughter of his maternal aunt or of his sister, though he may marry the daughter of his maternal uncle. Both infant and adult marriages are allowed. The souls of the departed are propitiated every Saturday by the elderly member of the family. The souls of adults are called *Viris*, those of children, *Munjas* and those of females, *Manvis*. On the wedding day, goats are sacrificed to these departed souls. Brahmans are employed for religious and ceremonial purposes. The dead are either burnt or buried.

The *Machinde Bhois* claim to be descended from Machindranath, the chief disciple of Gorakhnath, the founder of the sect of Kanphate Jogis. The members of the caste use donkeys for carrying burdens and hence are looked

down upon by the Telugu Bhois. They are found in large numbers in the taluks of Jangaon, Rajura and Sirpur, and are said to be the descendants of those Bhois who came with the Maratha invaders and settled with them in Berar and Nagpur and subsequently emigrated to these Dominions. They are divided into two sub-castes, Bendore and Bhanare, who interdine but do not intermarry. They are broken into exogamous sections resembling those of the Kunbis. Marriage in the section is prohibited. A man can marry his maternal uncle's or paternal aunt's daughter. The bride-price, Rs. 5, is paid to the girl's father. Re-marriage of widows is permitted and celebrated on a dark night. Divorce is allowed and the divorced woman can marry like a widow. Khudban, the favourite deity of the caste, is worshipped every day. The other deities honoured are Mahadev and Pochamma.

The Bhois have caste Panchayats, to which all social disputes are referred. They eat the flesh of goats, sheep, fowls, hares, deer and fish but not pork or beef, and they indulge in spirituous and fermented liquors.

Brahman, (247,126):—The leading caste of the Hindus found in all parts of the State. The Brahmans are divided into Pancha Gauda and Pancha Dravida sections, those living north and south of the Vindhya, respectively. The Pancha Gauda comprises Saraswata, Kanyakubja, Gauda, Utkala and Mithila classes. The Pancha Dravida consists of Maharashtra, Andhra, Dravida, Karnata and Gujarati classes.

The Brahmans found in the State belong mostly to the Pancha Dravida territorial group and consist chiefly of the Maratha, the Karnata and the Andhra or Telugu Brahmans.

The Maratha Brahmans, numerous in Marathwara, have several endogamous divisions, each of which is sub-divided into a large number of exogamous groups of an eponymous type, the eponym being a Vedic saint or Rishi. The main divisions of these Brahmans are the Kokanastha, Deshastha and Karhada.

The Kokanasthas were originally the residents of the Konkan. The sub-caste is also known as Chitpavan, Chitpol, Chipluna from Chiplun in Ratnagiri, their chief and original settlement, the old name of which is said to have been Chitpolan. They began to call themselves Kokanasthas about 1715, when the Peshwa Balaji Vishwanath rose to importance in the Maratha Kingdom. According to the *Sahyadrikhand*, the Chitpavans were created by Parashuram from 14 corpses of shipwrecked foreigners. This tradition, taken with the fact that they are of a fair complexion and that most of them have light or grey eyes, seems to show that they came into the South Konkan from beyond the sea. On the other hand, they have a tradition that their original habitat was at, or near, Ambajogai in the Bhir district, where they have their titular deity, Yogeshwari. They also state that they were originally Deshasthas and came to be called Kokanasthas after their settlement in the Konkan at Chiplun. This does not seem probable, as they greatly differ from Deshasthas in complexion and features, and the Deshasthas themselves look down upon them as their social inferiors and did not dine with them till the time of Balaji Vishwanath, whose efforts brought them on a level with the other Maharashtra Brahmans. They have 14 *gotras*. Unlike most castes of the Deccan, a Chitpavan is not allowed to marry his maternal uncle's daughter. For a long time, efforts have been made to introduce marriages between Deshasthas, Chitpavans and Karhadas, but they have so far met with little success. Chitpavans are either Apasthambas or Rigvedis, and belong to the Smarta sect. They have no caste panchayats and no such system of organised interference in domestic matters as that commonly found among lower castes. In every town there is an agent or agents, *dharmadhikaris*, of the Shankaracharya of Sankeshwar, who is the religious head of the community. Open breaches of caste rules and gross violation of Shastric precepts are generally dealt with by the agent in a public meeting of the leading priests and laymen of the caste, and decisions are passed by the majority of votes of those

present. An appeal lies from the decision of the meeting to the Shankaracharya, whose decision is final. It must, however, be stated that the authority of the Shankaracharya is declining.

The Deshasthas form the bulk of the Maratha Brahmans in this State. *Deshasth* means people of the *desh* or country and may be taken in the sense of local Brahmans. The Deshasthas appear to be the earliest Brahman settlers, who migrated to the south of the Vindhya. They have two main divisions, (1) Rigvedi and (2) Yajurvedi, who eat together but do not intermarry. There is also a third division known as the Atharvans, the followers of the Atharva Veda. The Rigvedis are subdivided into (1) Smartas, or followers of Siva, and (2) Madhyas or Vaishnavas, followers of Vishnu. Generally the latter do not give their daughters in marriage to the members of the former sect. Madhyas are divided into 18 subdivisions who eat together, but only three of them, *viz.*, the Satyabodhas, Rajendratirths and Raghavendras, intermarry also. The Yajurvedis are split up into (1) those who follow the black Yajurved and (2) those who follow the white. They do not intermarry. Except among the Yajurvedis, marriage is allowed with a maternal uncle's daughter. Marriage with a father's sister's daughter is not permitted. They eat with Chitpavans, Karhadas and other classes of the Dravida Brahmans of the south, but on certain occasions treat them as their inferiors. A Deshasth Brahman will never ask a Chitpavan to dine at his house for a *shraddha* feast or to officiate at any of his ceremonies, while a Chitpavan has no corresponding objection.

The *Karhadas* take their name from Karhad, the sacred junction of the Koina and the Krishna in the Satara district. They claim to be Rigvedi Deshasths, but their surnames indicate the connection of a portion of the caste with Gurjars or White Hunas. Their family goddesses are Vijayadurga and Aryadurga in Ratnagiri, and Mahalakshmi in Kolhapur. They are divided into 22 exogamous groups or *gotras*. Intermarriages are forbidden between families not only bearing the same *gotra* but also the same *pravara*. Sapinda relations (agnates) extending to seven degrees are also avoided in marriage. Marriage with a maternal uncle's daughter is allowed by the caste. The Karhadas are all Rigvedis of the Shukla (white) Shakha, who respect the *sutra* or aphorism of Ashwalayana. They belong to both the Smartha and Vaishnava sects and follow the guidance of Shankaracharya and Madhwacharya, respectively. It is believed that some of the Karhadas are Shakti worshippers and offered, in ancient times, human sacrifices to Matrika and Lalita, two terrible forms of Shakti. This practice, it is said, was severely repressed by the third Peshwa, Balaji Baji Rao (1740-1761). Their customs now are the same as those of the Deshasthas.

The Karnatic Brahmans are numerous in Raichur, Gulbarga and Bidar. They belong either to the Shukla Shakha of the Rigveda or to the Taitariya Shakha of the Black Yajurveda, and are divided, like the Deshasthas, into numerous *gotras* or exogamous groups. They allow a man to marry his sister's daughter. The Karnatic Brahmans are divided into the sects of Smartha and Madhwa. A few only are Sri Vaishnavas. Their tutelary deities are Narsimha and Hanuman.

The Andhra or Telugu Brahmans are found in large numbers throughout Telingana. They may be divided, according to their sectarian beliefs, into four main classes:—(1) Smartha, (2) Sri Vaishnava, (3) Madhwa and (4) Aradhi. The members of these sub-castes do not eat together. The Smarthas are further sub-divided into Vaidiks and Niyogis. The Vaidiks are so called because they devote (or originally devoted) their lives to the study and teaching of the Vedas and endeavour to live up to the standard laid down by the *Shastras*. They are either Rig Vedis of the Shukla Shakha or Krishna Yajurvedis of the Taitariya Shakha. There are also Shukla Yajurvedis among them both of the Madhyandin and Pratham Shakas, the latter being called Yajnavalkyas in Telingana. They have

the following sub-divisions (1) Telaga Nadu, (2) Weli Nadu, (3) Muriki Nadu, (4) Vengi Nadu, (5) Kasal Nadu, etc., deriving their names from the localities in which their ancestors had at first settled. These are prohibited from intermarrying among themselves. The *Niyogis* are the secularised Brahmans of Telingana, many of whom are engaged as writers and village accountants. They are almost all Black Yajurvedis of Taitariya Shakha. They and the Vaidiks interdine but do not intermarry. The *Niyogis* are divided into four classes, (1) Nanda Warik, (2) Aharyani, (3) Arwelu and (4) Pasarwelu. Of these, the Arwelu sub-caste forms the bulk of the *Niyogis* in this State. The word 'Arwelu' means six-thousand and it is said that the primary ancestors of the Arwelus were invested in one day with the *Patwarigiriship* of 6,000 villages by Abul Hasan, the last of the Qutubshahi Kings of Golconda (1672-1687), through the influence of his Hindu ministers, Akkanna and Madanna. This account probably relates to the Golconda Vyaparis, a branch of the *Niyogis*, separated from the parent stock by reason of their conversion to the Srivaishnava faith, for the Arwelus, as a subcaste, have been in existence for a considerable time and appear to be a territorial group, deriving their name from Arwelu Nadu, an ancient division of Vengi Desh, the southern Telingana.

A few of the Telugu Brahmans are Vaishnavas, or followers of Sri Ramanuja. They are so much influenced by sectarian feelings that they have formed themselves into a separate sub-caste. Like the Sri Vaishnavas of Southern India, they are divided into two sub-divisions: the Tengalai and the Vadagalai, who interdine but do not intermarry. The Tengalais follow the precepts of Manavala Mahamuni and the Vadagalai, those of Vedanta-charya.

The few Madhwas, who are to be found in Telingana, are emigrants from the Kanarese districts. Like the Sri Vaishnavas, they are extremely bigoted in their devotion and cannot bear even the mention of the name of Siva. They are mostly Rigvedis.

The Aradhi Brahmans are Saivites and worship Siva in the form of a *Lingam*, which both men and women wear about their necks. Though Lingayats, they adhere to the caste system, wear the sacred thread, perform the Sandhyawandanam, or adoration to the *Gayatri*, and observe all the Brahmanical sacraments. They bury their dead, and it is on this account that they are not admitted by other Brahmans to the community of food or matrimony. They minister to the spiritual needs of the lower classes.

Chakala, (186,664):—The washermen caste of the Telugu country, the corresponding caste in Marathwara being that of the Dhobi, who number 56,944. Owing to its very wide distribution, the caste is divided into a very large number of endogamous groups, the names of which refer to the country to which the sub-castes belong, or to the castes from which they have sprung, e.g., Telaga Chakala, Turka Chakala, Lambadi Chakala, Lingayat Chakala, Karnatic Chakala, etc. The exogamous groups present no features of special interest. Infant marriage is the order of the caste. The practice of dedicating girls to deities also prevails. A widow may marry again but she cannot marry the brother of her deceased husband. No Brahman is called in to officiate as priest at such a marriage, which is attended by widows only. Divorce is allowed in case of unchastity but a divorced woman can marry again like a widow. In matters of religion, the Chakalas are Saivites. They employ Brahmans for religious and ceremonial purposes and call in Jangams to officiate at funerals. The village deities like Pochamma and Durgamma are propitiated with offerings of goats, etc. The Chakalas decline to wash for barbers, because the latter do not hold torches at their weddings. They eat mutton, pork, the flesh of fowl and cloven-footed animals, and are strongly addicted to drink. They also eat the leavings of the higher caste people. The dead are buried in a lying posture with the head towards the south.

Chambhar, (112,534):—A very numerous caste of leather-workers and rope-makers, many of whom are engaged as village watchmen and musicians. The Chambhars are found chiefly in Marathwara, the corresponding caste in Telingana is that of Madiga. The term Chambhar is also applied to those Madigas in Telingana who make sandals. The Chambhars have various endogamous groups, mostly territorial. Marriages are prohibited between members having the same *devak*. A man may marry his maternal uncle's daughter but not his maternal aunt's daughter. Marriage is generally infant, and widows are permitted to re-marry. Divorce is allowed. They profess Hinduism but are still animistic in their belief and worship village deities and ghosts and spirits. Social disputes are settled by the caste panchayat, presided over by the most influential man in the community available in the locality. The fines realised are spent on caste dinners. They indulge in liquor and eat beef and pork and the flesh of goats, sheep, fowls, hares, deer and fish. The dead are buried.

Darzi, (41,507) or *Simpi*:—The tailor caste of the Dominions. It is divided into five sub-castes: the Namdeva Darzi, the Zingar Darzi, the Lingayat Darzi, the Marwadi Darzi, and the Jain Darzi. The last three divisions indicate the castes from which they are formed. The Namdeva Darzis claim their descent from the great Maratha saint, Namdeva. They include two classes, Telugu Chippolu and Maratha Shimpi, based upon territorial distinctions. They appear to be originally of Telugu origin and to have, in later times, spread over the Maratha country. They have a double set of exogamous groups, the one consisting of *gotras* and the other of family names. The gotra system is merely ornamental, and marriage is regulated on the family names. Persons belonging to the same section may not marry. A man may marry the daughter of his maternal uncle or elder sister. Two sisters may be married to the same man, but two brothers cannot marry two sisters. Infant marriage is practised. A bride-price of Rs. 20 to Rs. 30 is paid to the parents of the girl. Polygamy is permitted but rarely practised. A widow is permitted to re-marry, but not the brother of her late husband. Divorced women are allowed to re-marry by the same rites as widows. The Namdeva Darzis belong both to the Vaishnava and Saiva sects. Their special deity is Chaundika, worshipped on Ganesh Chouth day with offerings of sweetmeat, flesh and wine. They pay reverence to all the gods of the Hindu pantheon. They eat mutton, fowl and fish, and indulge in strong drinks. The Shaivas bury their dead in a sitting posture, with the face towards the east. A Jangam performs the funeral rites, and, after the grave is filled, stands on it and blows a conch. He is then induced to leave the place with presents. The Vaishnavas burn the dead body. *Shraddha* is celebrated each month during the first year. The Darzis eat mutton, fowl and fish, and indulge in strong drinks. Only a few of them have taken to agriculture and other pursuits, leaving their original occupation of tailoring.

Dewang, (88,516) or *Koshti*.—An occupational caste of weavers in Marathwara. Probably weaving began with the manufacture of coarse blankets from sheep's wool and was originally a shepherd's occupation. Hence the weaving caste known as Hatkar, which is a sub-division of the great Dhangar or shepherd caste and the members of which, numbering 21,332 in all, are found chiefly in Parbhani, Adilabad and Nizamabad. With the advent of agriculture, cotton, and later, silk came to be used. The weaving caste then gained many recruits and became specialised. Later on it split up owing to religious differences. A great number of these weavers seem to have been collected at Vijayanagar, where they have to this day leaders, called Dewangayya and Mussangayya. Their hereditary occupation has no doubt been greatly crippled by the production of European machine-made goods. The Dewangs in the State are divided into three sub-castes, (1) Dewanga, (2) Hatkar and (3) Kodekul. The Hatkars claim social precedence over the other two sub-divisions. They are Lingayats by creed, though both they and the Dewangs worship Chaundamma as their tutelary deity. Their ceremonial is a mixture of

Brahmanic and Lingayat usages and rites, in which the latter preponderate. Again, the Dewangs are split up into three territorial groups. Telugu Dewangs, Karnatic Dewangs and Maratha Koshtis, and two other branches, Kurvina Shetti or Bili Magu and Kurni Sales or Jyandra. The Telugu Dewangs are said to have 64 exogamous sections. The section names of the Maratha Dewangs are the same as those of the Maratha Kunbis. Marriage is prohibited between persons belonging to the same section. Two sisters may be married to the same man or to uterine brothers. Marriage with one's elder sister's daughter is recognised. Polygamy, though little practised, is allowed. The *avali*, or bride-price, amounts among the Telugu and Karnatic Dewangs to Rs. 30, and among the Maratha Dewangs, from Rs. 50 to Rs. 100. Widow marriage and divorce are allowed. The Telugu Dewangs are either Saivites or Vaishnavites, while the Kanarese Dewangs are mostly Lingayats. The Maratha Dewangs reverence all the gods of the Hindu pantheon. All classes observe religious festivals and make pilgrimages to sacred places. The minor gods, Pochamma, Maisamma, etc., are also appeased with offerings. Dewangs eat fowls, fish, pork and mutton, and drink liquor. Some of them, aspiring to a higher social status, abstain from liquor. Lingayat Dewangs bury their dead in a sitting posture, with the face pointing to the east. Others occasionally burn the dead. The Dewangs make a variety of textile fabrics, chiefly *saris*. Some of them have given up their traditional vocation and have taken to trade, agriculture, carpentry and masonry.

Dhangar, (466,256):—A Maratha caste of shepherds and blanket weavers. The Dhangars are divided into three endogamous divisions: Khute Dhangars, Bargi or Hatkar Dhangars (referred to under 'Dewang') and Jhade Dhangars, who interdine but do not intermarry. The exogamous divisions of the caste are of the Maratha type. Marriage in one's own section, as well as in one's maternal aunt's section, is avoided. A man may marry two sisters, and two brothers may marry two sisters. Marriage is infant as well as adult, but the former practice is deemed more respectable. Boys, but not girls, are dedicated to gods. Widow marriage is allowed and divorce is permitted. A bride-price to the extent of Rs. 9 or 10 is paid to the girl's parents. Among the Jhade Dhangars, a widow is more valued than a virgin, and a bride-price ranging from Rs. 25 to Rs. 200 is required to be paid to her parents. Khandoba is the favourite god of the caste. The Adilabad Dhangars worship Khudban, in the form of a wooden image bedaubed with vermilion. The gods of the Hindu pantheon are all revered by the caste. Ancestral worship prevails. A Jhade Dhangar killed by a tiger is worshipped as Waghoba in the form of a stone set up on the boundry of the village. Dhangars eat mutton, fowl, fish and the flesh of deer, hare, and some birds, and drink spirituous and fermented liquors. Dhangars have a caste panchayat. The headman is called *Mehetraya* and he decides all social disputes. He is specially honoured on a marriage occasion with the present of a turban. The original occupation of the caste is grazing sheep and goats and weaving blankets. Some of them have taken to cultivation. The dead are burnt in the case of the married and buried, if unmarried.

Dher, (51,959):—A low caste of Maratha leather workers allied to the Mahars and Mangs of Marathwara and the Mala of Telingana. From their customs and the impurity attached to them, they appear like these castes to be broken fragments of primitive tribes dispossessed of their lands by invaders and reinforced from time to time by outcastes. They are now mostly field labourers, many being attached to Kunbi landlords. They have several exogamous sections. Both infant and adult marriages are practised. Widow marriage and divorce are allowed. The Dheres are animistic in their creed and worship deities of nature and diseases. In matters of diet, they have few scruples. They eat fish and flesh and also the carcasses of cows, sheep and goats. They eat the leavings of other people and indulge in toddy and liquor.

Dhor, (43,409):—A low caste of tanners found in Marathwara. The name is probably derived from *Dhor*, meaning cattle, as they are tanners of cattle skins. The Dhors appear to be a degraded branch of the Chambhars. They are divided into five endogamous groups: Range Dhor, Budhale Dhor, Kakayya Dhor, Chambhar Dhor and Shadu Dhor. The first group claims the highest rank and appears to be the original stock from which the other sub-castes have branched off. The name Range Dhor is derived from a Marathi word meaning 'dye' which refers to the occupation of staining hides. The Budhale Dhors are so named from *Budhales* or leather jars which they make. As such jars are not in much requisition now, they manufacture *dholaks* (drums), waterbags, water buckets and other leather articles. The Kakayya Dhors are said to be the descendants of one Kakayya, a Range Dhor, who embraced Lingayatism and was therefore cut off from his community. In addition to staining hides, they cobble old shoes and make new ones. The Chambhar Dhor is a mixed sub-caste and occupies a degraded position. These Dhors also make shoes, water buckets, etc. The Shadu Dhors are the illegitimate offsprings of the Dhors by Dhor women degraded for some social offence. Within these sub-castes there are 360 exogamous sections, which appear to be entirely of Maratha origin. Some of the section-names are totemistic. A man may not marry outside the sub-caste nor inside the section to which he belongs. Two sisters may be married to one man or two brothers. Marriage with a sister's or maternal uncle's daughter is permitted. Both infant and adult marriages are recognized. Widow marriage and divorce are allowed. The Dhors do not dedicate their girls to deities. They profess to be Saivites but they worship animistic deities also. The dead are buried in a sitting posture.

Eadiga, (26,077):—Telugu toddy-drawers, also known as Indra. Though the Eadigas rank lower, socially, than the Goundlas, they form in reality a sub-caste of the Goundla, another toddy-drawing caste of the Telugu country. The word Eadiga comes from '*ita*' meaning a *sendhi* tree, and as this class of people draw toddy from the *ita* tree they are known as Eadigas. The caste is said to have been recruited from among members of other castes, especially from the Mutrasi, Munnur and Telaga castes. The Eadigas have a sub-division called the Thala Eadiga, *thala* signifying the head. In manners and customs the Eadigas resemble the Goundla.

Golla, (353,993):—The great shepherd caste of the Telugu country corresponding to the Goulis of Marathwara. The Gollas are not a homogeneous race, but are composed of a large number of endogamous groups, the members of which differ in features and complexion, and in manners and customs. For instance, the Yerra Gollas, who form the bulk of the caste found in this State, are fair in complexion, have regular features and muscular frames, indicating their foreign origin. They claim a social rank higher than all the other sub-castes, except the Gujrati and Adi, who are, however, rarely met with in these parts. It is customary among members of this sub-caste to dedicate both boys and girls to their patron deities, Mallanna and Raj Rajeshwar. The women of this group do not bore their noses nor wear nose-rings or head ornaments. The parrot is very much venerated by this sub-caste, which leads to the inference that it might be the totem of the tribe. In Gulbarga and other Kanarese districts, the Yerra Gollas call themselves Anam Gollas, speak Kanarese, have abandoned their original occupation and have taken to cultivation of the land. They also deal in medicinal herbs and roots. The Boya Gollas are hypergamous to Yerra Gollas, to whom they give their maidens in marriage. The members of this sub-caste abstain from eating fowls. Their women do not wear *cholis* or petticoats. The Yaya Gollas closely resemble the Yerra Gollas in physical type, though they are a little swarthier in complexion. The Pakanati Gollas are divided into two endogamous groups—Domatiwaru and Magduwaru. This sub-caste also dedicates girls to deities and marries them to swords and trees. Under the designation of Parwati or Jogni these girls live the lives of prostitutes. The Puja Gollas are a dark-complexioned sub-caste, possessing coarse and indelicate features and taking their name from a

legend purporting that their ancestors were priests to the shepherd god Mallanna. Their women neither wear *cholis* nor nose-rings. The Mushti Gollas allege that they inherited their name from their ancestors, who were distinguished for their skill in boxing, *mushti* being the fist. The Gujarati Gollas profess to observe a high standard of purity, and claim to be superior to other Golla sub-castes, with whom they neither interdine nor intermarry. The Modati Gollas appear to be a group of local formation. They earn their living by begging from the higher sub-castes of Gollas, to whom they stand in the relation of family bards and genealogists. The Pidwati Gollas, also called Pusalwad, are the lowest of the Golla sub-castes. They lead a sort of nomadic life, move from place to place, retailing glass beads, needles, thread and such other articles. Of these sub-castes, only the Yerra, Paknati, Adi, Mushti, Boya and a few others interdine. All eat from the hands of the Gujarati Gollas.

The oxogamous sections, into which the sub-castes are broken up, are of the totemistic type. The totems, comprise the names of trees and animals. A man cannot marry a woman of his own section, but can marry one of his mother's section. A man may marry two sisters, but two brothers cannot marry two sisters. He can marry the daughter of his elder sister, or of his mother's brother, but not of his father's sister. Except among the Puja Gollas, who practise both infant and adult marriages, infant marriage is the order of the Golla caste. A bride-price of Rs. 12 is paid to the parents of the girl. Widow-marriage is allowed, but the bridegroom is required to give her parents half the expenses they incurred on her first marriage. The favourite deities of the Gollas are Mallanna and Ganga. Their religion is no doubt saturated with animism, but they are gradually drifting towards Hinduism and are divided into Saivites and Vaishnavites. They worship all the Hindu gods. Brahmans are called in on religious and ceremonial occasions. As a rule, the Gollas bury the dead in a lying posture with the head turned towards the south. The Gollas drink fermented and spirituous liquors and eat the flesh of goats, sheep, deer, fowls and pigs. Their original occupation is the tending and breeding of cows, sheep and other domestic animals, the making of curds and butter and the dealing in milk and milch cows. Of late many have taken to cultivation and trade.

Gosain, (24,753), or Gosavi, upper India devotees and ascetics found chiefly in Marathwara. Like 'Bavaji' the term is indiscriminately applied to many classes of vagrants professing to follow a religious life. The term 'Gosavi' is a corruption of the Sanskrit 'Goswami' i.e., one who has conquered his passions. They are religious mendicants and belong to the Saiva sect, as opposed to Bavas, or Bairagis, who are Vaishnavas. They are recruited from all castes, except the artisan classes. They are divided into *Gharbaris*, or householders, and *Nishprahi*, or celibates. Most of these, however, are celibates in name only. Many of them have mistresses, whose children they freely admit. Though most of them live by begging, a few are rich, living as money-lenders, traders and husbandmen.

Gouli, (24,486):—Milkmen of Marathwara corresponding to the Golla of Telingana. Goulis form a functional caste recruited from many other castes, such as Dhangars, Kurmas, Maratha Kunbis, etc. Their hereditary occupation is tending cattle and selling milk, butter and ghee. They are divided into two territorial sub-castes, Nagarkar and Vajarkar—who interdine but not intermarry. Each of these is further divided into a number of exogamous sections. Infant marriage is practised by the caste. A bride-price varying from Rs. 50 to Rs. 200 is paid to the parents of the bride. Widow marriage is allowed, but the widow is required to give up her children, if any, to her late husband's family. Divorce is permitted with the sanction of the caste panchayat. The caste seems to have been strongly influenced by Lingayatism.

In fact, the religion of the Goulis is a mixture of Lingayatism and Hinduism. Like other Lingayats, they wear a *lingam* round their necks and worship it every day before they dine. Their special deity, however, is

Mahadev, whom they worship on festive occasions. They pay reverence also to Khandoba, Bhavani, Ganpati and other gods of the Hindu pantheon. The dead are buried in a sitting posture facing the east.

Goundla, (121,494):—A toddy-drawing and liquor-vending caste found chiefly in Telingana. The caste appears to be a functional group like that of the Eadiga, formed from the members of other castes. The caste is divided into 6 endogamous groups—Deva Goundla, Shetti Goundla, Mashti Goundla, Goundla, Eadiga and Laguwad. The first of these (Deva Goundla) holds the highest rank among the sub-castes, while the Mashti Goundlas occupy the lowest position. The Laguwads are so called because they wear *lagus* or short trousers. They are found chiefly in the southern districts of the State. The caste is divided into several exogamous sections based on family names, the majority of which are of the territorial character, a few only being totemistic. A man cannot marry within his section or outside his sub-caste. Marriage is allowed with the daughter of a maternal uncle or paternal aunt. Infant marriage is practised by the caste. No bride-price is generally given. In matters of religion, the Goundlas are divided into Vaishnavites and Saivites, but universal preference is given to the worship of Siva, whom they worship under the peculiar name of Surabhandeshwar. They also offer fowls, sheep and other animals to village deities, etc. The dead are usually burnt. If burial is resorted to, the married are placed in a sitting posture with the face pointing towards the east, and the unmarried in a laying position with the face downwards and the head turned to the south. The Goundlas still follow their traditional occupation of extracting toddy from the wild date palm and selling the liquor. The Eadigas tap both the wild date and the palmyra palms. Only a few of the Goundlas have taken to cultivation.

Kaikadi, (24,794):—A wandering tribe of basket-makers and thieves in Marathwara corresponding to the Yerkala in Telingana. The tribe is loosely organised and appears to have been recruited at times from other criminal tribes, such as the Bhamtas, Lamanis, etc. They are divided into 3 sub-castes—Deccani, Kamathi and Kothi. The caste has 5 exogamous divisions. A Kaikadi may marry his paternal aunt's or maternal uncle's daughter. Marriage with a wife's sister is allowed, and brothers may marry sisters. Infant as well as adult marriage is allowed. Widow marriage and divorce are permitted. They eat fish, sheep and goats, deer, hares, fowls and pigs and drink liquor. The dead are either burnt or buried.

Kalal, (238,769):—A caste of distillers and liquor-sellers of Northern India found in large numbers in the State, especially in Telingana. The caste is divided into two sub-castes—Lad Kalals and Pardesi Kalals. The former seem to have emigrated from Gujarat. They have three sub-divisions—Surya Lad, Chhatri Lad and Kadi Lad, the members of which neither interdine nor intermarry. Marriage in the same section is forbidden. A second wife is permitted, if the first proves barren or suffers from an incurable disease. Infant marriage is practised. Widow marriage and divorce are allowed. The members of the caste eat fowls and fish, deer, hare and sheep and drink spirituous and fermented liquors. Liquor-selling is their occupation, but many of them make their living by shop-keeping and money-lending. A few have taken to agriculture. They are orthodox Hindus and worship Mahadev and Bhavani. Brahmans are employed in religious and ceremonial occasions. The dead are either burnt or buried, according to the means of the family of the deceased.

The Pardesi Kalals are supposed to have come from Northern India. They have six sub-castes—Sinhor, Purbhayya, Gurer, Chansakha, Letaraya and Jaiswar. These do not interdine or intermarry. Each of the sub-castes is further divided into a number of sections. In point of marriage, these Kalals forbid a man to marry a woman who belongs to the same section as his or his mother's. They practise infant as well as adult marriages. A man may marry two sisters. Widow marriage and divorce

are allowed. Kanojia Brahmans are employed for religious and ceremonial purposes. The dead are usually buried. The Pardesi Kalal abstains from eating fowls. In other respects, his diet is the same as that of the Lad Kalal. The bulk of the caste make a living by selling liquor. A few have taken to other pursuits, as shopkeeping, money-lending and agriculture.

Kammari, (41,723):—A Telugu black-smith caste, will be described under 'Panchal'.

Kapu, (747,849):—The great land-holding and agricultural caste of Telingana. Next to the Marathas, the Kapus are the most numerous in the State. They are divided into ten sub-castes, of which the Panch Reddi (so called as it includes five endogamous groups, viz., Motati, Gudati, Paknati, Chittapu and Gone) alone appears to be indigenous to these Dominions. The Motati Kapus take the highest rank amongst the Kapus and are proud of their blood, since, as they aver, Raja Pratap Rudra and his descendants belonged to their caste. A hypergamous division, called the Motati Chowdhari, has lately been developed, consisting of rich landlords who claim to be descendants of old ruling chiefs and their nobles. The Motati Chowdharis receive the daughters of the Motati Kapus in marriage on payment of high bride-groom price but do not give them their own daughters in marriage. This hypergamous group is tending to become endogamous.

Infant marriage is the rule, but adult marriage prevails among the Chowdharis. A bride-groom price, which is generally Rs. 116 but which varies with the pecuniary status of the parents of the bride, has to be paid. All Kapus, except the Motati, Paknati and Gone, allow a widow to marry again, but such marriage is attended mostly by widows only. Divorce is permitted with the sanction of the Panchayat. An innocent woman, if divorced, claims alimony from her husband. In matters of religion, the Kapus are divided between Vaishnavites and Saivites. The former are under the influence of Sri Vaishnava Brahmans and the latter under the Aradhi Brahmans. Satanis officiate at the funerals of the former and Jangams at those of the latter. Under the veneer of Hinduism, vestiges of primitive animism survive in the religion of the Kapus, and the masses pay more reverence to the animistic deities than to the great gods of the pantheon. The Kapus generally burn their dead, but in the case of infants, unmarried persons and persons dying of small-pox or cholera, the dead bodies are buried.

Koli, (39,819):—A group of cultivators and fishermen of mixed descent, numerous in the Warangal and Aurangabad districts. The Kolis are divided into several endogamous sub-tribes but only two of these, viz. Malhar Koli and Mahadev Kole are to be found in these Dominions. The Malhar Kolis are also known as Panbharis or Chunbis, because they are employed as members of the *balota* and supply water to villagers. The Mahadev Kolis call themselves Raj Kolis and are most numerous in the State. They are dark-complexioned and short of stature, but strong and muscular. They are divided into 24 exogamous septs, each of which is further sub-divided into a number of sections. A man may not marry outside the tribe or inside the sept to which he belongs. Marriage with the daughter of one's maternal uncle is allowed. Infant as well as adult marriages are practised. The bride-price varies from Rs. 15 to Rs. 30. Widow marriage is permitted, but the widow should give up her children by her late husband to his family members. Divorce is also permitted with the sanction of the caste panchayat. Their tutelary deity is Mahadev. They pay reverence to Bhairoba of Sonari (Ahmadnagar), Devi of Tuljapur in the Osmanabad district and Khandoba of Jejuri (Poona). They pay homage to other minor gods and to the spirits of their ancestors. They have a strong belief in spirits and sorcery. Brahmans are employed on religious and ceremonial occasions. The Kolis eat fowl, fish, mutton and venison and indulge in spirituous and fermented liquors. The dead are

buried in a lying posture, with the face upwards and the head pointing to the north. The Kolis have taken to agriculture, but they are less painstaking and less skilful in the management of crops than the Kunbis. Many of them are village headmen holding service-land, while others work as day-labourers.

Komati, (238,072):—A numerous caste of Telugu traders, shop-keepers and money-lenders, found throughout the Dominions. The Komatis are divided in this State into the following endogamous groups:—Yegna, Neti, Vidur, Arva, Gowri and Jain Komatis. The Yagna or Vegna Komatis trace their original habitat to Veginadu which, in old times, comprised the territory between the Krishna and the Godavari below the Eastern Ghats. The Neti Komatis wear a lingam on their persons and it is quite likely that the difference of creed has caused their separation from the main caste. The Vidur Komatis are supposed to be the illegitimate offspring of the Yagna Komatis. The Arva Komatis are emigrants from Madras and are found mostly in Karimnagar. The Gowri Komatis are few in number and are probably emigrants from Madras and Mysore. The Jain Komati is a term wrongly applied to the Kambhoj and other Jains, owing to the similarity of their occupation to that of the Komati caste. The Komatis are divided into 102 exogamous sections, mostly of the totemistic character, bearing the names of trees, plants or flowers. The Komatis forbid a man to marry a girl who belongs to the same *gotra* as himself. They observe an elaborate system of prohibited degrees. The practice of marrying one's maternal uncle's daughter is universally observed by the caste people. Infant marriage is the order of the caste. A dowry is generally paid to the bridegroom, but if the bridegroom be a widower or advanced in age, a bride-price varying from Rs. 100 to Rs. 500 or more has to be paid. Widow-marriage and divorce are not allowed. The Komatis are orthodox Hindus and belong to the Vaishnava and Saiva sects. A few of them are Lingayats. The characteristic deities of the caste are Nagareshevar and Kanakamma. Brahmans are employed in the performance of their religious and ceremonial functions. They are vegetarians and abstain from liquors. On death bed, one is required to perform *prayaschit* or the ceremony of expiation and bestow gifts on Brahmans. The dead are burnt by the Vaishnava Komatis and buried by other Komatis. The dead-body of an unmarried person is carried suspended on a bamboo pole and buried without any ceremony.

Kumbhar, (51, 332):—The potters of the Marathwara country. The Kumbhars have several *Kuls* or exogamous sections identical with surnames, many of which are common Maratha names. A Kumbhar may marry his maternal uncle's daughter and not his maternal or paternal aunt's daughter. Both infant and adult marriages are practised. Widows are allowed to re-marry and divorce is also sanctioned. Except the Lingayat Kumbhars, all eat flesh and drink liquor. Social disputes are settled at meetings of the castemen, presided over by the headman. Breaches of caste-rules are punished by fines, which are generally spent on feeding and drinking.

Kummara, (65, 825):—The potter caste of Telingana. The caste has six endogamous divisions: (1) Shetti, or Telaga, or Penta Kummara, (2) Baliya, or Lingayat Kummara, (3) Bendar Kummara, (4) Dandu Kummara (5) Maratha Kumbhar and (6) Rane Kumbhar. The Shetti Kummara are found in the Telugu districts and form the bulk of the caste. The Lingayat Kummara are scattered over the Gulbarga, Raichur and Bidar districts. These have not completely shaken off their old beliefs. Both Brahmans and Jangams are employed at their marriage. They have such divisions as Diskshawant and Silwant, but intermarriages between them and the Lingayats proper are not allowed. They make bricks and tiles. The Bendar Kummara were originally Bendars, but they had to separate themselves from the main stock, owing to the profession of potters adopted by them. The Dandu Kummara are supposed to have gained their name from the fact that their ancestors were attached as potters to the Imperial

forces ('dandu' in Telugu means 'army'). The Maratha Kumbhars speak Marathi and look like Kunbis (*vide* the preceding para). The Rane Kumbhars were originally Rajputs. They seem to have taken to the potter's occupation from recent times only. They would appear to have commenced with making images of men and animals, and latterly, pots. They are now estimated below Kumbhars socially. The sub-castes have territorial groups, each having its own exogamous sections. Some of the sections are totemistic. A man cannot marry outside the sub-caste nor within the section to which he belongs. He may marry two sisters. He may also marry the daughters of his maternal uncle and elder sister, but not the daughters of his paternal and maternal aunts. The Telugu Kummaras marry their daughters as infants, but among the Maratha and Rane Kumbhars, girls are married either as infants or adults. The practice of dedicating girls to deities obtains in the caste, but the girls so dedicated live in their parents' houses and inherit their fathers' property in equal shares with the sons. Widow-marriage and divorce are permitted. Brahmans are employed as priests in marriages, and Jangams or Ayyawars in performing obsequies.

The Kumbhars pay reverence to the gods of the Hindu pantheon as well as to Animistic gods. To the latter are offered sacrifices of sheep, goats and fowls, the heads of these animals being given to Chakalas and Mangalas. Some times buffaloes are offered to the deities and are given away to the Malas and Madigas of the village. Kurbhan is the patron deity of the Rane Kumbhars, who, like other Hindus, make pilgrimages to Kasi. The Telugu and the Marathi Kummaras are flesh-eaters and indulge in spirituous and intoxicating liquors. The Rane Kumbhars abstain from fowls. The Baliya Kummaras abstain from both flesh and liquor. The dead are usually buried.

Kunbi, (34,324):—A cultivating caste of Marathwara. The Kunbis are generally supposed to be the same as Marathas. The similarity of their social organization and *devaks* support this view, and the fact that the *devaks* are largely totemistic suggest that they are of pre-Aryan origin. The Kunbis decide their social disputes at meetings of the village castemen. As the social organization of the Kunbis is quite similar to that of the Marathas, no further description of this sub-group of the great Maratha community seems necessary.

Kurma, (156,189):—A Telugu caste of shepherds and blanket-weavers, numerous in the Telingana districts. The Kurmas have two main divisions, Hattikankans and Unnikankans, so called from the custom of their wearing cotton and wool wristlets, respectively, on their marriage occasions. There is a third sub-division known as the Ugads, who are inferior to the other two, and who make their living by begging from them. In the Kanarese districts there are two more divisions—Lingayat Kurbur and Beerlods. The latter, like the Ugads, subsist by begging from the other sub-castes. The Kurmas are broken up into a number of exogamous sections, which are partly of the territorial and partly of the totemistic type. A man cannot marry outside his sub-caste or within the section to which he belongs. Also, he cannot marry the daughters of his maternal or paternal aunts. He can, however, marry the daughter of his maternal uncle or of his elder sister; marriage is generally infant and a bride-price of Rs. 21 has to be given. The custom of dedicating girls to temples survives among some of the Kurmas. A widow is allowed to re-marry. She must avoid her late husband's younger or elder brother. On re-marrying, she has to return the ornaments given to her by her first husband. Divorce is permitted with the sanction of the caste panchayat. Re-marriage of the divorced is allowed. By religion, the Kurmas are either Vaishnavites or Saivites. Some follow the Lingayat sect and abstain from flesh and liquor. The favourite deity of the Kurmas is Mallanna, to whom offerings of sheep and goats are made. Beerappa, their Guru, is also honoured with the sacrifice of sheep and goats. Beerlods and Ugads officiate as priests in the worship of these deities. The Animistic gods are also propitiated. A man

of the Kummara caste is employed at the worship of these gods. The Kurmas have a strong belief in ghosts and evil spirits and try to appease them with various offerings. Musalman *pirs* are also duly revered by them. They eat mutton, pork, fowl and venison and indulge in liquors. The dead are buried in lying posture with the head pointing to the south, but in the case of the Lingayat Kurmas, the dead are buried in a sitting posture with the face turned to the north.

Lingayat, (687,539.):—A sect of Saivites, who deny the sacerdotal authority of the Brahmans and affect to reject all caste distinctions. The Lingayats, also known as Virasaivas, Sivabhaktas and Sivachars, derive their name from the *Lingam*, the phallic emblem of Siva, which every one of the community has to wear on the person, and the loss of which is equivalent to spiritual death. The Lingayats are very numerous in the districts of Gulbarga, Raichur and Bidar, from where they have spread all over the Dominions. They are mostly traders and agriculturists. The fundamental principle of their religion is the equality of all wearers of the *lingam* in the eyes of God, which suggests that their creed is the outcome of one of the numerous reformations that have been aimed in India against the supremacy and the doctrines of the Brahmans, whose exploitations of the lower castes has frequently led to the rise of new sects, essentially anti-Brahmanic in origin. Of the Brahmanic trinity, they acknowledge only Siva. They do not revere the Vedas. Originally they prohibited child-marriage, removed all restrictions on widow-marriage, buried their dead and abolished the chief Hindu rites for the removal of ceremonial impurity. But as their original enthusiasm spent itself, the element of caste again asserted itself and in time evolved ritual and ceremonies, in which the influence of the rival Brahman aristocracy can be freely traced. Basava is supposed to have founded this sect in the latter half the twelfth century. The first disciples of Basava were called Pramada Ganas. They were from all castes and both sexes. Broadly speaking, the Lingayats may be divided into four groups. The first consists of the Jangams, who form the priests of the community. The second group comprises those who were the first converts to the creed and who, in course of time, closed their ranks to new comers. These are the Lingayats proper and form the bulk of the community. They are known as Linga Balijas in Telingana, Lingawant Vanis in the Maratha districts and Virsaivas in the Kanarese districts. The later converts form the third group. They were chiefly recruited from occupational castes, such as Telis, Sunars, Koshtis and others. They have dissociated themselves from their parent castes and formed separate endogamous sub-castes of their own. The fourth group consists of converts from the lowest unclean classes, such as Mala and Madiga Jangams. The Jangams of the first group have four divisions:

- (1) Mathpati,
- (2) Sthawara,
- (3) Ganachari, and
- (4) Madpati.

The first is further sub-divided into

- (1) Pata,
- (2) Chara, and
- (3) Madwaya.

The Pata Jangams lead a celibate life, claiming to have renounced the world and overcome passions. They live in *maths* and pass their days in meditation and prayers. The Chara also lead celibate life, but they wander from place to place and subsist on alms. These two are highly venerated by the Lingayats. The Madwaya Jangams are householders and officiate as priests to the lower Jangams. On conformity to the requirements of an ascetic, they can become Pata or Chara Jangams. The Sthawara and Ganachari Jangams are also householders, but while the former do not wander from village to village collecting alms, the latter do

so. The Madapatis officiate at the funerals of the Lingayats. The Linga Balijas have three hypergamous divisions. The occupational Lingayat groups, like the Lingayat Gowlis, Lingayat Telis, Lingayat Simpils, etc., who were all recruited from the functional castes of the Hindu society, remain aloof from the parent castes and form endogamous divisions of their own. A man may not marry a girl of his own *gotra*, even though she belongs to a different *bhagi* or sub-sept. He may marry the daughter of his maternal uncle or paternal aunt. Two sisters may be married to the same man. Generally, one must marry within one's own sub-caste, but Jangams can marry in all castes, even the Eadiga, Mangala and Kummara castes, provided the latter are Lingayats. Polygamy is permitted to any extent theoretically. Infant marriage is practised. Widow marriage and divorce are allowed. A woman, who is widowed seven times, is regarded with extreme veneration by her sex and becomes the object of universal adoration among her community. The dead are buried in a sitting posture with the face pointing to the north.

Lohar, (30,908):—The ironsmith caste of Marathwara. Their hereditary occupation is making and repairing agricultural implements. They form one of the Panchal castes. See Panchals.

Madiga, (669,203):—The Telugu leather-workers and village menials. The Madigas have two main divisions: Kanara Madigas and Telugu Madigas, who neither intermarry nor interdine. Each of these is broken up into numerous sub-tribes, which vary greatly in different districts. Some of the names, such as Dappu Madiga, Perike Madiga, etc., undoubtedly refer to the professions the sub-castes have followed, while others, for example, Lambada Madiga, Koya Madiga, Bedar Madiga, etc., refer to the caste from which the sub-castes have been recruited. The Madiga sub-caste, found in large numbers in Telingana and in the Kanarese districts of Marathwara, probably represents the original nucleus of the caste. These Madigas make their living by manufacturing sandals, leather ropes and buckets and other leather articles. A brief description of the more important sub-castes of the Madigas may not be out of place here. The Mashti Madigas are story-tellers and beggars and occasionally exhibit acrobatic feats before the public. The Sindholu, Chindiwandlu or Bogam Madigas are the courtezans of the Madiga caste. They attend all Madiga ceremonies. The Ashadron or Sandewam are vagrant beggars, who earn a living by enacting plays based upon stories from the Maha-Bhagawatam. The Bengali Madigas are a wandering class of jugglers and conjurers, who seem to have migrated from Bengal. Though they appear to have no connection whatsoever with the local Madigas, yet, as they occupy the lowest position in the Hindu society, they have come to be enrolled among the Madigas. The Bindalas discharge the functions of priests to the Madiga caste and perform their religious rites. They profess to be possessed and foretell events and exorcise ghosts. The Dappu Madigas seem to be identical with the Lambada Madigas, and are attached to each Lambada *tanda* (camp). They act as musicians to the Lambadas, playing, at their religious ceremonies, on the *dappu*, a sort of drum. The Kallu-Kundalwad (the toddy-potwallas) are engaged as carriers of earthen pots filled with *Sendhi* (the juice of the wild date-palm) to the market. This occupation has degraded them and no pure Madiga will eat or marry with them. The Dasari Madigas are spiritual advisers to those Madigas who profess to belong to the Vaishnava sect. They occupy the highest social level among the various sub-castes and stand in hypergamous relation to their disciples, and abstain from beef. In the same way, the Jangam Madigas claim a high social position among the Madiga sub-castes and minister to the spiritual needs of the Saiva Madigas. They also abstain from beef and do not interdine with members of other sub-castes.

The exogamous sections of the caste are mostly of the territorial type, only a few being totemistic. A Madiga cannot marry outside the sub-caste nor inside the section to which he belongs. He may marry the daughter of

his elder sister or maternal uncle and paternal aunt. Two sisters may also be married to the same man. Members of other castes are received into the Madiga caste. A betel leaf is put on the tongue of the novice, who has to give a feast to the Madigas in the neighbourhood, eat with the new associates and remove their dishes. The hut in which this ceremony takes place is burnt at the close of the feasting. The Madigas practise both infant and adult marriage, but the former mode is considered the more respectable; girls are also dedicated to their tutelary deities. These girls, known as Jogins, become prostitutes, but their children are admitted to the full privileges enjoyed by the ordinary members of the caste. Polygamy is allowed. The second wife is usually a widow or a divorced woman.

The Madigas have no scruples about their diet. They eat beef, horse-flesh, pork, fowls, mutton and the flesh of animals, which have died a natural death. The bear is held in special respect. No Madiga will injure or kill the animal. A bride-price varying from Rs. 5 to Rs. 15 is paid to the parents of the girl. The Madigas are more Animistic than Hindu in their beliefs. Their tribal deity is Matangi. They worship other village deities and Hanuman and Mahadev as well. The dead are usually buried, except in the case of women in pregnancy, and lepers.

Mahar, (494, 316):—A caste of village menials and watchmen in Marathwara, corresponding to the Mala of Telingana. The Mahars are divided into several sub-castes, the members of which neither interdine nor intermarry. In the Aurangabad division, the chief sub-castes are: Somas, Andhwans and Teliwans. The Somas claim the highest position in the caste. They regard the pig with reverence, neither kill it nor eat its flesh. The Andhawans are supposed to have come from Berar and their name suggests a connection with Andhs. They hold the tiger in great reverence. The affinities of the Tilwans cannot be traced. In the Adilabad district, two sub-castes exist: Mahar Winker or Bamanya Mahars, who are weavers by profession, and Ladwan Mahars supposed to be immigrants from 'Lat' or Gujarat. The Mahar Jangams, an off-shoot of the Mahar Winkers, profess Lingayatism and act as money-lenders and bankers to the Raja Gond. Besides the three sub-castes mentioned above, there are several others. The section names of the caste are not totemistic, but are either territorial or refer to some act on the part of their founders. Among all the sub-castes, the law of exogamy is strictly observed. A man may marry the daughter of his maternal uncle or paternal aunt. Two brothers may marry two sisters. Infant marriage is the general rule. A bride-price of Rs. 11 has to be paid to the parents of the girl. The practice of dedicating girls to deities prevails in the caste. Widow re-marriage is allowed, but the widow has to give up her children by her first husband. The religion of the Mahars may be said to be in a transition stage from primitive Animism to Hinduism. Their principal deity is Mariamma (the goddess of cholera), to whom fowls, sheep and buffaloes are offered on festive occasions. They worship Mahadev under the guidance of Mahar Jangams, and also Vithoba. Some of them belong to the Manbhav sect and a few are the followers of Kabir. The Mahars have a strong belief in witch-craft and sorcery. Just like the Madiga, the Mahar has no scruples about his diet. The dead are usually buried.

Mala, (375, 748):—Village watchmen and menials in Telingana, akin to the Mahars of Marathwara. The community has numerous endogamous groups. The exogamous groups are either of the territorial or totemistic type. Mala Jangams and Mala Dasaris take girls in marriage from other Mala castes, but do not give their own daughters in marriage to members of other Mala caste. A man must marry within his sub-caste. He can marry two sisters, but two brothers cannot marry two sisters. One can marry the daughter of one's maternal uncle, paternal aunt or elder sister. Outsiders are admitted into the caste. The tongue of the novice is burnt with a burning *nim* twig, or a hot piece of gold or silver. A goat is sacrificed on the occasion and a feast given to the members of the caste. The hut, in which

these ceremonials are gone through, is burnt after the close of the dinner. Both infant and adult marriages are practised. The bride receives a present from the bridegroom, known as *avali* and amounting to Rs. 4 or Rs. 5. The custom of dedicating boys and girls to deities prevails. Widow re-marriage is allowed. *Tiru* or bride-price, ranging from Rs. 5 to Rs. 50, is paid to the parents of the widow by the bridegroom. Divorce is allowed and the divorced woman can re-marry. The Malas are, in reality, Animistic in their creed and prefer the worship of the deities of nature and diseases to the gods of the Hindu pantheon. Like the Mahar and Madiga, the Mala eats all sorts of flesh. The Malas are village watchmen, labourers and grooms. They are the chief free labourers (*begars*) of the land. They form part of the village *baluta* and are paid in kind for the duties discharged. Some of them weave coarse cotton cloth.

Mali, (85, 476):—A class of fruit and vegetable growers, gardeners and cultivators, found in large numbers in Marathwara, especially in the districts of Aurangabad and Parbhani. It is said that the Emperor Muhammad Toglak caused several Malis to come from Delhi to his new capital, Daulatabad, in order to beautify the place with well laid-out gardens. The foreign origin of the Malis would seem to be indicated by their features and customs, which are quite distinct from those of the local Kunbis. The Malis are divided into 13 endogamous groups, based mostly upon the nature of the crop they generally cultivate, *e. g.*, Phul Mali (growers of flowers), Jare Mali (growers of cumin seed), Halde Mali (growers of turmeric), etc. The Phul Malis hold the highest rank in the community. The exogamous sections of the caste consist of family names, and are the same as those of the Maratha Kunbis. A man may not marry a woman of his own section. He may not marry the daughter of his sister, or of his maternal or paternal aunt. He can marry two sisters. Two brothers may also marry two sisters, but the elder brother must marry the elder sister, and the younger brother, the younger sister. Infant marriage is practised generally. Bride-price, amounting sometime to as much as Rs. 40, is paid to the bride's parents. Girls are sometimes dedicated to their tutelary deity, Khandoba. Widow marriage is allowed with the permission of the caste panchayat. Divorce cannot be given effect to without the express permission of the leading members of the community. If the husband has just cause of complaint against his wife, he is entitled to recover from her a part of the marriage expenses; but if he neglects or ill-treats his wife, he is compelled by the panchayat to give her alimony for six months. A deed of divorce, embodying these conditions, is executed and attested by the headman and other members of the caste-council. Divorced women are allowed to re-marry. The Malis observe all the Hindu festivals and feasts and employ Brahmans as priests in their religious service. They eat mutton, fowls and all kinds of fish. They indulge occasionally in strong drink. The dead are generally burnt. Only the very poor among them and persons dying of cholera or small-pox are buried.

Mang, (330, 840):—A low caste of basket and rope-makers, village menials and musicians of Marathwara corresponding to the Madiga of Telingana. The caste is divided into 8 endogamous divisions—Khakare, Telangi Mangs, Pendhari or Mang Garodi, Dhale, Dasari, Bavis, Bedar and Holeri. Members of the first four sub-castes interdine and form the upper strata of the caste. The exogamous sections of the caste are numerous. The tiger is held in reverence, which indicates that the animal may be the totem of the caste. Marriage in one's own section is avoided, as also marriage between first cousins. Infant marriage is held to be more respectable than adult marriage. The religion of the caste is Animism, with a veneer of Hinduism. The goddesses of cholera and small-pox, Hagisa (a Musalman Pir) and male and female ancestors are the prominent figures in their worship. The Hindu gods, Maruti, Bhavani and Mahadev, are also worshipped. The Mangs occupy the lowest grade in the Hindu caste system. They eat the flesh of all animals and carrion as well. The dead are burnt with *bel* leaf (*Oegle Marmelos*) in the mouth. Jangams perform the rites of purification.

Mangala, (103,753):—The barber caste of Telingana. The Mangalas are divided into 5 sub-castes, Konda or Sajjan Mangala, Sri Mangala, Raddi Mangala, Maratha Warik and Lingayat Warik. Only the first three sub-castes represent the barber class of Telingana. The Maratha Wariks closely resemble the Maratha Kunbis and may be regarded as a functional group formed out of the Kunbi caste. Lingayat Wariks are chiefly found in Kanarese districts. They claim to be descended from Udupati Anna, who used to shave Basava and was one of his favourite disciples. The Mangala caste is divided into several exogamous sections. The usual rule of exogamy, that a man should not marry outside his sub-caste nor within his section, prevails. A man can marry his wife's younger sister and his maternal uncle's daughter but not his first cousin. Infant marriage is in general vogue. Widow-remarriage and divorce are allowed. The religion of the Mangalas differs very little from that of the Kapus, or other Telugu castes. The village deities, like Pochamma, Ellamma, etc., are propitiated with offerings of fowls and sheep, while the gods of the Hindu pantheon are revered and worshipped also. They eat mutton, pork, fowls and fish and indulge freely in spirituous liquors. Barbers are generally engaged as musicians and torch-bearers. They act as village surgeons and prescribe for small complaints. The barber woman plays an important part as a midwife and nurse. The dead are either buried or burnt in a lying posture with the head to the north and face to the east. Either *Satanis* or *Jan-gams* are called in at the funeral ceremony.

Maratha, (1,407,200):—The chief fighting, land-owning and cultivating-caste of Marathwara. It is the most numerous caste in the State and forms over 11 per cent of the total population and 19 per cent of the population of Marathwara. The term Maratha is derived from Rattas, a tribe which held political supremacy in the Deccan from the remotest time. The Rattas called themselves Maha Rattas or great Rattas. The country in which they lived came to be called Maharattha, the Sanskrit of which is Maharashtra. The Marathas claim to be of Rajput descent. The similarity of their surnames, such as Ahirrao, Chalke, Kadam, Lad, Shisode, Yadava, etc., the custom of prohibiting widow marriage and of wearing the sacred thread, the part played by the barber (*Nahvi*) in the settlement of marriages seem to indicate some admixture at least of Rajput blood. Historical evidence shows that marriage connections were formed in the past between the ruling Maratha families and the royal Rajput houses. The mother of the illustrious Sidharaj Jaysing of Anhiswada was the daughter of a Goa Kadamb. Lukaji Jadhav, the maternal grand-father of Shivaji, was a lenial descendant of Ramdev Yadav of Devgiri. On the other hand, the custom of worshipping *Devaks* or marriage guardians at the time of marriage, which still obtains among the Marathas, suggests an aboriginal origin to the main stock of the tribe. This custom prevails among almost all the lower castes in the Deccan. It would appear that the Maratha race was formed by the fusion of two great tribes represented, at the present day, by the Maratha proper and the Kunbi. The *assal* (pure) Maratha is very particular in marrying his children into an *assal* or pure family, but instances are not wanting of poor *assal* Maratha families marrying into rich Kunbi families and *vice versa*. The Marathas have 96 *Kuls* or sections, each section or group of sections having a separate *devak*. Marriages are prohibited between families having the same *devak*. Marriage with a father's sister's or mother's sister's daughter is not allowed. Marriage with a maternal uncle's daughter is permitted. Infant as well as adult marriage is practised. The re-marriage of widows is not allowed, nor divorce permitted among the high class Marathas, but the Kunbis allow these practices. The favourite deities of the Marathas are Siva and his consort, Parvati. They worship Siva in his various forms as Khandoba, Bhairav, etc., and Parvati in her aspects as Bhavani, Durga, Jogai, etc. Their priests are Deshastha, Chitpavan or Karhada Brahmans. They eat fish and goats, sheep and fowls and drink liquor. They burn the dead.

Marwadi, (46,439):—A territorial name, meaning a native of Marwar. It is applied to the commercial classes that come from that part of Northern

India. The Marwadis are found mostly in the City and in the districts of Aurangabad, Bhir, Parbhani and Gulbarga. They work as mill-owners, bankers, brokers, money-lenders, grain and cloth-dealers and shop-keepers. Many of these return home in their old age to pass the remainder of their days in peace. The Marwadi Banias include :

- (1) Mesri or Mahesri,
 - (2) Agarwal,
 - (3) Oswal,
 - (4) Porwal,
 - (5) Shrawak,
- and several other sub-castes.

The Mahesri Marwadis trace their descent from the Rajputs of the Chanchan, Panwar and Salunki clans and are divided into 72 exogamous sections or *Khamps*, sub-divided into 989 sub-sections or *nakhas*. Girls are married both as infants and as adults. It is not unusual for girls to be married to boys younger than themselves. Bride-price has to be paid, which, in some instances, amounts to as much as Rs. 15,000. The majority of the Mahesris are Vaishnavas of the Vallabhacharya or Ramanand sect. A few belong to the Digamber sect of Jains. The sectarian differences, however, are no bar to intermarriages. The girl after marriage is admitted to the sect of her husband.

The Agarwals take their name from Raja Agarsen, a reputed descendant of Raja Dhanpal, the original ancestor of the sub-caste. They are divided into 18 gotras. The snake is held in great honour. Both infant and adult marriages are in vogue. Like the Mahesri, they are either Vaishnavas or Jains of the Digamber sect.

The Oswals like the Mahesris claim a Rajput descent. The bulk of the community follow the tenets of the Svetambar sect of Jains. Both infant and adult marriages are practised.

The Porwals are said to be Rajputs of Pal, in Gujarat, converted to Jainism some 700 years ago. They also, like the above three sub-castes, are money-lenders and bankers. The Shrawaks are also Jain traders.

Munnur, (183,356):—A widely-diffused Telugu cultivating caste. The community forms one endogamous group, with one *gotra*, 'Pasnur'. Marriages depend on exogamous sections based upon family names. A few of the sections are totemistic, while others are either territorial or eponymous. The Munnurs form a hypergamous group with the Tota Balijs. A man may not marry any of his first cousins, except the daughter of his maternal uncle. He may marry two sisters, provided the elder is married first. Infant marriage is generally practised. A bride-price of Rs 16 is paid to the parents of the bride. Divorce and widow-remarriage are recognised. The Munnurs belong to either the Saiva or the Vaishnava sect. In their religious ceremonies, Smarta Brahmans serve them as priests. At funeral ceremonies, Santanis are engaged by the Vaishnavas and Jangams by the Saivas. The popular deities, Pochamma, Maisamma, etc. are duly appeased with animal offerings. They eat pork, fowls, mutton and fish of all varieties, and indulge freely in spirituous and fermented liquors. The dead are, as a rule, burnt in a lying posture with the head to the south. Bodies of persons, who die unmarried, are buried.

Mutrasi, (237,662):—A tribe of cultivators, hunters, beggars and village watchmen, found all over Telingana. There are numerous sub-divisions of the tribe, such as the Parikiti Besta, Jathi Kartha, Dewar Wandlu, etc. The tribe is divided into several sections, almost all of which are of the totemistic type, only a few being territorial. Marriage is generally infant. The evil practice of dedicating girls to deities prevails. The religion of the Mutrasis varies with the locality they live in. Thus, in the Adilabad district, they worship Bhimdeva, the Animistic deity of the Gonds. In other

districts, primitive Animism predominates among the lower classes of the community, while the upper classes are Hinduised and divided into Vaishnavas and Saivas. Brahmans are engaged in religious and ceremonial observances, and Satanis or Jangams are employed for the performance of funeral rites. The dead are usually cremated in a lying posture with the head to the south.

Panchals, (55,975):—A caste which comprises the five artisan classes of the ironsmith, the brass-smith, the gold—and silver-smith, the carpenter and stone-mason. This name was returned by the caste mostly in Marathwara only. In Telingana, the component castes returned their individual caste names. The Panchals taboo the fruit of the *Phanas* tree (Jack). The endogamous divisions of the Panchals differ in different localities. In the Karnatic districts, they have four sub-divisions known as Panchanan, Patkari, Vidur and Shilwant, the last being decendants of converts to Lingayatism. In Telingana they are divided into four sub-castes bearing the names, Panchdayis, Baiti Panchdayis, Baliya Panchdayis, Chontikulam. The exogamous system of the Panchals is of the eponymous type and consists of five *gotras*, each divided into 25 sub-divisions. The Panchals practise infant marriage. Widows are not allowed to re-marry, nor is divorce permitted. The favourite object of worship of the Panchals is the goddess Kalika, to whom sheep, goats, fowls and wine are offered. Most of them are Shakti worshippers. A few are either Saivas or Vaishnavas and a few more, Lingayats. They invest their sons with the sacred thread when 8 years old. The Panchals eat the flesh of goats, sheep and fowls and drink spirituous liquors. Some of them, however, maintain a high standard of ceremonial purity and taboo meat and liquor. However, none of the Hindu castes, not even the lowest one, eat food from their hands. The dead are burnt, only the bodies of boys not invested with the sacred thread and of unmarried girls are buried.

Perka, (35,624):—A caste of grain and salt-carriers, cattle-dealers, gunny-bag weavers and merchants, confined mainly to Telingana. The word *perike* means a gunny-bag. The Perkas have no endogamous divisions but have 101 *gotras* or exogamous sections. A man can marry two sisters, but two brothers cannot marry two sisters. Infant marriage is the rule of the caste. The father of the bride-groom presents a turban and Rs. 5 to the bride's father. Widow-remarriage is not allowed, but divorce is permitted. Almost all the gods of the Hindu pantheon are worshipped by them, but their special deities are Mallanna and Veeramallu. The gunny-bag is regarded with special reverence and worshipped in marriages and at the Divali festival. They eat the flesh of sheep, goats, wild pigs, fowls and fish and indulge in strong drink. The original occupation of the caste is that of making ropes and gunny-bags. At the present day, they have taken to trade and deal in cows and bullocks. Some of them are cultivators and deal in forest wood. Married persons, after death, are burnt and the bodies of the unmarried, buried.

Rajput, (57,032):—A cultivating and military caste from Upper India, found in larger numbers in Marathwara than in Telingana. The Rajputs are divided into two endogamous divisions, Suryavanshi (Solar) and Chandravanshi (Lunar), the members of which do not interdine nor intermarry. They are further divided into a number of exogamous sections. A man may not marry a woman who belongs to the same section as that of his father or mother. He can marry two sisters, provided he marries the elder first. Both infant and adult marriages are practised. The re-marriage of widows is strictly prohibited and divorce likewise forbidden. The Rajputs worship the divinities of the Hindu pantheon, special reverence being shown to Durga and Mahalakshmi. If an epidemic of cholera or small-pox breaks out in a family, offerings of goats are made to Sitala or Mariai. The Rajputs eat the flesh of the goat, deer, hare, pigeon and quail. Fish is also taken. Wine is supposed to be forbidden. The dead are burnt but children dying before completing the third year of their age are buried.

Sale, (279,070):—The great weaving caste among the Telugus, the corresponding caste in Marathwara being that of the Dewang or Koshti. The Sales in the State are divided into 12 sub-castes, which represent the different classes of the Hindu society which make up this functional group. The Sukla Sales claim to be superior in rank to other sub-castes. The exogamous sections of these sub-castes support the view of the mixed character of their origin. Infant marriage is the order of the caste. A man cannot marry a woman of his own section. He cannot also marry his maternal aunt's daughter. *Tera* or the bride-price varies from Rs. 20 to Rs. 30. A widow may marry again, but not any relative of her late husband, nor any one belonging to his section. A bachelor may not marry a widow. Divorce is permitted with the sanction of the caste panchayat. The Sales worship all Hindu divinities, special honour being shown to Shankar (Siva) whom they regard as their eponymous ancestor. Among minor gods, Khandoba, Bhairoba, Mallanna and Sitala are worshipped with offerings of goats. They eat fish, fowl and mutton and indulge in strong drink. They burn their dead, except those under five years of age.

Satani, (39,733):—A Telugu-caste of temple servants supposed to have come into existence in the time of the great Vaishnava reformer Sri Ramanujacharya (1100 A.D.). The Mahbubnagar Satanis have a tradition that their ancestors came into the district nearly 300 years ago and settled at Keshavapattan. The word 'Satani' is a corrupt form of *Sattadavan*, which literally means one who does not wear (the sacred thread and tuft of hair). For temple services, Ramanuja classed Vaishnavites into *Sattinavan* and *Sattadavan* groups. The principal endogamous sub-divisions of this caste are: (1) Ekakshari, (2) Chaturakshari, (3) Ahstakshari and (4) Kulasekhara. The first two sections make umbrellas, flower garlands, etc., and are also priests to the Baliya and other castes of the Vaishnava sect, while the members of the other two have taken to temple service. The Kulasekharas, who wear the sacred thread, claim to be the descendants of the Vaishnava saint, Kulasekhara Alwar, formerly a king of the Kerala country. In their social and religious customs, all the sub-divisions closely imitate the Tengelai Vaishnava Brahmans. The marriage of girls after puberty and the re-marriage of widows are strictly prohibited. The Satanis attach no importance to the Sanskrit Vedas, or to the ritual sanctioned therein, but revere the sacred hymns of the twelve Vaishnava Saints or Alwars, called *Nalayira Prabandham* (book of the 4,000 songs), which is in Tamil. From this their *purohits* recite verses during marriages and other ceremonies. The consumption of animal food and liquor, though not sanctioned by their religious works, seems to be common. The dead are generally cremated.

Sunar, (99,065):—The gold-smith caste found scattered all over the Dominions. The Sunars are divided into six sub-castes—Vaisya, Panchal, Lad, Malvi, Ahir and Kadu, the members of which neither intermarry nor interdine. The Vaisya sub-caste claims to be superior to the rest, as the members wear the sacred thread, prohibit widow-remarriage and abstain from eating flesh and drinking liquor. The Panchals have been already described (*vide* Panchal). The Lad Sunars, originally from Gujarat, claim to be Kshatriyas, and trace their descent to the lunar king Santanu. The Malvi Sunars take their name from Malwa, their original habitat, and aver that they were originally Brahmans and were degraded for adopting the gold-smith profession. The Ahir Sunars are no doubt formed from the Ahir caste. The Kadus are said to be illegitimate descendants of the Sunars. The character of the exogamous sub-divisions of Sunars differs in different sub-castes. The Vaisyas and the Panchals recognise the Brahmanical system of *gotras* and forbid a man to marry a girl belonging to the same *gotra* as that of his own. The section names of the Lads and the Malvis are mostly of the territorial type. Marriage is prohibited within a section, with one's sister's daughter or with any of the first cousins. Excepting the Ahir Sunars, the other sub-castes practise infant marriage only. Widow-re-marriage is allowed by all the sub-castes, excepting the Vaisya Sunar. Kali, in her various forms, is specially revered by all the sub-castes. The

Vaishya Sunars worship Gopala Krishna also, while the Lad Sunars regard Jwalamukhi as their tutelary deity. The Sunars, with the exception of the Vaishya and Panchal sub-castes, the members of which wear the sacred thread, indulge in wine and eat fish and fowl and the flesh of sheep and goats, hare and deer. The dead are usually cremated.

Sutar, (78,947):—A Maratha caste of carpenters. The Sutars have three sub-castes, viz., Ahir, Maratha and Pardeshi. For a description of their manners and customs *vide* para headed 'Panchal'.

Telaga, (462,188):—A caste of traders, cultivators and domestic servants numerous in Telingana. The Telagas comprise the following groups, arranged in accordance with their social grades:—(1) Racha Telaga, (2) Hajari Telaga, (3) Bobbili Telaga, (4) Telaga Chetti, (5) Telaga Tota Baliya, (6) Chalka Telaga, (7) Chambu Telaga, (8) Sevak Munnur, (9) Kase Telaga, (10) Telaga Uppara, (11) Munnur Telaga, (12) Mutrasi Telaga, (13) Sanaiwad and (14) Sadalwad.

The Racha Telagas are numerous in the Nalgonda district. They are said to be the descendants of those who served the Telugu sovereigns on military tenure, or as personal attendants. They observe *goshā* (seclusion) among their women. They take girls in marriage from other Telaga sub-castes, but do not give their own maidens in return. Sentiment against widow-remarriage is growing high among them. The Hajari, Bobbili Telagas and the Telaga Chettis also claim a similar descent. The Chalka Telagas were originally cultivators of dry land (*chalka*=dryland) and the Tota Baliyas, gardeners. The Chambu, Sevak and Kase Telagas did service of a menial order to the Telaga Zamindars. The Munnur and Mutrasi Telagas are recruited from the respective Telugu castes. The Sadalwad Telagas follow the occupation of weaving *navar* (tape) and appear, on this ground, to have been degraded from the main caste. The Sanaiwads are so called because they play on the *Sanai*, a sort of musical pipe. Both infant and adult marriages are practised. Divorce is permitted by those sub-castes which permit widow-remarriage. Besides the Hindu gods, Bana Devi and Maisamma are worshipped. Brahmans are employed for religious and ceremonial purposes. For performing funeral ceremonies, either *Satanis* or *Jan-gams* are engaged. They eat mutton, pork, fish and fowls and drink liquor. The dead are either buried or cremated.

Teli, (44,161):—The oil-presser caste of Marathwara corresponding to the Gandla of Telingana. The Telis have three sub-divisions:—(1) Tilwan Telis, (2) Lad Telis and (3) Mirje or Lingayat Telis.

The Tilwan Telis are the most numerous. Lad Telis seem to have come originally from Gujarat. The sub-castes neither intermarry nor interdine. The sub-castes are divided into several sections. No member of the caste can marry within the section or outside the sub-caste to which he belongs. Marriage with the daughter of a paternal or maternal aunt is prohibited, but the daughter of a maternal uncle can be married. Widow-marriage is permitted and divorce is recognised. The Telis worship Hindu gods, special devotion being paid to Mahadev. Deshastha Brahmans are engaged for religious and ceremonial purposes. The Lingayat Telis, however, employ Jangams for such purposes. The Lingayat Telis are vegetarians, while the other Telis are meat-eaters and indulge in liquor also. The Lingayat Telis bury their dead in a sitting posture with the face turned towards the north. The other sub-castes generally cremate their dead bodies.

Uppara, (74,185):—A Telugu caste of earth-workers. The name Uppara literally means salt-workers (in Telugu *uppu* means salt). Now that the manufacture of salt from salt-earth is prohibited, these people have taken to earth-work and day labour. Some of them also deal in images of Hindu gods made of earth and lime. The internal structure of the caste is very complicated. The Telugu Upparas have two chief endogamous divisions; (1) Matti Uppara and (2) Telaga Uppara.

In the Kanarese districts the caste is divided into four sub-castes, viz; (1) Uppar, (2) Katanewaru, (3) Lingayat Uppar and (4) Kadai Uppar.

In Marathwara the caste is divided into three endogamous divisions, viz; (1) Gawandi, (2) Wad and (3) Sagar or Kamathi.

Marriage within the section is forbidden. A man may marry two sisters. He may also marry the daughters of his maternal uncle, paternal aunt and elder sister. Infant marriage is generally in vogue. A widow is allowed to marry, but not her deceased husband's brother. At such a marriage, a man of the Golla Dasari caste ties the *pusti* round the widow's neck. Divorce is permitted and the divorced women can marry again. The Upparas worship the Hindu gods and the village deities like Pochamma and Ellamma. The latter are appeased with offerings of meat. Brahmans are employed in marriages and on ceremonial occasions. Satanis or Dasaris attend at the funeral ceremonies. The members of the caste eat the flesh of sheep, deer, hare, pigs, fowl and fish, and drink spirituous and fermented liquors. The dead are usually burnt, but occasionally buried.

Velama, (36,455):—A land-holding and cultivating Telugu caste. Tradition says that the Velamas were a race of Khastriyas, who ruled over the country to the north of the Nerbuda river. Being vanquished by a mightier people and expelled from their possessions, seventy seven of them crossed the river and wended their way to Warangal. Their fine physique and commanding features attracted the attention of the then Raja of Warangal, Raja Pratapa Rudra, who at once conferred on them the command of 77 forts in his Kingdom. Originally soldiers by profession, the Velamas have now come to be mainly agriculturists and traders. Some of them are rich Zamindars in the State. The Velamas are divided into many sub-castes, such as the Racha, Tarkasati, Sikhamani, Eko, Gune, Naik, etc., Velamas. The first three are, however, one and the same sub-caste under different local names. The Racha Velamas are a highly respectable class. Their females observe the *gosha*. Widow marriage and divorce are not permitted. They are hypergamous to the Eko Velamas, whose daughters they take in marriage, but to whom they do not give their own daughters in marriage. The leading Velama Zamindars belong to this sub-caste. The Eko Velamas deal in cotton, from which they derive their name. The Gune Velamas are weavers and dyers and take their name from the large pots into which the cotton to be dyed is dipped. The Naik Velamas are still primitive in their habits and make their living by hunting and snaring small game. The Velamas are said to have 77 exogamous *gotras*. Both infant and adult marriages are practised. Except among the Naik Velamas, widow-marriage is not permitted, nor is divorce allowed. The Velamas are either Vaishnavas or Saivas. Their patron deity is Narasimha, worshipped at the commencement of the marriage ceremony. Minor deities also receive due homage. Brahmans are employed for religious and ceremonial purposes. The adult dead are burnt, while those dying before the age of ten or dying of small-pox and cholera are buried.

Waddar, (107, 668):—A wandering tribe of navvies and earth workers, found all over the State. The caste is divided into 8 sub-castes. The Chilka or Kasi Waddar claims to be of the highest rank, following the profession of an agriculturist. Members of this sub-caste consider it derogatory to make mill-stones or dig earth. The Kunda and Bandi Waddars are stone quarriers. They also make and sell mill stones. The Lagolla Waddars are so called because they wear *lagus* or short trousers. They work in mud and build walls. Their huts, however, are made of grass and carried from place to place on donkeys. The Godandla Waddars are so called because they dig earth with an implement called *Godali*. The Matti Waddars are diggers and earth workers. They sink wells and dig tanks. They are reported to be pick-pockets. The members of these sub-castes interdine but do not intermarry. The Waddars have got 72 exogamous sections and observe a very complicated system of exogamy.

Both infant and adult marriage are recognised by the caste. If an unmarried girl becomes pregnant, her lover is required to pay a fine ranging from Rs. 25 to Rs. 600 and to marry her. The marriage ceremony usually takes place on a Saturday after sunset. A widow may marry again, but not her deceased husband's brother. Divorce is permitted with the sanction of the caste panchayat. The Waddars profess to be Hindus and worship Hindu gods. Their favourite and patron deity is Gorappa, worshipped with offerings of goats and sweetmeats. The Waddars eat pork, fowl, porcupine, field rats and carrion, and indulge in ganja, opium and liquors. Married females wear pewter bracelets on the right and glass bangles on the left arm. No head ornaments are worn. They wear a peculiar nose-ring. The wearing of bodices by women or of shoes by men is strictly forbidden on pain of social disgrace. The dead are buried with face downwards and head towards the south.

Wanjari, (40,065):—A tribe of carriers, cultivators and labourers, found scattered almost all over the Dominions. The Wanjaris are divided into the two sub-castes, (1) Ladjin Wanjari and (2) Raojin Wanjari, the members of which interline but do not intermarry. The members of both the sub-castes resemble each other in physical appearance and differ little from the Maratha Kunbis, to whose manners, customs and usages they now mostly conform. Some of the Raojin Wanjaris have migrated to, and settled in, the Telugu districts of Nizamabad, Warangal and Nalgonda, and though they have adopted the local customs, manners and language, they have still preserved their Maratha sur-names and the worship of Maratha deities. Each of the sub-castes is further divided into two endogamous groups, Baramasis and Akarimasis. The Wanjaris profess to have 12 *gotras*, each of which is again sub-divided into four sub-septs of family groups. The *gotra* system is peculiar to the Wanjaris and distinguishes them from the Maratha Kunbis. A man must marry within his sub-caste but not within his own section. Marriage with a paternal or maternal aunt's daughter is prohibited. On the other hand, a maternal uncle's daughter may be married. A man may marry two sisters, but two brothers cannot marry two sisters. Both infant and adult marriages are practised. Widow-marriage is allowed, but the widow is not permitted to marry any of her deceased husband's relatives. She is also not to marry a bachelor unless he is previously wedded to a *Rui* plant. Divorce is allowed with the sanction of the caste panchayat. The Wanjaris worship all the Hindu deities but special reverence is shown to Khandoba, Bhavani, Bhairoba and Mariai. Their priests are Deshastha Brahmans in Marathawara and Aradhi Brahmans in Telingana. Their *gurus* or spiritual guides are Gosavis. They eat mutton, fowl and fish, deer and hare, and indulge in strong drinks. They abhor pork and carrion. The Wanjaris usually bury their dead. Cremation is also becoming general.

ANIMIST.

Gond, (98,879):—An animistic tribe confined chiefly to the Warangal and Adilabad districts. The Gonds are divided into six sub-tribes, (1) Raja Gond or Gond, (2) Pardhan, (3) Thoti, (4) Dadve, (5) Gowari and (6) Kolam, which are all endogamous. The terms Raja Gond and Gond, formerly used to distinguish the ruling classes from the bulk of the people, have now become synonymous, the poorest Gond calling himself a Raja Gond. At the present Census, however, only 4,253 persons returned themselves as Raja Gonds, while as many as 98,879 persons called themselves merely Gonds. Some of the Raja Gond families have so far advanced towards Hinduism that they actually lay claim to a Rajput descent. They profess to follow the Hindu religion, employ Brahmans for religious and ceremonial purposes, practise infant marriage and prohibit widow marriage and divorce. The Pardhans are the helots of the Gonds and serve as genealogists and bards to the Raja Gonds, singing the exploits and great deeds of their Rajas and heroes to the music of a kind of violin called *Kingri*. This musical instrument is regarded among them as a mark of distinction and every Pardhan

is bound to possess it, or have a picture of it tattooed on his left fore-arm. No marriage of a Raja Gond is celebrated, nor the death rites performed, unless a Pardhan is present to receive the marriage presents or to claim the raiments of the dead. The Thotis, in turn, are the bards of the Pardhans and form a group of wandering minstrels. The men of this sub-caste make and sell small bamboo articles and also deal in medicinal herbs, while the women are skilful tattooers. These three sub-castes (Raja Gonds, Pradhans and Thotis) appear to have originally formed one group only, which broke up laterally on account of internal disorganisation. The Dadves formerly filled the armies of the Gond Rajas, but now they work as day labourers. The Gowaris tend milch cattle. Very dark of skin and short of stature, possessing habits of the most primitive character, the Kolam presents a fair specimen of the pure Dravidian type. He speaks a dialect called Kolami, which differs considerably from the other Gond dialects. The Gonds are divided in general into several septs and sub-septs, all of which are of the totemistic type, the totem being taboo to the members of the sept to which it belongs. The Gonds marry their daughters either before or after the age of puberty. The more respectable members of the tribe prefer infant marriage only. Marriage between first cousins is prohibited, as also that between a man and his niece. The bride-price varies from Rs. 9 to Rs. 20. Those who are too poor to pay the bride-price resort to a sort of marriage by capture by paying Rs. 2 to their headman and obtaining his assent to such a marriage. Widow-remarriage is permitted. A widow's choice is limited to her late husband's brother, and only in the case of his refusal can she marry any other. In the latter case, she has to return to her deceased husband's family all the children born to him. Divorce is very common among the Gonds. The religion of the Gonds is Animism, pure and simple. The principal deity of the Raja Gonds, Pardhans and Thotis is Phersaphan (great god), who is acknowledged to be the supreme god of the universe, and is worshipped with great veneration and awe, under the names of Zonkari, Jalgidar, etc. Offerings of fowls and goats are made to this god, the presiding priest being a Raja Gond called *Kotada*. The ceremonies are conducted in great secrecy and no Hindu or Gond woman is allowed to be present. The Kolam and Dadve Gonds worship Bhimsen, to whom also fowls, goats and even cows are offered. In addition to these, a host of evil spirits and minor gods are worshipped. They are not very particular about their diet. They partake of beef, pork, fowls, fish, wild rats, snakes, lizards and buffaloes. They have no repugnance to eat carrion. The occupation of the Gonds is hunting and agriculture by a rude method known as *dhya* or *daha*. No ploughs or hoes are used. Trees are cut down and burnt to ashes. Handfuls of seed are sown in narrow holes made in the ashes. The dead are burnt in the case of married persons and buried in the case of unmarried persons or of persons dying of small-pox or cholera.

Koya, (25,021):—A forest tribe corresponding to the Gond found chiefly in the Warangal district. A tradition says that famine and internal disputes drove the Koyas from the highland of Bastar in Berar to the region extending from Bhadrachalam on the banks of the Godavari down to the neighbourhood of Khammamet in the Warangal district. The Koyas have a dialect of their own, with a great preponderance of Telugu words. They are divided into five classes—Gutta Koya, Addili Koya, Perumbe Yadu, Koi Kammara and Dollolu. The Gutta Koyas hold the highest rank among the tribe. The Koya Kammaras are the Koya blacksmiths. The Dollolu are the religious counsellors and have charge of the Koya deities. The Koyas are Animistic in their beliefs and worship Mamila, represented by a stump of wood to which human sacrifices are said to be still offered, and Korra Razu, the deity which presides over the tiger demon. Wild dogs are held in special reverence. Boys and girls generally marry when of fair age. Marriages both by proposal and by force, are in vogue. Elopements are common. The dead are buried if very young and burnt otherwise. A cow or bullock is slain, the tail is cut off and placed in the hands of the dead person and the body burnt. The friends and relatives then retire and feast on the animal.

Lambada, (223,779):—A wandering tribe of grain and salt-carriers, cattle-breeders and graziers, found in large numbers all over the Dominions, but especially in the Telingana districts of Warangal, Nalgonda, Mahbubnagar and Adilabad, and the Marathwara districts of Gulbarga, Parbhani, Nander, Bidar and Raichur. The Lambadas are also known as Banjaras, Brinjars, Gohar, Harkaras and Lamanes. They have no settled homes and lead a wandering life in bands, *tandas*, each band being under a hereditary leader styled *Naik*, to whom implicit obedience is yielded by the men. The Lambadas are divided into four tribes: (1) Mathura, (2) Labhani, (3) Charan and (4) Dhodia. Members of these sub-castes neither inter-marry nor interdine. The Mathura and Labhani Lambadas are Hinduised, while the Charans are mostly Animistic in their religious beliefs. The Mathuras and Labhanes claim their descent to the mythical herdsman of Sri Krishna. The Mathuras profess to be of the highest rank. They are fairer and cleaner in their habits than the other Lambadas and wear the sacred thread also. They do not eat flesh nor food cooked by a person of any caste other than their own. They speak a dialect, which is a mixture of Hindi and Gujrathi. The Charans form the majority of the Lambadas found in this State. The Dhodias are bards and genealogists to the Charans. They are a hybrid tribe, half Musalman and half Hindu. They perform circumcision, but worship Hindu deities. Lambada girls are not usually married under twelve years of age. A man cannot marry outside his sub-caste or inside the section to which he belongs. He is also forbidden to marry a woman belonging to (1) his mother's section, (2) paternal or maternal grand father's section and (3) paternal or maternal great grandmother's section. The dead are usually burnt. Occasionally they are buried in a lying posture with the face downwards and head pointing towards the south.

Yerkal, (30,385):—A wandering tribe of thieving, begging, fortune-telling and basket-making gipsies, found living in movable bamboo and date mat-huts in all the Telugu districts. The Yerkalas derive their name from the Telugu word *Eruka*, meaning knowledge, as the women of the tribe profess to be great experts in fortune-telling and are consulted by the Telugu classes in general. Each gang of the tribe has its own headman, who presides over the panchayats which enquire into caste offences. Marriage is either infant or adult. Widow-remarriage and divorce are recognised. The Yerkalas are a spirit-baunted and ghost-ridden people, and ascribe every disease or misluck to the action of some malevolent spirit or of some troubled ancestral ghost. They have few scruples regarding their diet, and eat fowls and fish, pork and carrion, field rats and mungooses, foxes and cats. They indulge freely in strong drink. The dead are usually burnt but occasionally buried in a lying posture with the head pointing to the south.

CHAPTER XII.

OCCUPATION.

PART I.—OCCUPATION.

270. Information collected.—Three columns of the Census schedule, headed as shown in the margin, were intended for a record of information regarding the occupations by which the people live. Enumerators were directed to enter in column 9 the principal means of livelihood of all persons who actually do work or carry on business, whether personally or by means of servants, or who live on house-rent, pension etc; to avoid vague terms such as 'service' or 'writing' and to distinguish between field labourers, mill labourers, etc., and rent receivers and rent payers. They were also instructed to enter, in column 9, a person who makes the articles he sells as 'maker and seller' of them and finally they were told that women and children who work at any occupation which helps to augment the family income must be entered in this column under that occupation. As regards column 10, the instructions were that an entry should be made therein of any occupation which actual workers pursue at any time of the year in addition to their principal occupation. For example, if a person lives principally by his earnings as a boatman, but partly also by fishing, the word 'boatman' should be entered in column 9 and 'fisherman' in column 10. Columns 9 and 10 should be left blank for dependants, in whose case the occupation of the person who supports them should be entered against them in column 11. Column 11 should be left blank for actual workers. Thus a distinction was sought to be drawn between workers and dependants. These instructions were further amplified and made more precise in the Manual for Supervisors as follows:—

Occupation or means of subsistence of Actual worker		For dependants the occupation of the worker by whom supported
Principal	Subsidiary	
9	10	11

The entry of occupation in columns 9 to 11 of the schedule is a matter requiring special care. Only those women and children will be shown as workers who help to augment the family income. A woman who looks after her house and cooks the food is not a worker but a dependant. But a woman who collects and sells firewood or cowdung is thereby adding to the family income and should be shown as a worker. So also a woman who regularly assists her husband in his work (*e. g.*, the wife of a potter who fetches the clay from which he makes the pots), but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle is a dependant, but one who is a regular cowherd should be recorded as such in column 9. It may be assumed, as a rough and ready rule, that boys and girls over the age of 10, who actually do field labour or tend cattle, are adding to the income of their family, and should therefore be entered in column 9. Boys at school or college should be entered as dependants. Dependants on a joint family, the members of which follow different avocations, should be entered in column 11 under the occupation of the member who contributes most largely to the family income. Domestic servants must be entered as 'cook', 'bhisti', etc., in column 9 and not in column 11 as dependants on their master's occupation. Persons temporarily out of employ should be shown as following their previous occupation. As regards large gangs of coolies employed on earth-work of any kind, enumerators were specially instructed to enter not only the word 'earth-work' but also the nature of the undertaking (railway, road, canal, etc.) in connection with which it was being done.

Where a man has more occupations than one, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. A subsidiary occupation should be entered if followed

at any time of the year. Only one subsidiary occupation (*the most important one*) should be entered in column 10. If a person with private means follows some occupation, that occupation should be entered in column 9 and the source of his private income in column 10. Vague words like 'labour,' 'service,' or 'shopkeeping' should be avoided. The exact kind of labour or service and the nature of the goods sold must be entered. In the case of service, it is necessary not merely to distinguish Government service, railway service, municipal service, village service, service in a shop or office, domestic service, etc., but also to show the exact occupation followed as, *e. g.*, Army officer, Civil Court clerk, Police Inspector, Lawyer's clerk, etc. Persons living on agriculture must be distinguished as landlords or rent receivers, and actual cultivators or rent payers. Where a person cultivates part of his land and sub-lets part, he should be shown in column 9 as a cultivator and in column 10 as a landlord, if he gets the greater part of his income from the land which he cultivates himself, and *vice versa*. To suit local conditions, agriculturists were divided into 7 classes designated by special terms, as detailed below, and enumerators were instructed to enter the proper term in the schedule:—

Description.	Term.
(1) Jagirdar and Inamdar, etc., who are not rent payers but cultivate lands.	Muafi kashtkar.
(2) Pattadar or Maqtadar or Jagirdar who are rent payers and cultivators.	Malguzar kashtkar.
(3) Cultivating tenants	Asami kashtkar.
(4) Co-tenants who are cultivators ...	Shikmi Asami.
(5) Jagirdar and Inamdar, etc., who do not pay rent and tenant lands for cultivation.	Muafidar Ghair Kashtkar.
(6) Jagirdar, Pattadar, etc., who, while paying rent, tenant lands for cultivation.	Malguzar Ghair Kashtkar.
(7) Tenants who sub-let land for cultivation.	Asami Ghair Kashtkar.

Gardeners and growers of special products, such as betel, cocoanut, etc., must be shown separately. Persons whose income is derived from the rent of houses or land in towns should be distinguished from those who derive it from agricultural land.

271. The Classification Scheme.—In 1891 and 1901, Sir J. A. Baine's scheme of classification was adopted. It was a very complicated one, and divided all occupations into 7 main classes, 24 sub-classes, 79 orders and 520 groups. This elaboration exposed the work of compilers to serious risk of error. In 1911, however, a more logical and compact system of classification based on that invented by Dr. Jacques Bertillon, a French Statistician, was introduced. With some modifications, the same system has been adopted on the present occasion also. According to this, all occupations are divided into 4 classes, 12 sub-classes, 56 orders and 191 groups as shown below:—

Class	Sub-Class	Order	Group
A. Production of raw materials ...	I. Exploitation of animals and vegetation	1-2	1-18
	II. Exploitation of minerals ...	3-5	19-24
B. Preparation and supply of material substances.	III. Industry ...	6-18	25-103
	IV. Transport ...	19-23	104-120
	V. Trade ...	24-40	121-154
C. Public Administration and liberal arts.	VI. Public Force ...	41-44	155-160
	VII. Public Administration ...	45	161-164
	VIII. Professions and liberal arts ...	46-50	165-179
D. Miscellaneous	IX. Persons living on their income ...	51	180
	X. Domestic service ...	52	181-183
	XI. Insufficiently described occupations...	53	184-187
	XII. Unproductive ...	54-56	188-191

272. Principles underlying the Classification.—The more important principles, which have been followed in classifying occupations under the

various groups, are thus set forth by the Census Commissioner in his note on the subject :—

(1) Where a person both makes and sells, he is classed as a 'maker.' On the same principle, when a person extracts some substance, such as saltpetre, sulphur, carbonate of soda, etc., from the ground, and also refines it, he is shown in Sub-Class II 'Exploitation of Minerals' and not in Sub-Class III 'Industry.'

(2) Industrial and trading occupations are divided into two main categories according to (a) the material worked in and (b) the use which it serves.

As a general rule, the first category is reserved for the manufacture or sale of articles, the use of which is not finally determined. It also includes specified articles for which there is no appropriate head in the second category. For example, while shoe-makers are included in the second category (Order 13, Group 78), the makers of water-bags, saddlery, leather portmantaux and the like are included in the first category (Order 7, Group 40).

(3) Persons employed in railway carriage factories have been shown under Order 22, 'Transport by Rail,' Group 118, instead of under Order 16 'Construction of means of transport,' because these factories are always worked direct by the Railways in this country. The manufacture and repair of railway trucks and carriages is an integral part of the operations of the railway authorities here. Railway Police and Railway Doctors are classified in Groups 159 'Police' and 171 'Medical practitioners of all kinds,' respectively, because the primary duty of persons thus employed is, in the one case, the prevention and detection of crime, and, in the other, the healing of disease. The fact that their pay is derived from the railway is merely an incident, and does not affect the character of the occupation.

(4) As a general rule, wherever a man's personal occupation is one which involves special training, *e. g.*, that of a doctor, engineer, surveyor, etc., he is classed under the head reserved for that occupation. In cases, however, where the work in which he is employed involves further specialisation, the group is sub-divided. Thus a marine engineer is differentiated from a river surveyor. Officers of Government whose occupation is covered by some other group (*e. g.*, doctors, clergymen, professors, postal, forest, settlement and railway officers and other establishments) are entered in that group and not under Group 161, Order 45 'Public Administration.' Government peons and *chaprasis* other than those in the above mentioned establishments are included under this group and not in Group 117 'Porters and Messengers.'

273. Changes in the Classification since 1911.—In keeping with the principles laid down above, certain changes were found necessary in the scheme adopted in 1911. In 1911, there were 55 Orders and 169 Groups. These have now been expanded into 56 Orders and 191 Groups. The variation in the number of Orders has been caused by (1) the provision of 3 new Orders 19 'Transport by Air,' 43 'Air Force' and 56 'Other unclassified non-productive industries,' (2) the amalgamation of Order 18 'Industries of Luxury' with Order 19 'Industries connected with refuse matter' under the head 'Other miscellaneous and undefined industries' and of Order 40 'Trade in refuse matter' with 41 'Trade of other sorts' under the head 'Trade of other sorts.'

To be more logical and exact in classification, a few occupations have been transferred from one order to another, *e. g.*, bristles work, brush makers and persons occupied with feathers have been transferred from Order 6 'Textile Industries' to Order 7 'Hides, skins and hard materials from the animal kingdom'; thatchers have been transferred from Order 15 'Building Industries' to Order 8 'Wood Industries'; makers of glass bangles

and beads have been transferred from Order 18 'Industries of Luxury' to Order 10 'Ceramics'; newspaper editors and journalists have been removed from Order 18 to Order 50 'Letters and arts and sciences'; acrobats, conjurors, fortune-tellers, etc., have been transferred from old Order 41 'Trade of other sorts' to Order 50.

The variation in the number of the groups is chiefly due to the splitting up of certain groups of 1911 with a view to more precise classification. Thus, group 4 of 1911 'farm servants and field labourers' is now divided into group 4 'farm servants' and group 5 'field labourers'; group 13 of last time 'raising of small animals' now amplified into group 15 'birds, bees, etc.' and group 16 'silk worms.' Separate groups have been allotted for the first time to (1) persons engaged in making, assembling or repairing motor vehicles or cycles—group 90; (2) owners, managers and employes (excluding personal servants) connected with mechanically-driven vehicles (including trams)—group 113; (3) dealers and hirers in mechanical transport, motors, cycles, etc.—group 144 and (4) private motor drivers and cleaners—group 183. The growing interest taken in the condition and movement of labour is reflected in the provision of three new groups—106 'labourers in harbour works and dockyards'; 109 'labourers employed on the construction and maintenance of harbours, docks, streams, rivers and canals' and 112 'labourers employed on roads and bridges,' all other persons employed on these works being placed in separate groups.

274. Reference to Statistics.—The statistics relating to occupations obtained by the methods described above are published in Imperial Tables XVII to XXI. Table XVII is a general statement showing, for each district and the City, the number of persons supported by each occupation, classified in the scheme, and, under each occupation, the number of persons partially supported by agriculture. In this table the term 'partially agriculturist' includes only those people whose subsidiary occupation falls under groups 1, 2, 3, 4 and 5. Table XVIII contains under three heads of rent receivers, rent payers and agricultural labourers, the subsidiary occupation of agriculturists. Table XIX shows for certain mixed occupations the number of persons who returned each occupation as their (a) principal and (b) subsidiary means of livelihood. Table XX shows the distribution by religion of persons supported by each occupation. It is divided into two sections: section I giving details for the State and section II furnishing similar details for the City of Hyderabad. Table XXI deals with occupation by selected castes, tribes or races. The salient features of these voluminous tables are presented in the first nine subsidiary tables appended to this Chapter. Of these,

Table I shows the general distribution of the population by occupation ;

Table II shows the distribution by occupation in natural divisions ;

Table III shows the distribution of the agricultural, industrial, commercial, professional and other occupational population in natural divisions and districts ;

Tables IV and V show the occupations combined with agriculture where agriculture is the subsidiary (Table IV) or the principal (Table V) occupation ;

Table VI shows the occupations of females by sub-classes and selected orders and groups ;

Table VII gives comparative figures for selected occupations for the years 1901, 1911 and 1921 ;

Table VIII shows the occupations returned by certain selected castes, and, for each occupation, the proportion of female workers to male ;

Table IX gives details of persons employed on railways and in the irrigation, postal and telegraph departments, as reported by those departments.

275. The Special Industrial Census.—As in 1911, a census of industrial establishments, but of a more detailed and searching character, was taken this time. A description of this special industrial census will be given in Part II of this Chapter.

276. General distribution of Population by Occupation.—The marginal statement gives the actual and proportional figures for the four main classes of occupations, and compares the present proportional figures with the corresponding ones in 1911.

It shows that, though a great majority of the

Class	Total	Percentage in 1921	Percentage in 1911
A. Production of raw materials ...	6,947,913	56	63
B. Preparation and supply of material substances ...	3,123,615	25	23
C. Public Administration and liberal arts ...	763,092	6	6
D. Miscellaneous ...	1,637,149	13	9

people are dependent on agriculture and pursuits akin to it, the proportion of persons so maintaining themselves has fallen by 7 per cent., no doubt due to the vicissitudes of the seasons during the decade under review. On the other hand, persons supporting themselves by the preparation and supply of material substances have increased by 2 per cent. and those following miscellaneous pursuits by 5 per cent.

277. Comparison with the occupational distribution of 1911.—The marginal statement shows that as compared with 1911, the occupational distribution has undergone some changes. 'Agriculture' shows a decrease of over 72 per mille, 'Industry' by 2 per mille and 'Domestic Service' by 4. On the other hand, there have been increases under other heads, excluding 'Minerals', 'Professions' and 'Persons living on their own income' who are in a stationary state. The increase under 'Unspecified' is as much as 5 per cent, due perhaps to the negligence of the enumerator to ascertain the real occupations of the persons enumerated, finding this head an easy peg on which to hang any occupation which he could not readily classify. The increases under other heads are not much, and vary from 13 per mille under 'Trade' to one per mille under 'Public Administration.'

Occupational distribution per 1,000.			
Sub-class		1921	1911
I. Agriculture, etc.	...	555	627
II. Minerals	...	1	1
III. Industry	...	138	140
IV. Transport	...	16	10
V. Trade	...	98	85
VI. Public Force	...	13	12
VII. Public Administration	...	27	26
VIII. Professions	...	16	16
IX. Independent	...	2	2
X. Domestic Service	...	28	32
XI. Unspecified	...	78	29
XII. Unproductive	...	25	30

278. Further discussion of occupation statistics.—A brief review of occupation statistics by sub-classes and main orders may now be given. It may be repeated that Dr. Bertillon's Class A 'Production of raw materials' contains two sub-classes (1) Exploitation of Animals and vegetation and (2) Exploitation of minerals. The first sub-class is again divided into two Orders (1) Pasture and agriculture and (2) Fishing and hunting, and the second sub-class is divided into three Orders (1) Mines, (2) Quarries of hard rock, (3) Salt, etc. Let us now consider the first Order.

279. Class-A-Sub-class I, Order I.—Pasture and Agriculture.—This is an important order and 5,448 persons out of every 10,000 of the population find maintenance from the 16 groups of occupations coming under this Order. The total number of persons dependent on these occupations is now 6,794,968, as against 8,281,829 in 1911, or a decrease of nearly 18 per cent. during the decade. There has been a decrease in almost all the sub-divisions of this Order.

Order I, it may be stated, has 5 sub-divisions, of which the first, or 'Ordinary cultivation' is the most important, as it concerns 90 per cent. of the persons coming under this Order.

This sub-division comprises 5 groups as shown in the margin, and the number of people supported by these show a decrease of 19 per cent. The only group which shows an increase in this sub-order is that of 'rent receivers'. The heaviest fall has occurred in the case of farm servants and field labourers taken together. The toll of epidemics and famines is always very

Group	No. of persons supported in		Percentage of variation
	1921	1911	
(1) Income from rent of agricultural land.	761,514	781,808	+ 4
(2) Ordinary cultivators ...	3,607,366	4,064,950	- 11
(3) Agents, managers of landed estates, etc.	33,202	34,540	- 4
(4) Farm servants } ...	1,763,662	2,788,212	- 56
(5) Field labourers }			
Total 'Ordinary cultivation' ...	6,165,744	7,619,505	- 19

high in these classes and such unfavourable conditions during the last decade naturally account for the enormous decrease noticed in them. The increase in the number of rent receivers, when there has been a decrease under each of the other heads, proves that land is

passing out of the hands of not only cultivators but also of landed proprietors into the hands of mere rent receivers.

The second sub-division of this Order, *viz.*, 'growers of special product and market gardening' covers two groups (6 and 7), of which the former relating to plantations need not be considered at all as there are no plantations of tea, coffee, etc., anywhere in the Dominions. The latter (No. 7) refers to fruit, etc., growers. In 1911, there were only 22,804 persons recorded under this sub-order, but now there are 50,183 persons coming under this category. In other words, fruit, flower, vegetable, betel, vine, arecanut, etc., growers have increased by 120 per cent. during the decade. Thus, market gardening has thriven much better than ordinary cultivation during the period under review.

The third sub-division, *viz.*, Forestry, has three groups (8-10), of which only one—group 9 (wood-cutters, firewood, catechu, rubber, etc., collectors and charcoal burners) need be considered here. This group covers 60,641 persons now, as against 40,905 in 1911. Thus, there has been an increase of 48 per cent. in the number of persons engaged in these occupations.

The fourth sub-division—Raising of farm stock—contains four groups (11-14) as shown in the margin, of which only one has gained an increase in numbers.

Group	No. of persons supported in		Percentage of variation
	1921	1911	
11. Cattle and buffalo breeders and keepers.	27,999	42,418	- 34
12. Sheep, goat and pig breeders.	52,732	109,739	- 52
13. Breeders of horses, mules, etc.	1,551	418	+276
14. Herdsmen, shepherders, etc.	494,043	445,158	- 2
Total Sub-division ...	516,325	597,728	-14

The last sub-division of this order, *viz.*, 'Raising of small animals' supports only 1 person out of 10,000 of the population and is therefore of little importance in the State.

280. Sub-class I. Order 2.— Order 2 of sub-class I relates to fishing and hunting (groups 17 and 18). The number of persons engaged in fishing have increased by 27 per cent. and those finding a livelihood in hunting have increased by 9 per cent. Thus, persons who have adopted fishing and hunting as their occupations have increased by 22 per cent. during the decade.

The vicissitudes of the season must have no doubt turned the hands of some of the ordinary cultivators and agricultural labourers to such work, as wood-cutting, fishing and hunting, and this would seem to be the reason why there have been increases under such occupations, while ordinary

cultivators and agricultural labourers have declined in numbers. On the whole, Sub-class I—Exploitation of animals and vegetation—shows a decrease of 17 per cent. in the number of persons supported by occupations falling under that sub-class.

281. Occupations combined with Agriculture.—Imperial Table XVII gives, for each occupation, figures of persons who also have some agricultural pursuit as a subsidiary means of subsistence. Subsidiary-table IV appended to this Chapter gives proportionate figures of these cases. Imperial Table XVIII gives details, under a few main heads, of the secondary occupations, which agriculturists of different kinds pursue. These statistics are reduced to proportionate figures in Subsidiary Table V. It may be pointed out that both these subsidiary tables refer only to actual workers.

Taking the figures for workers with agriculture as a subsidiary occupation, we find that those following the marginally-noted non-agricultural occupations favour agriculture as a subsidiary means of income. The statement, which gives details by natural divisions, shows that growers of special products, who are no doubt agriculturists in a way, are most prone to take to general agriculture as an additional means of support. Next to them come the professionals who find in agriculture a means to eke out their income. Persons living on their income and those engaged in the exploitation of minerals are the least inclined to take help from agriculture. In four of the instances quoted in the margin, *viz.* Raising of farm stock, Industry, Public Administration and Professions, the Marathwara proportion is less than that of Telingana. In the remaining four, the Marathwara proportion is much higher than that of Telingana. It may be noted that, generally speaking, agriculture is followed as a subsidiary occupation by any class which has made money enough to require investment, as also by the fishing and hunting tribes, who are glad to get a chance of adding to their precarious earnings by working on the fields.

Non-agricultural occupation	Proportion per mille who are partially agriculturists in		
	City	Telingana	Marathwara
Growers of special products, etc. ...	131	12	149
Raising of farm stock ...	32	32	31
Fishing and hunting ...	42	30	72
Industry ...	33	40	18
Trade ...	40	38	43
Public Force ...	32	15	43
Public Administration...	44	50	34
Professions and liberal arts ...	48	55	36

We may turn now to the figures relating to the combination of non-agricultural occupations with agriculture as the principal calling. The marginal statement shows the number per 10,000 of the agriculturists who have returned some subsidiary occupations. Naturally, the rent receivers show the highest proportion of persons following subsidiary occupations among the agricultural classes, the occupations most largely favoured being those of rent payers (472 per 10,000) and agricultural labour (203 per 10,000). Administration, professions, money-lending and dealing in grain furnish the other principal subsidiary occupations to the landlords. Among the cultivators, 113 per 10,000 are agricultural labourers and 104 per 10,000 rent receivers. The other principal subsidiary occupations they turn their hands to are general labour, cattle-breeding, trades of all kinds and Government service. Among farm servants and field labourers, 93 per 10,000 are rent payers, 73 per 10,000 rent receivers and 58 per 10,000 general labourers. They also go in for mill-labour, rice-pounding, oil-pressing, leather work, weaving or any other village industry.

Subsidiary Occupation	No. per 10,000 in	
	1921	1911
Landlords (rent receivers) ...	1,082	876
Cultivators (rent payers) ...	470	333
Farm servants and field labourers	343	224

282. Class-A, Sub-class II.—The second sub-class coming under the main head of 'Production of raw materials' is styled 'Exploitation of minerals.' It includes three orders (3-5), viz., Mines, Quarries of hard rocks and Salt, etc., and 6 groups (19-24). There are no salt workers in the State. Persons engaged in quarrying of hard rocks appeared, for the first time, at the census of 1911, when they numbered 3,149. Now they have increased to 4,883. In the same way, from an insignificant 139 at the Census of 1901, the number of persons supported by mines increased to 15,325 in 1911. Now they number 15,454, of whom 15,058 are supported by the coal mines in Warangal, as against 11,550 in 1911. The gold mines at Hutti were closed down during the decade under review. On the whole, this sub-class shows an increase of 13 per cent. in the number of persons supported by occupations coming under it.

The two sub-classes forming Class A show that, during the decade under review, there has been a decrease of 17 per cent. in the number of persons coming under that class, according to their occupations.

283. Class B.—Preparation and supply of material substances. This class consists of three important sub-classes, viz., Industry (III), Transport (IV) and Trade (V). Industry comprises Orders 6-18, covering groups 25-103. Transport covers Orders 19-23 including groups 104-120, and Trade takes in Orders 24-40 consisting of groups 121-154. Thus, as no less than 35 Orders and 130 occupational groups come under Class B., it is only possible to notice the more important of these here.

284. Sub-class III, Industry.—The number of persons supported by industrial occupations has fallen from 1,872,733 in 1911 to 1,711,837 in 1921, or by nearly 9 per cent. during the decade. The population supported by, and the actual workers taking part in, the various industries are shown in the margin. Industries supporting less than one per mille of the population are omitted in the statement. It shows that a vast majority of the industrial population is engaged in industries connected with dress and textiles. We may note in passing that industries connected with hides and skins, metals, ceramics and chemical products support, in reference to the proportion of actual workers engaged, a larger proportion of people than the other industries mentioned.

No. per mille of industrial population dependent on	Persons supported	Actual workers
Textiles	256	254
Hides, skins, etc.	17	14
Wood	98	100
Metals	52	49
Ceramics	66	62
Chemical products	13	10
Food industries	60	62
Industries of dress, etc.	317	332
Building industries	53	57
Miscellaneous industries	67	59

connected with dress and textiles. We may note in passing that industries connected with hides and skins, metals, ceramics and chemical products support, in reference to the proportion of actual workers engaged, a larger proportion of people than the other industries mentioned.

The changes in the number of persons returned as engaged in the more important of these industries at the present Census as compared with the figures at the previous Census may now be noted. Textile industries show on the whole a decline of 15 per cent., no doubt due to bad seasons and the prevalence of epidemics. Persons employed in cotton-ginning, cleaning and pressing show the heaviest fall (75 per cent.). There has been a slight increase (0.1 per cent.) in the number of those engaged in spinning, sizing and weaving. Wool carding and spinning has fallen to the extent of 22 per cent., while silk weaving has suffered as much as 37 per cent. Wool industries carried on by the slow and costly indigenous methods cannot prosper in a competition with machine-made foreign goods. In bad years the demand for silk cloth is not much, and it is not surprising that there has been such a fall in this industry, seeing that the decade under review was unfortunate in several ways. The dyeing, bleaching, printing, preparation and sponging of textiles give employment to a larger number of persons than before. In fact, it is only these industries that show an increase in the number of dependent persons under the head of Textiles.

285. Industries of dress.—This class which engages the highest proportion of the industrial population shows a decline of 16 per cent., due no doubt

to the same causes as those which brought about a fall in textiles. Building and food industries also have fallen by 19 and 14 per cent. respectively. On the other hand, industries connected with hides, skins, etc., wood and ceramics have improved to the extent of 77, 14 and 9 per cent. respectively.

286. Sub-class IV, Transport.—The number of people supported by industries connected with transport is 193,083 according to the present Census, as against 133,951 in 1911, or an increase of 44 per cent. This increase is mainly attributable to the increase in the number of boat owners, boatmen and towmen; palki, etc., bearers and owners; employes in railway, post, telegraph and telephone services. No doubt the disappointing seasons must have driven a large number of the Bhoi class, who work as field labourers, back to their traditional occupations. The increase in the railway, etc., services must be due to the opening of the Hyderabad-Gadag line as far as Mahbubnagar during the decade.

287. Sub-class V, Trade.—Trade now supports 1,218,696 persons and show an increase of 7 per cent. over the number in 1911. A large number of orders and groups are included under this sub-class, and we can note only the more important numerical changes in these. Of the 34 occupational groups, the following show an increase or a decrease of more than 30 per cent in the number of persons dependent on them.

Group	Percentage of decrease	Group	Percentage of increase
Brokerage, commission and export ...	85	Trade in metals, machinery, etc. ...	168
Trade in skins, leather, etc. ...	38	Owners and managers of hotels, etc. ...	362
Trade in wood (not firewood), cork, bark, etc. ...	36	Sellers of milk, butter, ghee, poultry, eggs, etc. ...	336
Trade in pottery, bricks and tiles ...	43	Sellers of sweatmeats, etc. ...	180
Trade in chemical products ...	50	Sellers of tobacco, opium, etc. ...	423
Fish dealers ...	86	Trade in building materials other than bricks, tiles and weedy materials ...	318
Grocers and sellers of vegetable oil, salt and condiments ...	44	Trade in firewood, charcoal, etc. ...	53
Dealers in sheep, goats and pigs ...	37	Publishers and book-sellers, dealers in music, etc. ...	366
Trade in means of transport ...	53	Itinerant traders ...	5,663

Most of the above groups show an increase or a decrease of less than 5,000 persons. Those that have suffered or gained to the extent of more than 5,000 people are given below (only round numbers are quoted).

Dealers in sheep, etc., have lost by over	7,000	persons
Traders in means of transport	do	8,000 do
Traders in piecegoods, etc.	do	18,000 do
Fish dealers	do	21,000 do
Grocers, etc.	do	48,000 do
Publishers, etc., have gained	7,000	do
Sellers of sweatmeats, etc.	do	8,000 do
Traders in fire-wood, etc.	do	13,000 do
Sellers of tobacco, etc.	do	19,000 do
Sellers of milk, etc.	do	57,000 do

The variations in the number of persons following the various occupations comprising the three sub-classes have resulted in a slight decrease of 0.5 per cent. in the total number coming under the main head Class B.

288. Class C, Public Administration and Liberal Arts.—This comprises three sub-classes—Public Force (VI), Public Administration (VII) and Professions and Liberal Arts (VIII). The first contains 4 Orders and 6 Groups, the second only one Order but 4 Groups and the third 5 Orders and 15 Groups.

289. Sub-class VI, Public Force.—Of the 4 Orders under this head, we need consider only two, viz, 41 'Army' and 44 'Police'. The Imperial army stationed in the Dominions shows, for obvious reasons, an increase of

44 per cent., while the State army has improved by only 3 per cent. The Police, including village watchmen, have increased by nearly 60 per cent. During the early part of the decade under review, the District Police was reorganised on the lines recommended by the Indian Police Commission and the Force was strengthened.

290. Sub-class VII, Public Administration.—This shows a decrease of 3 per cent, due mainly to the reduction in the number of village officials and servants other than watchmen.

291. Sub-class VIII, Professions and Liberal Arts.—This sub-class also shows a decline of about 4 per cent. Of the 5 Orders coming under this sub-class, two, *viz*, 47 'Law' and 49 'Instruction' show increase and the remaining three, *viz*, 46 'Religion', 48 'Medicine' and 50 'Letters and arts and sciences', show decrease. There has been a remarkable increase under 'Law'. The number of lawyers of all kinds has increased from 6,835 to 26,641, or by 290 per cent. during the decade, and their clerks, petition-writers, etc., have developed from 28 to 477. In the matter of 'Instruction' also, there has been an equally remarkable development. The number of professors, teachers, etc, has increased from 23,574 to 57,063. On the other hand, 'Religion' and 'Letters and sciences' show a decrease of about 40 per cent. each and 'Medicine' of about 5 per cent.

292. Class D, Miscellaneous.—This is the last of Dr. Bertillon's classes and comprises 4 sub-classes (IX-XII), 6 Orders (51-56) and 12 Groups of occupations (180-191). Of these, sub-class IX deals with persons living on their income, and shows an increase in the number of persons so living of nearly 12 per cent. over the figure for 1911. Sub-class X 'Domestic service' shows that the number of domestic servants has decreased by no less than 18 per cent. The insufficiently described occupations coming under sub-class XI and the unproductive beggars, vagrants, etc., recorded under sub-class XII, need no notice.

293. Distribution of occupations by Natural Divisions.—The marginal statement shows the local distribution of the different sub-classes by natural divisions. The City, as may be expected, shows the least proportion of agriculture. It must, however, be noted that 49 per cent. or about half

Natural Division	Persons supported per mille by				
	Agriculture	Industry including mines	Commerce including Transport	Professions	Other occupations
State ...	499	139	113	16	233
City ...	42	135	276	55	492
Telingana ...	426	175	133	19	247
Marathwara ...	576	101	92	13	218

the City population is neither supported by Agriculture, Industry, Commerce nor Professions. 22 per cent. or nearly half of the latter depend upon public service, Civil or Military, and 14 per cent. on domestic service. 5 per cent. are reported to be living on their income. Turning to the divisions, we find Marathwara showing a larger proportion of agriculturists than Telingana. This may be due to the inclusion of the City in the latter division. Under all other heads, however, Telingana is much in advance of Marathwara. In industry it shows a higher proportion than the City itself. The statement helps to elucidate the contrast existing between the distribution of occupations in the City and the districts.

294. Occupations in the City of Hyderabad.—The main occupations of the City may be noticed now in greater detail. A glance at the marginal statement shows how the occupational variation in the City differs very widely from that of the State as a whole. Naturally the number dependent on agriculture in the City is much less than that in the districts. In fact, it is as 1 to 41. In Textile Industries the ratio is 1: 4. On the other hand, in Food Industries, Transport Trade in Textiles, Public Force, Public Administration, Professions, Domestic service, and persons living on their income, the City shows much higher proportions than the State as a whole. For every one person out of a thousand that live by Trade in Textiles, Food Industries, Professions and Liberal Arts, Public Administration, Domestic service, Transport or Public Force in the State, there are respectively, 23, 3, 4, 5, 6 and 7 persons in the City earning their livelihood through such means. The proportion in the case of those who live on their income is strikingly high in the City. For every one person out of a thousand, who manage to live so in the State, 25 persons live in that way in the City. The proportion of the 'Unproductive' is only slightly higher than that in the State.

Occupation	No. supported per 1,000 in	
	City	State
Ordinary cultivation ...	12	494
Textile Industries ...	8	35
Wood ...	8	13
Food ...	21	8
Dress and toilet ...	35	44
Transport ...	89	16
Trade in textiles ...	10	5
Hotels, cafes, etc. ...	10	18
Other trade in food-stuffs ...	77	34
Public Force ...	119	18
Public Administration ...	99	27
Professions ...	55	16
Living on their income...	51	2
Domestic Service ...	139	28
Occupations insufficiently described ...	44	76
Unproductive ...	27	26

The percentage which the actual workers engaged in various occupations in the City bear to the total numbers so engaged in the whole Dominions may now be considered. In the matter of agriculture, actual workers in the City form only 3 per cent. of the total number. Among growers of special products and market gardening, however, 6 per cent. are found in the City. Industrial workers of the City make up only 2.5 per cent. of their total strength in the State, but, if we consider individual industries separately, the City workers form 6 per cent. of those engaged in food industries, 7 per cent. of the workers in building industries and 43 per cent. of those engaged in construction of means of transport. Industries connected with furniture and the production and supply of electricity are to be found only in the City and therefore all the workers in these industries belong to the City. Workers in transport in the City form 15 per cent. of the total number. 37 per cent. of the employes in Post Office, Telegraph and Telephone services are to be found in the City alone. Trade in the City takes up only 6 per cent. of the workers in that line but 'Brokerage, Commission and Export', 'Trade in wood,' 'Trade in Chemical Products' and 'Trade in Metals' find, respectively, 99, 72, 54 and 46 per cent. of the workers in the City. Of the total number of persons employed in 'Trade in clothing and toilet articles', the City supplies 13 per cent. Again, 23 per cent. of those trading in articles of luxury are to be found in the City. The bulk of the army (53 per cent.) is concentrated in the City. Public Administration requires 10 per cent. of its personnel for the City. The City supplies 11 per cent. of those following professions and liberal arts. Medical men and men of letters, arts and sciences form 22 and 17 per cent. of their respective totals. Persons living on their income are to be found largely in the City, and therefore such persons form 67 per cent. of their class. 17 per cent. of the domestic servants are engaged in the City. Inmates of jails, asylums and hospitals in the City account for 40 per cent. of the inmates of such institutions in the State.

[Statement.]

A comparison with the cities of the adjoining British Indian Provinces may not fail to interest us.

Cities	Persons supported per mille by				
	Agricul- ture	Indus- try	Com- merce	Profes- sions	Other oc- cupations
Hyderabad ...	42	135	276	55	492
Madras ...	39	370	196	124	271
Bombay ...	12	303	272	29	334
Bangalore ...	61	288	242	77	332
Baroda ...	62	234	173	93	438

The marginal statement shows the number of persons per mille supported by the various occupations in the Hyderabad City, Madras and Bombay, and some cities in important Indian States. It shows that Hyderabad has much to improve in matters of industries, professions and the

liberal arts.

295. Workers and Dependants.—The general instructions as regards the distinction between workers and dependants have already been quoted. The marginal statement shows the proportions of workers and dependants in the 4 main Classes and the 12 sub-classes. In 7 out of the 12 sub-classes do we find workers predominating, the highest proportion being found among those engaged in the exploitation of minerals. Transport, Public Administration, Professions and persons living on their income show a higher percentage of dependants than workers, the last class showing the highest proportion in this respect. Trade alone shows an equality of workers and dependants. Taking all occupations together, workers form 53 per cent. and dependants 47 per cent.

No.	Sub-class	Percentage of	
		Workers	Depend- ants
I	Exploitation of animals and vegetation ...	54	46
II	Exploitation of minerals ...	78	22
	Total of Class-A ...	54	46
III	Industry ...	51	49
IV	Transport ...	47	53
V	Trade ...	50	50
	Total of Class-B ...	50	50
VI	Public Force ...	51	49
VII	Public Administration...	47	53
VIII	Professions and Liberal Arts ...	43	57
	Total of Class-C ...	47	53
IX	Persons living on their income ...	40	60
X	Domestic service ...	52	48
XI	Unspecified...	53	47
XII	Unproductive ...	54	46
	Total of Class-D ...	56	44
	All occupations ...	53	47

296. Local distribution of Workers and Dependants.—The distribution of workers and dependants in the City and in the natural divisions affords an interesting study.

The marginal statement shows the proportion of workers in four of the main classes of professions.

Division	Proportion of workers per 100 persons supported by				
	Agricul- ture	Indus- try	Com- merce	Profes- sion	Other oc- cupations
City ...	49	40	43	43	50
Telingana ...	56	52	50	45	54
Marathwara ...	51	46	47	43	55

The low proportion of workers in the City is due to the fact that very few females are workers there. Except in the case of domestic service, the number of females following any independent occupation is very small. The larger number of workers under agriculture in Telingana would seem to depend upon the nature of the crops raised there—rice and jawar. Marathwara, where the principal crop is cotton, does not engage so large a proportion of workers on agriculture. There is also another reason why the number of workers in the latter division is smaller than that in the former. The volume of migration from Marathwara into the adjoining British Provinces is, as we

have noted in the Chapter on Birthplace, much larger than that from Telin-gana. It would appear that able-bodied labourers go in large numbers to Bombay, etc., from that division. As a consequence, the number of actual workers there is much reduced.

297. Occupation of Females.—Out of a total female population of 6,126,699 in the State, about 43 per cent. have returned themselves as workers. The marginal statement shows the number of female workers per 1,000 male workers in various occupations classified according to the sub-classes adopted at the present Census. According to this statement, female workers loom preponderatingly large in the 'Unspecified' occupations. This may be due to their inability or the inability of the enumerator to allocate to the proper head the various petty occupations followed by them. The next highest proportion is shown by the 'Unproductive' sub-class. It may be noted that no less than 96 per cent. of the women coming under this head are beggars. Next come those engaged in 'Trade'. The chief articles they deal in will be detailed later on. The appearance of females under 'Public Force' is due to the fact that 'Police' and 'Village Watchmen' are included under this head. A number of females are engaged in the U. I. D. Police and some more carry out the duties of village watchmen. Females present a higher proportion in sub-class I than even in sub-class X 'Domestic service', as large numbers of them help in agricultural operations as field labourers, etc., in rural areas. In urban areas only do they serve as domestic servants. The class which shows the lowest proportion of females is naturally the professions. The state of their education and the social attitude of the Indians, which is opposed to the association of females in men's avocations, work against any improvement in this line.

Sub-class No.	Description	No. of female workers per 1,000 male workers
I	Exploitation of Animals and vegetation ...	679
II	Extraction of Minerals ...	436
III	Industry ...	581
IV	Transport ...	461
V	Trade ...	737
VI	Public Force ...	364
VII	Public Administration ...	303
VIII	Professions ...	265
IX	Living on their income ...	546
X	Domestic service ...	562
XI	Unspecified ...	1,054
XII	Unproductive ...	805

Subsidiary Table VI shows in detail the number of females engaged in various occupations. The occupations in which women preponderate are stated in the marginal table. Most of the occupations in this table, it would be seen, are recognised as women's occupations by custom and tradition, and are such as make but a slight demand on physical strength. As regards other occupations, there is hardly one in which females do not take part as active workers, though they do not hold the same position of predominance as in those referred to above. On the whole, it may be noted that, after cultivation, the principal occupations which afford women a livelihood are trade in food, industries of dress and the toilet, textile industries and building industries. These occupations absorb over 70 per cent. of the female workers in the State, more than 38 per cent. of the remaining coming under the head 'Insufficiently described occupations'. An examination of each of these occupations in detail may indicate the direction in which women's work tends to develop.

Occupations	No. of females per 1,000 males
Fish dealers ...	7,203
Manufacturers of tobacco, etc. ...	5,174
Grain parchers ...	4,932
Rice pounders, huskers, etc. ...	3,194
Fruit, flower, vegetable growers ...	1,506
Cotton spinning ...	1,429
Sellers of milk, butter, ghee, etc. ...	1,373
Field labourers ...	1,357
Cardamom, betel-leaf, etc., sellers ...	1,250
Farm servants ...	1,234
Silk weavers ...	1,154
Vendors of aerated waters, ice, etc. ...	1,133

[Statement.]

298. Agriculture and number of Female Workers.—

Occupation	No. of female actual workers in		Variation per cent.
	1921	1911	
Income from rent of agricultural land...	110,418	118,407	— 2·6
Ordinary cultivators	644,624	727,383	— 11·4
Farm servants and field labourers ...	588,851	896,825	— 34·6
Fruit, flower, etc., growers ...	20,008	5,349	+ 273·9

The figures for the agricultural occupation are given in the margin. There has been a very considerable increase in the number of fruit, flower, etc., growers, but among rent-receivers, ordinary cultivators and farm servants and labourers, the number of the females has greatly decreased. Seeing that the number of females in the State decreased by 6·9 per cent. during the decade, the enormous decrease under ordinary cultivators and field labourers would seem to be a

matter of great concern. Migration alone cannot account for this. Perhaps the vicissitudes of the season and the prevalence of epidemics and high prices of food-stuffs do, to a great extent, account for this fall in their numbers. The increase under 'fruit, etc., growers', inspite of these circumstances, is noteworthy.

299. Textile Industries and Female Workers.—

Occupation	No. of female actual workers in		Variation per cent.
	1921	1911	
All textile industries.	81,140	106,746	— 23·9
Cotton ginning, cleaning and pressing ...	4,130	20,636	— 80·0
Cotton spinning, sizing, weaving ...	59,906	60,586	— 1·1
Rope, twine and string making ...	2,082	6,575	— 68·3
Woolcarders and spinners, weavers of woollen blankets, carpets, etc. ...	7,006	14,515	— 51·7
Silk weavers ...	800	374	— 19·8
Dyeing, bleaching, printing, preparation and sponging of textiles ...	8,720	4,015	+ 67·3

Of the textile industries, only those which employ a large number of women are shown in the marginal statement. With the single exception of 'dyeing, bleaching, etc.,' which shows an increase of 67 per cent. in the number of the women employed during the decade, every other item under this head shows an enormous decrease in the number of female workers.

rease in the number of female workers.

300. Female Workers in industries of dress and toilet.—

Occupation	No. of female actual workers in		Variation per cent.
	1921	1911	
All industries of dress and toilet ...	97,332	115,228	— 15·5
Tailors, etc. ...	17,013	16,848	+ 0·9
Shoe-makers ...	15,687	41,988	— 62·6
Washing, etc. ...	55,799	51,071	+ 9·3
Barbers, etc. ...	8,802	5,013	+ 75·6

The marginal statement shows that the variation between the number of women employed in 1911 and that employed in 1921 in industries of dress and toilet is less than in the occupations hitherto considered. In fact, there has been a tangible increase in the number of those engaged in washing, cleaning and dyeing, and an enormous increase in the number working as barbers, hair dressers and wig makers.

301. Building industries and Female Workers.—

Occupation	No. of female actual workers in		Variation per cent.
	1921	1911	
All building industries ...	23,314	16,678	+ 39·8
Lime burners ...	2,133	89	+ 2323·8
Excavators, etc. ...	1,002	181	+ 453·1
Stone-cutters, bricklayers, masons, etc. ...	19,943	15,998	+ 26·2
Builders, etc. ...	236	611	— 61·4

As the marginal statement shows, there has been a considerable increase in the number of females employed in building industries during the decade. This may be due, to some extent, to the fact that several improvements are being effected in the City by the City Improvement Board. It may, however, be pointed out that the figures given against 'lime burners' and 'excavators' in 1911 seem to be very much below the actual figures. The

only decrease has occurred under the head 'Builders, painters, etc.'. It may be that persons, who would have been returned under this head last time, have now been entered more correctly under the other heads in this group, according to their principal occupations.

302. Trade in food and Female Workers.—Next to building industries, trade in food shows an increase, in the number of the female workers. The number of females working as sellers of milk, vegetables, grain and tobacco has increased considerably. The number of hotel-keepers has more than doubled itself. There has been a large fall in the number of females working as fish-dealers, grocers, sellers of sweetmeats, sheep, goats, pigs, and hay, grass and fodder. The highest increase has occurred among tobacco-sellers and the heaviest fall among fish-dealers.

Occupation	No. of female actual workers in		Variation per cent.
	1921	1911	
All food trades ...	168,503	151,272	+ 11'3
Vendors of wine, etc. ...	65,307	65,656	+ 2'9
Hotel-keepers ...	176	65	+ 170'8
Fish-dealers ...	1,520	7,722	— 80'8
Grocers ...	13,046	21,919	— 40'4
Sellers of milk, etc. ...	20,718	6,209	+ 231'1
do sweetmeats, etc. ...	708	1,188	— 40'4
do vegetables, etc. ...	33,316	28,019	+ 18'9
do grain, etc. ...	24,699	14,815	+ 68'8
do tobacco, etc. ...	5,049	690	+ 831'7
do sheep, goats, etc. ...	2,167	3,189	— 32'0
do hay, grass, etc. ...	797	1,800	— 55'7

303. Occupation by Religion.—Imperial Table XX shows the distribution by religion of workers and dependants in different occupations. The marginal statement shows the numbers pursuing various occupations, classified under the four main heads, out of every 100 persons following different religions in the State. The Animist, being situated as he is, has to depend mostly upon agriculture for his maintenance. Thus it is that about 60 per cent. of the Animists are engaged in Class A—Production of raw materials, while they

Class of occupation	Percentage Distribution by Religion						
	Hindu	Jain	Sikh	Musalman	Christian	Parsi	Animist
A.	57	29	39	45	33	9	60
B.	26	54	12	20	17	47	17
C.	5	8	36	16	32	19	2
D.	12	9	13	19	18	25	21
Total ...	100	100	100	100	100	100	100

are found in small proportions in other occupations. Among the numerically important religionists in the State, the Hindus stand first as regards the proportion of workers and dependants in this class. Out of every 100 Hindus, 57 depend on occupations coming under class A. On the other hand, out of every 100 Musalmans, only 45 follow such occupations. In class B—Preparation and supply of material substances—also the Hindus preponderate, their proportion being 26 per cent., as against 20 per cent. of the Musalmans. In the remaining two classes, however, the Musalmans show proportionately higher figures. 16 per cent. of the Musalmans are engaged in occupations coming under Class C—Public Administration and liberal arts—as against 5 per cent. of the Hindus. Class D—Miscellaneous—finds employment for 19 per cent. of the Musalmans, as against 12 per cent. of the Hindus. In the case of the Christians also, the last two classes show much higher proportions than those of the Hindus.

304. Occupation by Caste.—Imperial Table XXI furnishes material for the study of the relation between occupation and caste, and Subsidiary Table VIII appended to this Chapter brings out the salient features of the same more prominently. Though most of these castes have traditional occupations of their own, yet cultivation in some form or other is the favourite occupation of each of these castes. The marginally-noted 5 castes show that the members thereof are taking to agriculture to a greater extent than to their traditional occupations. The Brahman no doubt finds his traditional occupation of a priest not so profitable in these materialistic days and is fast giving up that occupation to a more lucrative one. The Kalal, who perhaps finds liquor-selling not so dignified to one who claims to be a Kshatriya, has taken to agriculture to a much greater extent than to liquor-selling. The Mangala

Caste	No. per 1,000 workers engaged in	
	Traditional occupation	Cultivation
Brahman	93	200
Kalal	253	438
Mangala	212	280
Mutrasal	117	204
Rajput	72	237

as a barber and the Mutrasi as a hunter may not earn sufficient to make both ends meet by sticking to their traditional occupations only. Hence, to eke out their income they have to turn their hands to other occupations as well. Cultivation is one of the means, and they are taking to it in large numbers. The Rajput no doubt finds a very limited opportunity to practise his ancestral calling of arms and so is taking to a more lucrative, but perhaps a less dignified, occupation. The castes, which show an increase in the proportion of the cultivators among them as compared with the corresponding proportion in 1911, are the Bhoi, the Brahman, the Dewang, the Kurma, the Lingayat, the Mangala, the Panchal, the Rajput and the Sale. The increase varies from 2 per cent. among the Sale to 16 per cent. among the Mangala. On the other hand, the following castes having cultivation as their traditional occupation show a considerable fall in the proportion of cultivators among them during the decade under review:—Hatkar (−29 per cent.), Kapu (−37 per cent.), Koli (−17 per cent.), Maratha (−23 per cent.), Munnur (−25 per cent.), and Telaga (−17 per cent.). Two of these castes, the Hatkar and the Kapu, show an increase of 8 and 7 per cent., respectively, in their proportions of field labourers, while the other castes show similar increases under other occupations. Evidently, the vicissitudes of the season have driven these people, temporarily it may be, to other occupations.

Turning now to other communities, we find that among the Musalmans there has been quite a tangible increase in the proportion of cultivators among them during the decade. The Sheikhs show the highest increase in this respect, *viz.* 10 per cent. Next come the Moghals with an increase of 8 per cent. in the proportion of their cultivators. The Syeds and the Pathans show an increase of 6 and 5 per cent. respectively. The Indian Christian community also shows an increase, though a slight one, of 1 per cent. in the proportion. The Animistic tribes show a decline in the proportion of their cultivators. The Bhils have suffered very little in this respect, but the Gonds, the Yerkalas and the Lambadas show a fall of 29, 14 and 12 per cent., respectively, in the percentage proportion of their cultivators.

305. The Depressed Classes.—We may now consider the occupations returned by those castes which constitute what are generally termed the 'depressed classes'. Statistics relating to all these classes are, however, not available. Only those castes regarding which figures can be furnished both for 1921 and 1911 are shown in the margin. The statement shows that both as cultivators and field labourers these classes are dwindling in numbers. They are evidently absorbed in other occupations in greater proportions.

Caste	No. per 1,000 workers returned as			
	Cultivators		Field labourers	
	1921	1911	1921	1911
Chambhar	65	68	163	235
Madiga	92	113	234	365
Mahar	111	129	212	333

PART II—INDUSTRY.

306. Introductory.—As at the previous Census, special industrial returns were obtained from the managers of industrial establishments on the present occasion also. But some changes, which were thought necessary, were made in the special schedules issued to them. In 1911, the term 'Industrial Establishment' covered institutions employing 20 persons and over, but this time the term is widened in its significance so as to include all such establishments wherein 10 or more persons are employed on separate remuneration in any process for making, preparing, ornamenting, finishing or otherwise adopting for use, for transport, or for sale, any article or part of an article. It does not include such industries as are carried on by members of a household in their joint interest with less than ten hired labourers. The object of this definition is to include any

establishment which is of a nature of a factory, where labour is concentrated under a definite management, and paid by definite individual remuneration, and to exclude cottage or family industry, where the work is done in the house by members of a family and profits are shared in the family. In 1911, only one schedule was issued to the managers of establishments. This time two schedules (A & B) were required to be filled in by them. Schedule 'A' was more or less similar to the Industrial Schedule of 1911, but this time it elicited, in greater detail than on the previous occasion, information relating to the nature of establishments, the ownership and management of the business concerned, the nature of the principal and subsidiary articles produced, the supervising and technical staff, the power employed and the number of looms in textile establishments. Schedule 'B' (newly introduced) required particulars about the number, sex, age, race or caste, and birthplace of the operatives, both skilled and unskilled, and the personal occupation of the skilled. These schedules had to do nothing with the general Census schedules and were distributed to the managers in time, so that they might be returned duly filled in within the month ending 30th April, 1921. The information so collected has been tabulated in the Imperial Table XXII, which is divided into seven parts as detailed below :—

- Part. I.—State summary of establishments classified according to the nature and strength of each, giving details for those using power and also those which do not.
- Part II.—Distribution of industries by districts and the City of Hyderabad.
- Part III.—Establishments classified according to the class of owners and managers.
- Part IV.—Caste or race and birthplace of skilled workmen classified according to their industry and occupation.
- Part V.—Caste or race and birthplace of unskilled labourers classified according to the industry in which they are working.
- Part VI.—Details of power employed in industrial establishments.
- Part VII.—Number of looms in use in textile establishments.

The statistics contained in these Tables are summarised in the last eight subsidiary tables appended to this Chapter.

307. Raw materials.—For industries to exist, there must be raw material to work upon. The State is not wanting in such raw materials. Cotton and oil-seeds are grown and exported in large quantities.

308. Cotton.—The principal varieties of cotton cultivated in the Dominions are :—

- (1) *Gaorani*.—An indigenous long staple cotton, silky and strong, which fetches high prices. It has spread over Marathwara.
- (2) *Westerns*.—Grown chiefly in the Raichur district. This variety also is fairly silky and strong and its price is rising.
- (3) *Cocanadas or lul kapas*.—A dirty white variety, confined to a small area in Warangal taluk.
- (4) *Bharat*.—A short staple variety, introduced from Berar, Khandesh and Ahmedabad. It is short, woolly and very white but weak.
- (5) *Cambodia*.—This variety is not suited to black cotton soils, but grows well on the chalka soils of Telingana.

It would be seen later that the cotton industry in its various branches employs more capital and gives employment to a larger number of people than any other industry carried on in the State, with the single exception, perhaps, of the mining industry. The following statement shows the area

on which cotton was grown and the weight of the cotton yield in bales (400 lbs. each) during the last ten years:—

Year	Area under cultivation in acres	Outturn in bales
Fasli 1320—(1910-11)	3,561,897	543,112
" 21—(1911-12)	3,226,472	327,928
" 22—(1912-13)	2,887,514	369,214
" 23—(1913-14)	3,653,327	770,257
" 24—(1914-15)	3,605,181	610,791
" 25—(1915-16)	2,963,806	616,634
" 26—(1916-17)	3,199,587	708,703
" 27—(1917-18)	3,451,310	816,901
" 28—(1918-19)	2,405,736	642,832
" 29—(1919-20)	3,094,523	749,400

Through the exertions of the Agricultural Department, chiefly by the establishment of farms and the distribution of good seed, considerable improvement has been effected in the quality of the cotton grown and the indigenous *Gaorani* variety, which was being slowly displaced by the foreign *Bharat*, restored to its position. At the Parbhani farm, which was established for the spread of *Gaorani* seed, *Gaorani* and *Bharat* varieties were grown side by side on a soil more suited to the latter, and it was practically proved that the notion prevalent that *Bharat* gave a greater yield was incorrect.

309. Oil-seeds.—Just as the cultivation of cotton is confined more or less to Marathwara, so the production of oil-seeds is limited to Telingana. Of the oil-seeds, the important ones are castor, jinjili, linseed, groundnut, karar, karilla and ambara. The following statement shows the area allotted to, and the out-turn of, these during the last decade:—

Year	Area allotted to			Outturn in tons		
	Jinjili	Linseed	Castor, groundnut and miscel- laneous oil-seeds	Jinjili	Linseed	Castor, groundnut and miscel- laneous oil-seeds
1910-11	677,679	631,258	1,596,772	36,427	30,363	96,283
1911-12	603,889	608,454	1,592,429	25,378	26,813	83,329
1912-13	649,061	512,352	1,397,231	32,498	17,286	68,503
1913-14	612,001	412,560	1,391,806	25,098	16,513	83,627
1914-15	598,945	233,970	1,536,705	26,857	8,918	94,832
1915-16	546,141	288,046	1,398,966	22,274	12,294	92,590
1916-17	568,927	321,226	1,909,279	30,611	15,956	92,460
1917-18	589,278	340,521	1,546,774	19,409	19,293	113,500
1918-19	512,106	216,324	1,160,575	19,973	6,912	77,021
1919-20	537,594	229,737	1,237,745	21,094	6,415	35,264

The castor grows wild in Telingana to a greater extent than in any other part of India. Yet the seed, and not the oil, is exported in large quantities. Very few attempts have been made to extract oil from the seed on a large scale and so the oil-cake, which is a very valuable fertiliser, is lost to the country. Like the castor, the *mohwa* also grows wild in the Dominions. The principal products of the *mohwa* (*Bassia Latifolia*) are:—(1) The FLOWER, which has a creamy wax-like appearance, and contains a considerable quantity of sugar which by fermentation is converted into alcohol. Practically all the country spirit which is consumed in the Dominions is distilled from this flower. (2) The SEED which yields a most valuable and marketable oil. This oil has a higher melting point than most other oils and is in consequence utilised for making preparations of oil 'stand up.' It can be utilised for the manufacture of margarine and toilet soaps. (3) The BARK, which yields an excellent light dye.

310. Forest produce.—The forests abound in trees of great economical value. Besides the timber-yielding trees, such as the *Testova Grandis*,

Dalbergia Latifolia, *Adina Cordifolia*, *Hardwickia Binata*, *Petrocarpus Marsupium*, *Holoptelea Integrifolia*, there are to be found dye-yielding trees, such as the *Butea Frondosa*, *Ventilago Madraspatana*, *Morinda Tinctovia* and *Wrightia Tinctovia*; fibre-producing plants, such as the *Bauhinia Malabarica*, *Sterculia Urens* and *Agave*; and lastly, the *Ziziphus Jujuba* and *Cassia Fistula*, from which tanning bark is obtained.

311. Minerals.—Of the mineral wealth of the State, mention may be made of coal, which is being worked at the Singareni Collieries in the Warangal district and which is known to exist at other localities in the Dominions, such as Allapally, Kamawaram, Bandela, Chinnur, Tandur, Aksapur, Antargaon, Sasti and Paoni. Gold used to be worked till recently at Hutti in the Lingsugur taluk, Raichur district. An extensive graphite area is found in the Paloncha taluk, Warangal district, and the sample of graphite obtained from there is said to be quite useful for pencil leads. Iron deposits occur at several places, especially in the districts of Gulbarga, Warangal, Adilabad, Karimnagar and Medak. Traces of copper have been noticed at Chintrala in the Nalgonda district. Limestone, useful for house flooring and roofing and lithographic printing purposes, is worked extensively at Tandur, Chincholi, Seram, Nawandgi, Chitapur, Wadi and Shahabad—all in the Gulbarga district. The villagers of Surajpur in the Lingsugur taluk obtain some potash by lixiviating the soil. These salts are used for leather manufacture.

312. Agricultural farms.—Thus, it will be seen that the State is not wanting in materials to give rise to profitable industries of various sorts. The Department of Industries and Commerce, established during the decade under review, have much spade work to do, before they can demonstrate to local capitalists, who are generally shy in such matters, the utility and profitableness of starting some of these industries. For the present, the Agriculture Department have established farms at the following places for experiments and demonstration purposes:—

(1) **PARBHANI.**—The farm here is intended for the spread of pure *Gaorani* seed, so that this variety of cotton may be cultivated extensively in the State. An attempt to double the return per acre without harming the soil by the growth of groundnut between the rows of cotton proved successful. Some experiments in grafting demonstrated the benefit of such a process. For example, *Nambhri*, a large balled staple cotton, silky like *Gaorani* but very weak, grafted on *Gaorani*, produced a long-stapled, silky cotton with the tensile strength of the latter.

(2) **KAMAREDDI.**—This farm is reserved for sugarcane cultivation. It was proved to the ryots how sugarcane could be cultivated with a very sparing use of *koyas*, or supports, by properly manuring the field. Experiments with *Cambodia* and eri silk culture were also successful here. As Telingana soils are poor in phosphoric acid, the yield of paddy is not satisfactory. It was shown how to improve the paddy crop and to avoid blight by the use of phosphatic manures, and also how to rotate with a paying crop, such as *Cambodia* or *Egyptian* cotton.

(3) **ALIR.**—A farm was started here on waste land, the soil of which was very alkaline and on which even grass would not grow. By proper draining and manuring, the land was made fit for cultivation, and sugarcane, tobacco, castor and *Cambodia* cotton were grown on it. This proved to the ryots how a poor soil could be made productive by the judicious use of proper manures.

(4) **MAHBUBNAGAR.**—This farm is confined to the growth of *Cambodia*, watered and unwatered, and for castor to encourage eri silk culture.

(5) **UPPAL.**—This demonstrates the advantage of using phosphatic manures in paddy cultivation. *Cambodia* cotton, sugar-cane, groundnut and potatoes are grown in rotation.

(6) **SANGAREDDI.**—The farm is maintained for fruits and vegetables. It is to be made a centre for *Cambodia* cotton.

313. Government Factories, etc., under the Department of Industries.—The activities of the Department of Industries are now confined to four departmental works: (1) Power Alcohol Factory, (2) Soap Factory, (3) Demonstration Weaving Factory and (4) Industrial Laboratory. The Alcohol Factory at Kamareddi is intended for the manufacture of spirit of high strength and ether, and to utilise these products to produce fuel for internal combustion engines. The buildings are nearing completion, and, as soon as the necessary plant and machinery are erected, the factory will commence working. The Soap Factory has commenced working. As oil-seeds are amongst the most important products of the State, and as large quantities of them are annually exported, soap manufacture was started with a view to increase the demand for oil and to give an impetus to the local oil-seed crushing industry. Hand-loom weaving being by far the most important cottage industry of the State, the Demonstration Weaving Factory was established, with a view to train apprentices in the art of weaving on the fly-shuttle loom and to popularise the use of this type of loom amongst the local weavers by practical demonstration. The Chemists of the Industrial Laboratory have experimented upon such subjects as the preservation of the *mohwa* flower, alcoholic fermentation, motor spirit, glue manufacture, blood albumins, extraction of alkaloids from *Palas*, *neem*, etc., testing and standardising of pharmaceutical preparations, dyeing and vegetable-dye manufacture, essential oil distillation and Thymol manufacture, sugar manufacture from date-plam and toddy-palm juice, milk and milk products, paper pulp from linseed stalks, glazed tile manufacture and other miscellaneous things, such as rosin soap for papersizing, linoleum manufacture and determination of oil contents in various oil-seeds collected from different oil-seed markets of the State. Four apprentices were trained in dyeing, pharmaceutical preparations and manufacture, boot polish manufacture and glue making, of whom two are said to be working successfully at their industry. One of the chemists of the Industrial Laboratory has been sent on deputation to England, where he is studying leather manufacture at the Leeds University. Another of the chemists has been working at lac culture at the Indian Institute of Science, Bangalore. On their return, the former will work under the Department of Industries and endeavour to improve the quality of hides and skins locally produced and after technical advice to those who desire to work up this industry. The latter will be engaged under the Forest Department to start lac industry in certain forest areas in the State suitable for the purpose.

Thus the decade under review, at least the latter half of it, has witnessed several attempts made for giving an impetus to the industrial development of the State. In view of the large quantities of cotton produced in the State, there is a wide scope for textile mills, particularly for spinning. Negotiations are in progress with some Bombay mill-owners for the erection of two mills, one at Nander and the other at Latur.

314. Kind and distribution of Industrial Establishments.—Subsidiary Table I shows in detail the distribution of industrial establishments and the number of persons engaged in them. It may be pointed out that besides these factories there are some more in the Dominions, which, however, owing to famine, were not working at the time of the Census. The

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marginal statement, which is an abstract of it, shows the kind and number of establishments in the State and the number of persons employed therein at the time of the Census. Of the total number of establishments, 100 are perennial and 100 seasonal. Of these, two are worked by hand and the rest use mechanical power of some sort or other. The majority of the establishments (118 in number) use steam. Of these, 89 are connected with textiles; one each with wood, metal, and production and transmission of physical forces; 11 with food industries; 6 with quarries and 9 with construction of means of transport. 13 establishments—all connected with food industries—use oil and 4 establishments connected with chemical products use gas. Only 5 of the establishments are worked by electricity. Three of these relate to chemical products and one each to mines and industries of luxury. Four of these get their electrical supply from without and one generates it within its premises.

Industry	No. of Establishments	No. of persons employed
Textiles ...	89	7,519
Wood ...	13	592
Metal ...	1	788
Physical forces ...	1	144
Earthenware ...	1	50
Chemical works ...	7	134
Food industries ...	31	1,718
Quarries of hard rock ...	9	3,938
Means of transport ...	12	4,332
Mines ...	1	13,174
Luxury ...	10	353
Dress ...	3	61
Leather & other industries ...	2	64

315. Textile Industries.—In view of the large quantities of cotton produced in the State, there is a vast field for textile industries. In fact, the number of establishments connected with textiles (99) is the largest in the country. This is composed of cotton ginning and pressing factories and weaving mills, etc., as shown in the margin. Most of the cotton ginning and pressing factories are located in Marathwara, only a few being established in Telingana, as may be expected from the fact that cotton is grown extensively in the former division only. On the other hand, cotton and silk hand-loom factories are found mostly in Telingana, especially in the districts of Mahbubnagar and Warangal. Of the spinning and weaving mills, Hyderabad City and the towns of Aurangabad and Gulbarga contain one each.

Industry	No. of establishments	No. of persons employed
Cotton ginning ...	42	1,384
" pressing ...	2	133
" ginning & pressing ...	41	1,819
" spinning & weaving ...	3	3,767
" & silk hand-loom ...	10	476

316. Wood Industries.—Represented by 12 furniture factories and only one blacksmithy works. Of these, the blacksmithy works and 10 furniture factories are to be found in the City alone. Nizamabad and Aurangabad contain one furniture factory each.

317. Metal Industries.—There is only one establishment of this class and that is the Government Mint. It engages as many as 787 persons of whom only one is a female.

318. Production and transmission of physical forces.—This class is also represented by a Government concern—the Electricity Department. It employs 144 men.

319. Earthenware Industry.—Under this class, there is only one factory, a tile factory in the City. It employs 32 males and 18 females.

320. Chemical Works.—These include one Ice Factory, which employs 24 males, and 6 Aerated Water Factories, which engage 102 males and 8 females. All these are to be found in the City alone. Four of these are worked by gas and three by electricity.

321. Food Industries.—There are 31 establishments of this nature consisting of 14 Oil Mills, 7 Beedi Factories, 7 Distilleries, 2 Water Works and

one Rice Mill, employing in all 1,718 persons. Of these, 2 Beedi Factories, one Oil Mill, 4 Distilleries and 2 Water Works are in the City. The districts of Mahbubnagar, Adilabad and Parbhani contain one distillery each. Warangal has one Oil Mill, while Nalgonda has 11 Oil Mills, besides one Rice Mill. Gulbarga also has one Oil Mill and 5 Beedi Factories. Of the total number engaged in these industries, the Beedi Factories find employment to the largest number of persons—510 males and 208 females. These factories have come into existence during the decade under review. Next come the distilleries which engage 404 persons, of whom only 6 are females. The 2 Water Works at Hyderabad City (belonging to Government) employ 330 persons, of whom 3 only are females. The rest find occupation for very few persons and have been included in the Industrial Schedule simply because they happen to engage more than 10 persons each. Of the total number, 11 use steam and 13 oil power, the rest being worked by hand.

322. Quarries of hard rocks.—Stone-crushing establishments are 9 in number and give employment to 3,938 persons, of whom 1,293 are females, generally working as carriers. Of these, 6 are ordinary stone quarries and are situated one each in the districts of Atrai-i-Balda, Aurangabad, Nander and Gulbarga and 2 in Mahbubnagar, the remaining three being Shahabad Stone Quarries in the Gulbarga district. The last are the more important ones and give employment to 2,390 males and 1,050 females. Shahabad stones are largely used for flooring and roofing purposes and can also be utilised in the production of cement. In fact, it is under contemplation to start a Cement Works shortly.

323. Means of transport.—22 establishments engaging 4,182 males and 150 females come under this category. Of these, 13 (3 establishments for repairs to carriages, 4 to motor cars and 6 Coach Building Factories) are in the City. These engage among themselves 439 males and only one female. The remaining establishments are all railway workshops for repairing locomotives and carriages. These workshops are situated, one each, at Nizamabad, Aurangabad, Parbhani and Gulbarga, 2 at Warangal and 3 at Lalaguda in the Atrai-i-Balda district. These workshops give employment to 3,743 males and 149 females, those at Lalaguda engaging as many as 3,081 males and 32 females, of whom 1,903 males are skilled workmen.

324. Mines.—There is only one mine which is being regularly worked in the State, *viz.*, the Singarani Collieries in the Warangal district. This is the largest industrial establishment in the Dominions and engages 9,826 males and 3,348 females. In other words, 38 per cent. of the males employed in all the industrial establishments in the State and 48 per cent. of the females so engaged work at the Collieries. Of these, 1,701 males and 533 females are skilled workmen. There is every likelihood of the mining industry in the State developing still further, as prospecting for coal, mica, garnets and other minerals shows that the country is rich in these minerals and the industries connected therewith would be profitable, if properly worked.

325. Industries of luxury.—12 printing presses—all in the City—come under this category. They employ 353 men, of whom 182 are skilled workmen. Only one of the Presses is worked by electricity, while the rest are all worked by hand. Three of the total number belong to Government.

326. Industries of dress.—This class is represented by 3 tailoring establishments in the City, engaging 61 males of whom 39 are skilled workmen.

327. Leather and other industries.—There are only two tanneries in the Dominions, both situated within the precincts of the City, which come under this category. They employ 64 males, of whom 22 are skilled workmen. With all the facilities that exist in this State for the establishment of the leather tanning industry as a successful business, no progress

was made in that direction during the decade under review. Messrs. Abdul Aziz and Co, who have been given some concessions by the Government, produce mostly tanned and half-tanned hides for export to foreign markets and finish and dress only a small proportion of them for the local market. They manufacture leather goods also to some extent. Now that the Government have deputed one of the chemists of the Industrial Laboratory to the study of leather manufacture in England, it is expected that on his return steps would be taken to improve the quality of hides and skins locally produced and develop the leather goods industry. There is a vast scope for the leather industry in this country. Appendix IV printed at the end of this Report shows the number of cattle in the Dominions according to the Cattle Census taken in 1919, while Appendix V indicates the volume of export trade in skins.

328. Establishments by size.—The following table classifies the establishments according to the number of persons employed therein, and compares them with the corresponding ones in 1911:—

Factories employing	Using Power				Not using Power			
	No. of factories		No. of employes		No. of factories		No. of employes	
	1911	1921	1911	1921	1911	1921	1911	1921
All factories.	74	140	22,340	26,911	47	66	1,977	5,946
10—20	...	63	...	969	...	9	...	143
20—50	29	34	914	1,064	36	39	1,977	1,266
50—100	25	21	1,782	1,639	9	4	579	266
100—200	10	10	1,411	1,439	2	5	821	811
200—400	2	4	484	939	...	...	...	...
400 and over.	8	8	17,749	20,732	...	3	...	3,440

The first group consisting of factories employing less than 20 but more than 10 persons has been taken note of, for the first time, at the present Census. These are 72 in number, of which 63 are worked by mechanical power. Most of these are either ginning or pressing factories. Of the nine establishments of this class which are worked by hand, four are cotton and silk hand-loom factories. In the second group, *i.e.*, establishments engaging from 20 to 50 persons, there has been an increase of 8 establishments and 359 employes, chiefly due to an increase in the number of the cotton ginning or pressing factories of this size, owing to a falling off in the number of hands engaged in some of the ginning factories, which otherwise would have been included in the next group. Thus, of the establishments engaging more than 50 but less than 100 persons there has been a decrease of 4 among those which use however and of 5 among those which do not. On the whole, there has been a fall of 402 hands in the factories of this category during the decade. Of the establishments engaging more than 100 persons, there has been an increase of 2 factories using power and of 6 worked by hand. These are made up of one cotton ginning and pressing factory employing 218 persons, one cotton ginning factory engaging 296 persons, two cotton and silk hand loom factories with 319 workmen and some miscellaneous establishments. It may be noted that in the last group, *i. e.*, establishments engaging more than 400 persons, while the number of factories using power remained stationary, the number of those not using power, of which there was not a single one in 1911, has now come to be 3. All of these are Shahabad stone quarries opened in the Gulbarga district during the decade. These quarries give employment to 3,440 persons.

329. Statistics of Employes.—Subsidiary Table I (Industrial) gives details of the number of persons engaged in direction, supervision and clerical work

of these establishments, as distinguished from the workmen. An abstract

—	Total	Males	Females
Direction, supervision and clerical staff	1,491	1,491	...
Skilled workmen ...	8,103	7,403	700
Unskilled workmen ...	23,263	17,006	6,257
Total ...	32,857	25,900	6,957

of this is given in the margin. A glance at this will show that males form 79 per cent. of the total number of persons employed in industries, and females 21 per cent. Though not a single female is engaged in direction, supervision or clerical work, 28 per cent. of the males are so employed. About 70 per cent. of the males

come under unskilled workmen, while 90 per cent. of the females are found under that category. Females are chiefly employed in the collieries, in textile industries such as cotton ginning and pressing factories, spinning and weaving mills, cotton and silk hand-loom factories, and in quarries of hard rocks. Also, food industries, such as beedi factories and oil mills, find them some work. Among the adult unskilled workers (aged 14 and over), females form about one-fourth the total number, while among unskilled workers aged less than 14 they form no less than 35 per cent. On the whole, the number of skilled workmen forms nearly 25 per cent. of the total number engaged in industries. Children are generally engaged in textile, food, mines, dress and leather industries. The proportion of children employed to 1,000 adults rises as high as 333 in leather industries, 279 in cotton-pressing factories, 246 in food industries, 196 in industries of dress and 193 in wood industries. The proportion is about 167 in mines and 125 in cotton spinning and weaving mills. In other industries it is less than even 10 per cent.

330. Proportional distribution of adult Women and Children in industries.—Out of every 1,000 adult women employed in industries, 461 are engaged in mines and 273 in textile industries. Quarries of hard-rocks show a proportion of 215. A very small proportion of them finds employment in each of the industries connected with earthenware, chemical products, and transport, while the remaining industries are completely avoided by women. In the case of children also, out of 1,000 children of both sexes engaged in industries, no less than 570 (363 male and 207 female children) are taken up by the mines. The next highest proportion, *viz.*, 200 (117 male and 83 female children) is engaged in textile industries. Food industries find employment for a proportion of 103 children (64 male and 39 female). Quarries of hard rocks show a proportion of 33 (18 male and 15 female) and transport 34 (23 male and 11 female). Industries connected with wood, metal, earthenware, dress, leather and chemical products engage a few male children only.

331. Comparison with the Statistics of 1911.—Subsidiary Table II compares the statistics of industries employing 20 or more persons (the only basis on which comparison is possible) in 1921 with those in 1911. It shows that the number of such establishments increased by 6 per cent. and the working hands employed therein by 30 per cent. during the decade under review. It must, however, be noted that this increase in the employes has occurred only among the unskilled workmen. Those employed in direction, supervision and clerical work have decreased by 19 per cent. and skilled workmen by 3 per cent. There has been a fall in the latter two in such industries as textiles, metal, chemical products and mines. During the decade under review, the Hutti Gold Mines ceased working and 14 textile and 2 metal establishments do not seem to have been working at the time of the present Census. The proportion of adult female workers per 1,000 adult male workers has decreased from 391 in 1911 to 341 in 1921, while the proportion of children of both sexes per 1,000 adults has increased from 124 to 165.

332. Type of Organization of Factory industries.—Imperial Table XXII, Part III, classifies industrial establishments according to the class of owners

and managers, and Subsidiary Table III (Industrial) shows the type of organization of each of these establishments. From these it is manifest that out of a total number of 200 industrial establishments, 14 are owned by the Government or local authority, 37 are registered companies and 149 are owned by private persons. Of the Government concerns, three are cotton and silk hand-loom factories, three printing presses, two furniture factories, two Water Works and one each Mint, Electric works, distillery and stone-crusher establishments. Of the Registered Companies, 11 have European or Anglo-Indian Directors. Of these, 9 relate to industries connected with construction of means of transport and 2 with textiles. Of the 25 establishments having Indian directors, 10 are connected with textile industries, 8 with quarries of hard rocks and 7 with food industries. The one factory having a mixed Directorate is the Coal Mines at Singareni. Of the establishments owned by private persons, 6 are owned by Europeans or Anglo-Indians and 143 by Indians. Of the former, one is an ice factory, two are aerated water factories, one is a printing press and 2 are tailoring shops. Of the latter, the majority (83) are connected with textile industries. Classifying the owners according to their caste or race, two are owned by Hindus (unspecified), 6 by Brahmins, 20 by Gujaratis, 44 by Komatis, 10 by Marwadis, one by a Rajput, 12 by Lingayats, 30 by Musalmans, 15 by Parsis and 3 by others. On the whole, Komatis own and manage the largest number of industrial establishments. These, it may be noted, consist in the main of textile and oil industries.

333. Skilled and Unskilled labour.—Imperial Table XXII, Part IV classifies skilled workmen according to their industrial occupation, and shows also the place of their origin. Part V of the same Table shows the caste or race and birthplace of unskilled labourers classified according to the industry in which they are working.

In the marginal statement mention is made of the industries in which skilled workmen are employed in large numbers. In the textile industries, 93 per cent. of the skilled workmen are drawn from the Hindu (unspecified), Musalman, Sale, Dher, Telaga and Mochi communities. The percentage contributed by each of these is 39, 21, 15, 14, 9 and 4 respectively. All these castes, excepting the Sale and the Mochi, are equally prominent among the workmen in Mines and form 25, 17, 2, 23, 20 and 3 per cent., respectively, of the total number. Hindus, unspecified Musalmans and Telagas contribute 94 per cent. of the skilled labour in wood industries. These three, together with Dhers, form in order 92, 84 and 85 per cent. of the skilled labour in metal, food and transport industries respectively. The total number of unskilled labourers engaged in industries of the State is 23,263. Dhers contribute 18 per cent. of this number, Telagas 14 per cent. unspecified Hindus and Musalmans 13 per cent. each, Marathas 11 per cent. and Bhois 9 per cent.

Industry	Skilled Workmen	
	Males	Females
Textile ...	1,922	134
Wood ...	214	...
Metal ...	494	1
Food ...	360	16
Transport ...	2,347	8
Mines ...	1,701	533

81 per cent. of the skilled workmen and 93 per cent. of the unskilled are born within the State. Again, 67 per cent. of the State-born skilled workmen and 56 per cent. of the State-born unskilled labourers find employment in the district of their birth, while 33 and 44 per cent. respectively have to migrate to other districts to get engaged in industries. In other words, more of the skilled workmen than of the unskilled labourers are absorbed by their own districts. Workmen from outside the State contribute 19 per cent. to skilled labour and only 7 per cent. to unskilled labour. Foreign skilled and unskilled labour is absorbed mostly by the Mines, textile and transport industries. The adjoining British Provinces of Madras, Bombay and the Central Provinces and Berar contribute 73, 15 and 5 per cent. respectively to the foreign skilled labour in the State, and 65, 24 and 9 per cent. respectively to the foreign unskilled labour. Skilled and unskilled

workmen from Bombay and the Central Provinces and Berar find employment chiefly in textile industries, while those coming from Madras find their way in large numbers to the Mines. On the whole, much of the labour engaged in industries of the State is of local origin and there is still very little attraction to the outsider to migrate to the Dominions to find a living by industries. This would only show that sufficient labour is available in the State for a further expansion and development of local industries.

334. Europeans and Anglo-Indians in industries.—Subsidiary Table VI (Industrial) shows that out of the 229 Europeans and Anglo-Indians employed in industrial establishments, 23 are working as managers, 47 as supervisors, 13 as clerks, while 146 are skilled workmen. Most of these are in Railway service and are engaged in workshops, where repairs to locomotives and carriages are executed.

335. Distribution of Power in Factories.—Of the 140 establishments using power, 118 are steam-driven, 13 use oil, 4 are worked by gas and 5 by electricity. Most of the establishments worked by steam are cotton ginning or pressing factories. All the 13 oil-driven establishments are oil mills, and the four worked by gas are aerated water factories. Of the establishments run by electricity, one is the Coal Mines using electric power generated on the premises and four, *viz.*, one printing press, one ice factory and two aerated water factories get their supply of power from outside. The total number of engines worked is 167, of which 149 are steam engines, 13 oil engines and 5 gas. The total horse-power of these engines is 11,880½ for steam, 143 for oil and 15 for gas. In the Coal Mines the prime movers are 96 steam engines with a total horse-power of 10,000 and 3 oil-engines of 15 horse-power. Electric power is generated there by 5 dynamos with 1,490 kilowatts. In the four establishments supplied with electricity from outside, there are installed 6 motors with a total of 98 horse-power.

336. Number of Looms in use.—The number of looms at work in 8 of the cotton weaving establishments is 1,970, of which 1,900 are worked by power, and 24 with flyshuttle and 46 without flyshuttle are worked by hand. 5 of the silk weaving establishments have 54 looms, of which 4 with flyshuttle and 50 without flyshuttle are worked by hand.

337. Conditions of Factory Labour.—A Commission was recently appointed by Government to inspect factories and ascertain the conditions of factory labour. The Commission finished its inspection of factories and mills in the Dominions as also of the Sholapur Mills. The President visited the Ahmedabad Mills also. As the report of the Commission, which will shortly be submitted to Government, will no doubt treat this subject of factory labour in detail and contain many useful observations and suggestions, it is thought unnecessary to deal with the subject here.

338. Industrial Education.—The number of Technical Schools that exist in the State is small—only 5, in which 326 pupils were learning carpentry, blacksmithy, himroo weaving, cloth weaving, embroidery and tailoring at the time of the Census. A detailed scheme was recently submitted to Government regarding the re-organisation of these institutions. The Government accepting the proposals made, sanctioned a sum of Rs. 65,000 to be utilised for this purpose and authorised the constitution of a Board to look after this work.

339. Jail Industries.—So far these industries have not been dealt with. It may be noted that the tents manufactured at the Gulbarga Jail and *durries* and carpets at the Warangal Jail are of a superior quality and find a wide sale. In addition to these, *khadis*, towels, etc., produced at all the jails in the Dominions, find a ready sale locally.

PART III.—SPECIAL ENQUIRIES.

340. General.—In addition to the special industrial schedules, I sent round to the District Collectors a copy of my Note on Industries and Commerce and requested them to make an attempt to glean and furnish information on such points as (a) the economic conditions and movements of labour, (b) the condition of rural trade, (c) influence of caste on industrial development and (d) cottage industry. Though the information supplied is very meagre and the Department of Industries, that was consulted in the matter, pleaded inadequacy of staff for carrying out these enquiries, the following notes may not fail to interest the general reader.

341. Labour.—Labour is either permanent, seasonal or periodical. Labour of a permanent type is generally found in the spinning and weaving mills. A large portion of agricultural labour and labour in such industries as cotton ginning and pressing is seasonal. Most of the labourers connected with agriculture resort to such mills when their work on the field is over. Labour employed on Railways, Public Works and Irrigation works is partly permanent, partly seasonal and very largely periodical, depending on the conditions connected with the up-keep of existing works and the construction of new works.

The table below shows the number of labourers recorded at this Census under several labour groups. As skilled workmen are generally

Group	No. of Labourers							
	1921				1911			
	Total Sup-ported	Actual workers		Total	Total Sup-ported	Actual workers		Total
		Males	Females			Males	Females	
Field labourers ...	1,245,118	807,303	416,968	724,271	2,788,212	790,731	896,825	1,687,556
Farm servants ...	518,444	187,643	169,889	307,528				
Total ...	1,763,562	444,946	586,851	1,031,797	2,788,212	790,731	896,825	1,687,556
Labourers working on roads, etc....	84,878	28,619	20,348	43,967	51,879	15,891	13,203	29,094
Labourers working on railways ...	6,128	1,985	877	2,862	13,496	4,899	1,319	6,218
Unspecified labour ...	924,486	259,978	279,546	539,524	864,157	103,535	110,296	213,851
Total ...	1,015,492	285,582	300,771	586,353	429,532	124,345	124,818	249,163
Grand Total ...	2,779,054	730,528	887,622	1,618,150	3,217,744	915,076	1,021,643	1,936,719
Unskilled labourers as per Imperial Table XXII.	...	17,006	6,257	23,263	...	1,045	4,593	14,998

drawn from the professionals and persons following traditional occupations as carpentry, smithy, etc., they have not been included in this table. The first two groups entered here consist of persons, who in one way or other are attached to cultivation. The remaining groups appertain to persons who have no specific occupation and work as general labourers. These can be engaged for agricultural purposes when extra labour is in demand. The table shows clearly that there is no shortage of labour in the State, though the number of labourers has decreased during the decade under review, owing no doubt to the ravages of influenza and plague, and emigration caused by famines and failure of rains during the period. If the local industries are developed, the current of emigration would be narrowed down very much and quite sufficient labour—at least unskilled labour—will be found in the Dominions only. It may, however, be pointed out that labour is not uniformly plentiful in all the districts. The districts adjoining the Bombay Presidency, *e.g.*, Bhir, Osmanabad, etc., show a deficiency of labour, due to excessive migration caused by the industrial development in Western India,

especially in Bombay and Sholapur, which attract great numbers of labourers from the Marathwara portion of the State. On the other hand, districts like Karimnagar, etc. in Telingana show plenty of labourers and supply labour to the districts wanting in the same. The development of local industries will no doubt offer sufficient inducement to labourers to stay within the Dominions, and may also bring back a great proportion of the emigrant labour. No labour organization has been reported from any part of the State. Factory work is not said to physically exhaust the labourer. Many instances are given of workers in factories who have been working there for a good number of years without deteriorating in their health. Generally, factory workers leave the service of factories only when they find prospects of better wages elsewhere, or, in the case of seasonal factories, such as cotton ginning and pressing factories, etc., when the season closes. These seasonal factories work for very long hours daily during the working season. For example, labourers engaged on works of the Public Works Department and general labourers also work for 8 hours a day, *i. e.*, from 8 a. m. to 5 p. m., with an interval of one hour at midday for taking food, but in these seasonal factories work is exacted from 4 a. m. to 8 p. m., with an interval of one hour at midday. The wages given in these factories are, however, 50 per cent. higher than the usual rates.

342. Commerce and Trade.—A general guide to the nature and direction of trade can be obtained from the customs and railway returns. The principal exports of the State are food grains, cotton, oil-seeds and oils, timber, hides, cattle and coal; and the chief imports piece goods, yarn, raw silk, salt, sugar, dried fruits, betel nut, silver and gold, copper and brass in sheets and utensils, iron, mineral oil, timber and opium.

343. Imports and Exports.—The following statement shows the value imports and exports at the beginning and close of the decade under review:—

Article	Value of Imports in thousands of Rs.		Article	Value of Exports in thousands of Rs.	
	Average for 5 years ending 1320 F. (October 1910)	1329 F. (1919-20)		Average for 5 years ending 1320 F.	1329 F.
Cloth	1,38,78	3,21,37	Cotton	3,51,99	10,91,43
Yarn	55,34	98,19	Grain	89,13	53,42
Salt	41,11	35,86	Castor seed	90,72	59,83
Silk	11,22	16,45	Hides	32,52	40,74
Sugar	35,55	73,35	Ground nut	10,40	13,55
Dried fruits	22,57	42,56	Linseed	62,91	24,11
Betelnut	9,70	12,23	Til and Ramtil	49,95	93,20
Silver	38,83	11,31	Livestock	21,23	43,10
Gold	50,33	2,63,47	Oils	16,33	6,86
Copper and brass utensils	9,54	8,99	Timber	4,50	5,23
Iron	14,22	...	Cloth	2,06	3,57
Timber	4,84	9,76	Indigo	81	4,91
Livestock	15,54	30,84	Miscellaneous	...	2,50,93
Hardware	...	21,57			
Miscellaneous	...	9,83,19			
Total	7,05,26	19,40,04	Total	7,41,51	16,90,88

The enormous increase in both imports and exports during the period under notice is patent from the above statement and bears testimony to the expansion of trade in the Dominions in spite of the war and the general unfavourable seasonal conditions during the decade. The State is divided, for the purpose of levying customs duties on articles entering or leaving the country by the ordinary trade-routes, into ten customs divisions:—Hyderabad, Secunderabad, Osmanabad, Aurangabad, Lingsugur, Madhra, Warangal, Rajura, Gulbarga and Godavari. These places form important centres of trade. Besides these, the following distributing centres are important:—

Nander, Parbhani, Hingoli, Parli, Shorapur, Kopbal, Latur, Raichur, Seram, Shahabad, Narayanpet, Sadaseopet, Siddipet, Nizamabad, Karkeli, Khammamet and Adilabad. The railway returns show only the weight of rail-borne trade.

The following statement shows the quantity in tons of the principal imports and exports carried by His Exalted Highness the Nizam's Guaranteed State Railway in 1329 Fasli:—

Articles		Imports 1329 F.	Articles		Exports 1329 F.
		Tons			Tons.
Twist yarn	...	2,315	Twist Yarn	...	50
Piece-goods	...	3,740	Piece-goods	...	174
Grain	...	125,321	Grain	...	24,535
Salt	...	46,862	Sugar and jaggery	...	1,651
Hardware	...	11,303	Cotton	...	72,207
Sugar and jaggery	...	4,339	Oil seeds	...	72,480
Cotton	...	130	Castor seed	...	24,853
Timber	...	5,099	Timber	...	12,839
Kerosene oil	...	11,588	Coal	...	862,664
Coal	...	8,406	Miscellaneous	...	105,925
Miscellaneous	...	23,139			
Total		237,102	Total		676,928

For the purpose of export, the produce of the country is collected from the interior at these important centres. There is also a large interchange of commodities of local growth and production between adjoining districts. The same agency that is employed for collecting the produce for export also performs the office of distributing imported articles to distant parts of the country by means of carts and pack-bullocks. The village Bania is a general tradesman, being grain-dealer, cloth-vendor and banker. He it is, who advances to the ryot the amount to meet the land revenue, and at harvest time takes charge of the produce, which he passes on to the agents of wholesale exporters at large centres or the nearest railway station. This system of taking advances on standing crops obtains to a greater extent, to the detriment of the ryot and the great advantage of the money-lender. The money-lender takes the produce at his own rate and selling the same either wholesale or in retail at the bazar rates reaps a good profit, while the ryot gets scarcely enough to make both ends meet. This only throws him again into the clutches of the money-lender.

Goods and commodities imported from British territory are brought in either by rail direct to important stations in the State, or by means of carts and pack-bullocks from commercial centres outside the State, such as Barsi, Sholapur, Ahmadnagar, Kurnool, Adoni, Bellary, Jaggayyapeta, Bezwada, etc., to the internal trade centres. The rail-borne imports are mostly from Bombay and to a small extent from Madras. With regard to exports, the produce of the districts finds its way to these centres, or is carried to the nearest railway stations, whence it is sent either to Hyderabad City or to Bombay or Madras. The chief channels of trade are the Great Indian Peninsula and the Madras and Southern Maratha Railways in the west and in the south; H. E. H. the Nizam's Guaranteed State Railway, which traverses the State from west to east; the Hyderabad Godavari Valley Railway, which passes through the central and north-western districts, connecting the City with Manmad in the Nasik district of Bombay; and the newly-opened Secunderabad-Gadag Railway, which runs south from the City as far as Mahbubnagar. Numerous feeder roads in the interior convey commodities to, and from, the various stations on the State Railways.

344. Hats and Bazars.—In every village of a moderate size, a *hat* or bazar is held once a week, where the produce of the adjoining villages, as

well as of adjoining districts, is brought for sale. Every town or overgrown village, which forms the headquarters of a tahsil or a district, generally has a permanent market, where business is done from 7 A.M. to 8 P.M. At the *hats*, however, business is usually carried on between 10 A.M. and 5 P.M. In some of the larger and more important *hats*, the business hours are increased. Anyhow, the busiest time at a *hat* is from 12 noon to 4 P.M. These *hats* form collecting and distributing centres on a small scale. The cultivator brings in his grain, the potter his pots, the cattle-breeder his cattle and the vegetable grower his vegetables. The cloth-vendor or the village weaver spreads his cloth for sale. Foreign commodities, such as mill-made cloth, kerosene oil, etc., are procurable at all the larger *hats*. No barter is in vogue at the present day. Cash transactions only take place. In the case of cattle, however, credit is allowed. A list of bazars where cattle are sold is given at the end of this Report as *Appendix VI*. The cattle-dealer takes different proportions of the sale price at different places and the balance has to be paid up by instalments as stipulated. The number of shops at these *hats* varies from 30 or 40 to 400 or 500, and the number of persons attending also varies from a few hundreds to thousands. The average percentage of profit gained by the shop-keeper is about one anna in the rupee. In certain cases this may go up to 2 or 2½ annas even. In some places, no commission is charged on currency notes, but in others the commission varies from 1 to 4 annas per 100 rupee note. Sometimes, when the demand for silver coin is great, even 1 percentage is charged on notes. In some large villages, grain, etc., are stocked, *e. g.*, a shop in Badepalli in the Mahbubnagar district is reported to have a stock of castor seed alone to the value of Rs. 50,000, not to speak of other articles. Besides these *hats* and bazars, annual bazars are opened at places where *Jatras* or *Uruses* are held. The Veterinary Department also arranges, now and then, for cattle shows at different localities in the State.

345. Cottage Industries.—Hand-loom weaving is the most important cottage industry in the State. Almost every village in the State has some weavers, who supply the country-folk with hand-woven cloth. In olden times, they used to spin the yarn themselves, but the introduction of mill-made yarn has completely ousted the hand-spun yarn. Now-a-days, yarn from the mills at Aurangabad, Gulbarga and Hyderabad is made use of, and a large quantity is imported from Bombay, Sholapur and Ahmadabad also. The physique of the Maratha weaver is said to be better than that of the Telingana weaver.

The weaver is generally indebted to the middleman, who provides him with the raw materials required for his work, advances him cash now and then for marriage and other social needs, and is thus able to take agreements from the weaver for the sale of cloth to him at cheaper rates than those of the bazar. Thus, the average earning of a weaver, who owns one Indian loom and is assisted in his work by his family members, is said to amount to from Rs. 24 to Rs. 30 per month, if he is not in the clutches of the middleman, and to only Rs. 12 to Rs. 16, if the middleman takes his profits.

The average cost of an Indian loom is about Rs. 20. It varies with the material of the loom and the texture of the cloth woven. For fine cloth better looms are required, and for silk cloth still better ones. Through the efforts of the Department of Industries and Commerce, improved fly-shuttle looms have been largely introduced. The formation of Co-operative Societies among the weavers has also helped the spread of the fly shuttle type. The life of an ordinary loom is said to be 25 years.

[Statement.]

346. Looms.—The following statement shows the number of looms at work in the different districts of the State according to the present Census:—

District	Number of hand-looms at work	
	with fly shuttle	without fly shuttle
Hyderabad City	312	143
Atraf-i-Balda	1,564	1,137
Warangal	5,972	1,104
Karimnagar	11,488	3,093
Adilabad	11,464	2,588
Medak	7,291	2,750
Nizamabad	2,837	1,252
Mahbubnagar	6,295	8,049
Nalgonda	3,399	2,268
Aurangabad	1,998	432
Bhir	904	193
Nander	2,763	853
Parbhani	259	529
Gulbarga	14,026	5,354
Osmanabad	663	95
Raichur	9,663	2,022
Bidar	3,489	1,180
Total	84,392	31,042

A glance at this statement shows that the flyshuttle looms have come to be used in larger numbers than the ordinary looms, and that the Telingana weavers have taken to this type to a greater extent than those of Marathwara. However, among all the districts, Gulbarga, a Marathwara district, shows the largest number of flyshuttle looms. It is followed by Karimnagar and Adilabad, both in Telingana. Next comes Raichur in Marathwara, but almost all the remaining districts of this division show less number of looms than the remaining districts of Telingana. The lowest number of flyshuttle looms is presented by Atraf-i-Balda (1,564) in Telingana and by Osmanabad (663) in Marathwara. But in these districts also the number of flyshuttle looms exceeds that of the ordinary looms.

347. Spindles.—Turning now to other cottage industries connected with cotton, we find the number of spindles or *charkas* at work for spinning yarn out of cotton totals 174,950, of which as many as 151,102, or 86 per cent., are to be found in Telingana only. The district which contains the largest number of spindles is Karimnagar (49,314). Next come in order Adilabad, Nizamabad, Medak and Nalgonda, each of which has more than 18,000 spindles. Thus, with Nalgonda, which has 13,229 spindles, six of the Telingana districts have much larger numbers of spindles than any of the districts of Marathwara. The highest number in the latter natural division is only 7,645 spindles found in Gulbarga. Osmanabad contains only 13 spindles. Even the City has a much greater number than this.

348. Ginning machines worked by hand.—The number of cotton ginning machines worked by hand in the State is 50,242, out of which Marathwara contains 54 per cent. and Telingana 46 per cent. Gulbarga with 10,004 ginning machines of this nature stands first in this respect, and is followed by Bidar with 9,460 such machines. Then come in order the Telingana districts of Adilabad and Karimnagar with 8,320 and 5,218 machines, respectively. Next comes Nander with 4,091 machines. The remaining districts have very small numbers of them. Mahbubnagar with 611 machines stands last in this matter in Telingana, while Osmanabad with 362 machines occupies the lowest position in Marathwara.

349. Silk Industry.—Siddipet and Sangareddipet, both in the Medak district, are two great centres of silk industry in the State. Co-operative

Societies have in recent years been started in these places for the benefit of the weaving community. Siddipet is noted for its *pitambars* and gold lace. The silk used is chiefly Chinese, but Mysore silk is also used at times. For every 120 tolas of raw silk, the net quantity of spun silk is 80 tolas. This quantity of silk costs Rs. 6 for carding and Rs. 4 for dyeing. With this quantity the weaver can produce a piece, 12 yards in length and $1\frac{1}{4}$ yards in width. A *pitambar* priced about Rs. 80 takes about 18 days to finish and brings to the weaver a net profit of Rs. 24. But a simple silk texture weaver earns about Rs. 1-8-0 per day, and so there is a general tendency among *pitambar* weavers to take to the simpler work.

Sangareddi silk is noted for its durability and fine texture and commands sale in distant markets also.

350. Tassar silk.—This durable silk is manufactured at Warangal, Matwada and Hasanparti—all in the Warangal district; Kosgi in the Gulbarga district; Narayanpet in the Mahbubnagar district, Mahadeopur in the Karimnagar district and Armour in the Nizamabad district.

Tassar cocoons are gathered in the jungles of the southern and eastern districts of the Dominions. Great impetus has, of late, been given to the growing of silk worms on castor leaves, as a result of the exertions of the Department of Agriculture. The tassar yarn is drawn out from the boiled cocoon in an indigenous way. The fine yarn is spun into a thicker one and woven on looms. It is subsequently cleaned and coloured by the weavers themselves.

351. Silk cloth.—Aurangabad has long been noted for its *kamkhab* and other silk cloths known as *himroo* and *mashroo*, and Paithan for its *mandils* and genuine gold and silver lace cloths.

Himroo and *mashroo* are woven of silk and cotton yarn imported from Bombay. Yarn produced by the Aurangabad mills is also used. Women and children are employed in disentangling and spreading warfs. Silk is dyed by weavers with colours procurable from the local markets. In the *mashroo* type of cloth, the warfs are of silk thread and woofs of cotton, while the *himroo* variety is woven from equal quantities of silk and cotton yarn. As it is not lawful for Musalmans to wear pure silk at prayers, this kind of mixture has come to be used. *Himroo* is woven in pieces of $4\frac{1}{4}$ by $\frac{3}{4}$ yards and *mashroo* in pieces of 6 by $\frac{3}{4}$ yards. The price of a piece of the former ranges from Rs. 15 to Rs. 100 and over, while that of the latter is from Rs. 15 to 30 and over. *Mandils* are head-dresses wrought with *kala-battun*. The average earning of a *mandil*-weaver is one rupee per day.

Narayanpet in the Mahbubnagar district is noted for the manufacture of silk cloth, especially silk *saris*. The price of each *sari* varies from Rs. 50 to Rs. 500 and it takes a month to weave one, and the weaver makes a profit of from Rs. 5 to Rs. 50. Shorapur, Shahpur and Kodangal in the Gulbarga district and Kushtagi in the Raichur district are also noted for their silk and cotton *saris*. In a day of 9 hours, a weaver can weave two yards of a *sari*, and on the whole he makes a profit of 2 annas in the rupee. It may be noted that weavers have migrated in large numbers from all these places to localities in the Bombay Presidency.

352. Rug and Carpet Industry.—All over the Dominions, shepherds rear sheep and make from their wool country rugs and carpets. Villagers and others as well generally make use of these rugs (*kammals*) and carpets. The rug industry has improved a good deal in Makhtal, Amrabad, Nagarkarnool and Devarkonda in the Mahbubnagar district, Gudikeswar and Chincholi in the Gulbarga district, while the carpet industry is thriving well in Mathwada of the Warangal district.

The shepherd shears the wool when the sheep reaches 6 or 7 months of age, generally in the months of October and November. The wool is cleared of its gummy substance and spun into thread. With this thread blankets are woven on ordinary hand looms. In Nagarkarnool and Amrabad of the Mahbubnagar district, the charges for shearing 100 sheep is Rs. 6. Out of this quantity of wool 4 coarse or 5 fine *kammals* are woven. The price of these *kammals* varies from Rs. 2-8-0 to Rs. 14.

Carpet makers get their wool from the shepherds. Carpets are made in four different varieties :—

(1). Pure woollen carpets, (2). wool and silk carpets, (3). wool and cotton carpets and (4). wool and jute carpets. The first three varieties are made only to order as they take a long time for completion, 6 inches taking a day. The fourth variety is what is generally sold in the local markets.

The shepherds are too scattered to be formed into a Society, but they have been made to deal through a producers' store society, started in Mahbubnagar and Warangal. The finished products are purchased by the societies at reasonable rates and sold at market rates, and the producers are given in the shape of rebate all surplus profit at the end of each year.

353. Brassware.—Siddipet in the Medak district and Pembarthi, a jagir village in Nalgonda district are eminent centres of brassware industry in the State. This industry was languishing for want of support, and the opening of Co-operative Societies for the benefit of the brass-workers has improved not only the kind but also the finish of the articles turned out by them. An average brass-smith, after deducting the cost of the raw material used, earns about Rs. 1-2-0 per day of 10 hours. The net earning of brass-smiths among the members of the societies varies from 4 as to Rs. 2 per day, according to the nature of the work turned out by them. The Pembarthi Co-operative Society imports raw material costing about Rs. 4,500 and sells out finished articles worth about Rs. 8,000 per month.

354. Bidriware.—This industry has taken its name from Bidar, where this kind of ware is manufactured from an alloy made locally. The articles made are ewers, jugs, wash-hand basins, bedstead legs, cups, etc. After the vessels are made, the surface is inlaid with silver or gold. The work is very neat and delicate and highly artistic. The patterns are exceedingly good. An average Bidri worker can prepare, in 15 days, articles worth Rs. 50 with raw materials costing him Rs. 22 and thus earn in a month about Rs. 56.

355. Hand-made Paper Industry.—At present, there are 7 places in the Dominions where this industry is being worked up. The following statement gives some statistics relating to the manufacture of paper at these places in a month :—

Name of place	Number of workers	No. of Pounders		Cost of waste paper used	Value of paper prepared	Profit per month on elimination of middleman
		Wooden	Stone			
				Rs.	Rs.	Rs.
Gudur	39	8	2	220	2,750	1,100
Madur	2	...	1	15	187	75
Donte	3	1	...	5	62	25
Gomaram	1	1	...	5	62	25
Bajalipur	3	...	...	5	62	25
Vaylur	6	...	2	30	375	150
Wargal	8	...	3	32	406	162

Koilkonda in the Mahbubnagar district is also noted for the manufacture of paper known as 'Koilkonda paper' largely used for envelopes and ledgers. In Koratla, a village in the Karimnagar District, a coarse kind of paper is

manufactured. But statistics regarding the outturn in the two last places are not available.

356. Oil Ghanis.—The usual method of pressing oil from oilseeds in this country is by means of a *ghani* driven by hand or bullock power. There are 14,083 such time-honoured indigenous machines in the State. Karimnagar has the largest number of these (8,891) in the Dominions, while Atrai-i-Balda contains the lowest (229). As Telingana produces oilseeds to a much greater extent than Marathwara, that division contains a much higher number of these machines (8,276) than Marathwara (5,807).

357. Sugarcane Mills.—The primitive method of crushing sugarcane in wooden mills, which causes much wastage of the juice on the one hand, and does not express quite the amount of juice that can be extracted from the cane on the other, is still pursued in the State. The modern plant for such a work has not been put up in any part of the Dominions so far. The number of these mills worked by hand or bullock power is reported to be 14,830, of which about three-fourths are to be found in Telingana only. Medak has the largest number (4,381) in any district and Nalgonda the lowest (97).

358. Corn-grinding Machines.—The number of corn-grinding machines, driven by steam, gas, hand or other power, is censused to be 281,893, of which as many as 250,610 are to be found in Telingana. The highest number occurs in Karimnagar (61,672) and the lowest (60) in Bhir.

359. Tailoring Establishments.—There are 11,211 tailoring establishments in the State, composed of two or more tailors using sewing machines, and the total number of sewing machines used is 6,218. Though Telingana has about 73 per cent. of these establishments, it has only about 60 per cent. of the machines. In other words, the establishments in Marathwara use proportionately a larger number of machines than those in Telingana. The City has 290 establishments engaging 500 sewing machines.

360. Metal Smithy and Carpenters' Workshops.—The total number of metal workshops in the State is 3,145, of which Telingana has about 52 per cent. and Marathwara 48 per cent. Nander contains the largest number of these workshops (784). Next comes Karimnagar with 394 workshops. Osmanabad stands last in this respect with only 31 workshops. Even the City has a larger number than the latter (38).

In the matter of smithy workshops having two or more blacksmiths working at each, Telingana has 2,736 and Marathwara 1,960 such establishments, Karimnagar showing the highest number (817) and Osmanabad the lowest (73). The City contains 65 workshops of this nature.

Carpenters' workshops, conducted by two or more carpenters, total 7,993 in the State, of which 4,408 are in Telingana and 3,585 in Marathwara. Adilabad contains the highest number of such shops (842) and Atrai-i-Balda the smallest (172). The City has 102 such workshops.

Besides these establishments, the Census has recorded 13,317 potters' establishments, 3,224 painters' workshops and 14,464 dairies. It is strange that though the milch cattle of Marathwara are known to be better milk-yielders than those of Telingana, the number of dairies in the former division is only about one-fourth of that in the latter.

SUBSIDIARY TABLE I (OCCUPATIONAL).—GENERAL DISTRIBUTION BY OCCUPATION.

CLASS, SUB-CLASS AND ORDER	No per 10,000 of total population		Percentage in each class, sub-class and order		Percentage of actual workers employed		Percentage of dependants to actual workers	
	Persons supported	Actual workers	Actual workers	Dependants	In City	In rural areas	In City	In rural areas
1	2	3	4	5	6	7	8	9
A. Production of Raw Materials ...	5,570	2,990	54	46	·3	99·7	88	86
I. Exploitation of Animals and Vegetation ...	5,554	2,977	54	46	·3	99·7	87	87
1. Pasture and Agriculture ...	5,448	2,918	53	47	·3	99·7	85	87
(a) Ordinary cultivation ...	4,944	2,629	53	47	·2	98·8	113	88
(b) Growers of Special Products and Market Gardening ...	40	27	66	34	6·0	94·0	84	49
(c) Forestry ...	50	27	53	47	2·0	98·0	88	87
(d) Raising of Farm Stock ...	414	230	55	45	·8	99·2	12	81
(e) Raising of small animals ...	1	...	28	72	21	79	14	319
2. Fishing and Hunting ...	106	64	60	40	·5	99·5	150	66
II. Exploitation of Minerals ...	16	13	78	22	·6	99·4	221	27
3. Mines ...	12	11	88	12	·6	99·4	18	14
4. Quarries of Hard Rocks ...	4	2	47	53	·1	99·9	6,167	105
5. Salt, Etc ...	...	...	90	10	...	100	...	11
B. Preparation and Supply of Material Substances ...	2,506	1,260	50	50	4·4	95·6	139	97
III. Industry ...	1,374	695	51	49	2·5	97·5	150	96
6. Textiles ...	352	177	50	50	·6	99·4	153	99
7. Hides, Skins and Hard Materials from the animal kingdom ...	23	9	43	58	·7	99·3	112	141
8. Wood ...	134	69	52	48	2	98	82	94
9. Metals ...	72	34	47	53	3	97	130	111
10. Ceramics ...	91	43	47	53	1·3	98·7	79	112
11. Chemical products properly so called and analogons ...	18	7	38	62	1·6	98·4	57	162
12. Food Industries ...	83	43	52	48	6·2	93·8	161	87
13. Industries of Dress and the Toilet ...	435	231	53	47	2·3	97·7	122	87
14. Furniture Industries ...	...	...	51	49	100	...	95	...
15. Building Industries ...	73	40	55	45	6·7	93·3	98	81
16. Construction of means of Transport... 1	1	1	58	42	42·8	57·2	56	84
17. Production and Transmission of Physical forces (Heat, Light, Electricity motive power, etc.) ...	...	...	30	70	100	...	240	...
18. Other Miscellaneous and Undefined Industries ...	92	41	45	55	5·8	94·2	339	109
IV. Transport ...	155	73	47	53	15·1	84·9	164	109
19. Transport by air ...	...	...	...	...	...	...	...	...
20. Transport by water ...	3	1	36	64	24	76	83	206
21. Transport by road ...	130	63	48	52	10	90	161	101
22. Transport by rail ...	19	8	40	60	52	48	173	123
23. Post office, Telegraph and Telephone services ...	3	1	39	61	36·9	63·1	155	152
V. Trade ...	977	492	50	50	5·5	94·5	122	97
24. Banks, Establishments of Credit, Exchange and Insurance ...	18	7	43	57	9·2	90·8	200	128
25. Brokerage, Commission and Export... 1	...	...	46	54	98·8	1·2	115	300
26. Trade in Textiles ...	60	19	39	61	6·4	93·6	162	158
27. Trade in Skins, Leather, Furs, Feathers, Horn, etc. ...	8	3	42	58	5·2	94·8	195	133
28. Trade in Wood ...	4	3	77	23	72·2	27·8	14	69
29. Trade in Metals ...	2	...	18	82	45·6	54·4	137	723
30. Trade in Pottery ...	5	3	60	40	6·5	93·5	73	66
31. Trade in Chemical Products ...	1	...	38	62	54·2	45·8	211	103
32. Hotels, Cafes, Restaurants, etc. ...	180	101	57	43	1·8	98·2	92	79
33. Other Trade in Food Stuffs ...	340	174	51	49	6·4	93·6	125	94
34. Trade in Clothing and Toilet Articles ...	14	7	48	52	12·6	87·4	110	108
35. Trade in Furniture ...	8	4	52	48	1·7	98·3	195	91
36. Trade in Building Materials ...	4	3	77	23	2·8	97·2	109	28
37. Trade in Means of Transport ...	6	3	55	45	4·2	95·8	198	76
38. Trade in Fuel ...	32	20	63	37	3·4	96·6	94	57
39. Trade in Articles of luxury and those pertaining to Letters and the Arts and Sciences... 1	89	19	48	52	22·9	77·1	114	107
40. Trade of other sorts ...	266	126	47	53	2·3	97·7	197	110

SUBSIDIARY TABLE I (OCCUPATIONAL).—GENERAL DISTRIBUTION BY OCCUPATION (CONCLUDED)

CLASS, SUB-CLASS AND ORDER	No per 10,000 of total population		Percentage in each class, sub-class and order		Percentage of actual workers employed		Percentage of dependants to actual workers	
	Persons supported	Actual workers	Actual workers	Dependants	In City	In rural areas	In City	In rural areas
1	2	3	4	5	6	7	8	9
C. Public Administration and Liberal Arts ...	612	286	47	53	13·2	86·8	134	110
VI. Public Force ...	181	92	51	49	19	81	120	91
41. Army ...	59	29	49	51	58·3	46·7	118	84
42. Navy ...	...	...	...	...	...	...	...	...
43. Air Force ...	...	...	...	...	...	...	...	...
44. Police ...	122	63	51	49	3·2	96·8	138	93
VII. Public Administration ...	269	126	47	53	10	90	152	109
45. Public Administration ...	269	126	47	53	10	90	152	109
VIII. Professions and Liberal Arts ...	162	68	43	57	11	89	134	134
46. Religion ...	48	20	42	58	8·8	91·2	127	137
47. Law ...	22	6	29	71	8·7	91·3	132	250
48. Medicine ...	24	10	41	59	22·2	77·8	121	150
49. Instruction ...	46	21	47	53	6·4	93·6	127	112
50. Letters, and Arts and Sciences ...	22	11	50	50	16·5	83·5	162	90
D. Miscellaneous ...	1,312	732	56	44	6·3	93·7	83	79
IX. 51. Persons living on their income ...	25	10	40	60	66·9	33·1	139	167
X. 52. Domestic Service ...	276	144	52	48	16·5	83·5	90	92
XI. Insufficiently described occupations. 53. General terms which do not indicate a definite occupation ...	756	439	58	42	2·4	97·6	34	73
XII. Unproductive ...	255	139	54	46	3·5	96·5	79	84
54. Inmates of jails, asylums and hospitals ...	2	1	77	23	39·6	60·4	33	28
55. Beggars, vagrants, and prostitutes ...	252	137	54	46	2·8	97·2	98	84
56. Other unclassified non-productive industries ...	1	1	58	42	81·8	18·2	...	400

**SUBSIDIARY TABLE II (OCCUPATIONAL).—DISTRIBUTION BY OCCUPATION
IN NATURAL DIVISIONS.**

Occupation	No. per mille of the total population supported in		
	Hyderabad City	Telingana	Marathwara
1	2	3	4
I. Exploitation of Animals and Vegetation ...	54	566	639
1. (a) <i>Agriculture</i> ...	43	451	577
(1) Income from rent of agricultural land ...	12	23	102
(2) Ordinary cultivators ...	12	290	307
(3) Agents, managers of landed estates (not planters), clerks, rent collectors, etc. ...	5	1	4
(4) Farm servants ...	1	64	22
(5) Field labourers ...	4	72	134
(7) Fruit, flower, vegetable, betel, vine, arecanut, etc., growers ...	9	1	7
(b) <i>Pasture</i> ...	7	61	25
(11) Cattle and buffalo breeders and keepers ...	5	3	1
(12) Sheep, goat and pig breeders ...	1	4	5
(13) Herdmen, shepherds, goatherds, etc. ...	1	54	18
(16) Silk worms ...	1	...	...
2. <i>Fishing and Hunting</i> ...	2	16	6
II. Exploitation of Minerals ...	1	3	1
III. Industry ...	135	154	80
6. Textiles ...	8	51	22
8. Wood ...	8	14	13
9. Metals ...	7	10	4
12. Food Industries ...	21	11	4
13. Industries of dress and the toilet ...	36	59	29
15. Other Industries ...	32	9	8
IV. Transport ...	89	19	9
V. Trade ...	187	92	74
26. Trade in textiles ...	10	3	7
32. Hotels, cafes, restaurants, etc. ...	10	32	4
33. Other trade in food stuffs ...	77	29	36
40. Trade of other sorts ...	26	28	25
VI. Public Force ...	119	8	22
VII. Public Administration ...	99	27	22
VIII. Professions and Liberal arts ...	55	17	
IX. Persons living on their income ...	51	1	1
X. Domestic service ...	139	29	19
XI. Insufficiently described occupations ...	44	64	89
XII. Unproductive ...	27	20	31

SUBSIDIARY TABLE III (OCCUPATIONAL).—DISTRIBUTION OF THE AGRICULTURAL, INDUSTRIAL, COMMERCIAL, PROFESSIONAL AND OTHER OCCUPATIONAL POPULATION IN NATURAL DIVISIONS AND DISTRICTS.

Natural Division and District	Agriculture				Industry including Mines.				Commerce including Transport				Professions				Other occupations			
	Population supported by Agri- culture	Proportion of agricultural population per 1,000 of district	Percentage on Agricul- tural Popu- lation of		Population supported by In- dustry including Mines	Proportion of Industrial popu- lation per 1,000 of district	Percentage on Industrial population of		Population supported by Com- merce including Transport	Proportion of commercial po- pulation per 1,000 district pop- ulation	Percentage on Commer- cial popula- tion of		Population supported by Professions	Proportion of professional pop- ulation per 1,000 district pop- ulation	Percentage on profes- sional popul- ation of		Population supported by other occupations	Proportion of other occupation followers per 1,000 district population.	Percentage on other occupation followers of	
			Actual workers	Dependants			Actual workers	Dependants			Actual workers	Dependants								
3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		
I	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
State	6,215,927	499	53	47	1,732,733	139	51	49	1,411,779	113	50	50	201,411	16	44	2,909,920	233	54	46	
Teliana	2,732,663	426	56	44	1,121,339	175	52	48	855,243	133	50	50	122,309	19	45	1,587,744	247	54	46	
Hyderabad City	16,975	42	49	51	54,718	135	40	60	111,867	278	43	57	22,384	55	43	198,543	492	50	50	
Atraf-i-Balda	240,049	488	51	49	87,650	176	53	48	55,819	113	60	50	6,159	12	49	107,821	217	44	56	
Warangal Division	179,712	441	54	46	533,665	199	53	47	343,573	128	51	49	46,751	18	40	578,320	214	53	47	
Warangal	400,481	433	57	43	161,834	132	56	45	122,135	132	55	45	21,816	24	42	218,776	236	53	47	
Karimnagar	489,961	447	52	48	237,232	217	46	54	155,838	143	47	53	16,369	15	41	196,044	179	51	49	
Adilabad	289,270	441	55	45	134,599	205	60	40	64,000	99	53	47	8,566	13	32	158,501	242	55	45	
Medak Division	1,295,927	457	58	42	445,306	157	57	43	345,284	122	55	45	47,015	17	48	708,060	247	58	42	
Medak	290,766	452	57	43	107,176	167	54	46	63,420	99	54	46	8,848	14	54	172,688	268	60	40	
Nizamabad	215,561	451	51	49	83,185	166	53	42	58,468	117	54	46	7,497	15	50	135,254	271	58	42	
Mahbubnagar	317,109	432	56	44	110,063	147	60	40	94,633	126	55	45	14,892	19	46	214,593	286	62	38	
Nalgonda	472,691	496	58	42	144,882	153	55	43	128,763	136	58	42	16,340	17	44	185,625	196	54	46	
Marathwara	3,483,264	576	51	49	611,394	101	46	54	556,536	92	47	53	79,102	13	43	1,322,176	218	55	45	
Aurangabad Division	1,688,397	626	50	50	199,023	76	46	54	203,090	77	46	54	28,537	11	52	549,833	210	54	46	
Aurangabad	458,104	642	45	55	51,147	72	39	61	49,002	69	36	64	12,257	17	56	143,438	200	48	52	
Bhir	299,857	641	51	49	40,170	96	41	59	23,337	50	41	59	3,455	5	44	101,797	218	56	44	
Nander	402,241	599	54	46	60,851	91	51	47	66,772	100	54	46	5,086	8	54	136,009	202	54	46	
Parbhani	478,195	624	50	50	40,855	61	51	49	63,918	85	47	53	8,789	11	47	168,629	219	57	43	
Gulbarga Division	1,844,867	537	53	47	412,371	120	46	54	353,446	103	48	52	50,515	16	35	773,843	225	55	45	
Gulbarga	579,531	529	56	44	126,837	116	43	57	195,883	179	47	53	21,088	19	34	172,464	157	49	51	
Osmanabad	302,176	492	71	29	60,441	98	57	43	46,914	78	70	30	5,626	9	56	200,089	325	65	35	
Raichur	446,971	485	43	57	176,263	191	48	52	59,636	65	47	53	7,453	8	43	231,979	251	54	46	
Bidar	516,189	645	48	52	48,810	61	39	61	51,013	64	37	63	16,398	20	44	168,341	210	50	50	

**SUBSIDIARY TABLE IV (OCCUPATIONAL).—OCCUPATIONS COMBINED
WITH AGRICULTURE, WHERE AGRICULTURE IS THE SUBSIDIARY
OCCUPATION.**

Occupation	No. per mille of actual workers who are partially agriculturists		
	Hyderabad City	Telingana	Marathwara
1	2	3	4
I. EXPLOITATION OF ANIMALS AND VEGETATION.			
(a) Ordinary cultivation ...	6	7	6
(b) Growers of special products ...	2	2	2
(c) Forestry ...	131	12	149
(d) Raising of farm stock ...	13	19	6
(e) Do small animals ...	32	32	31
2. Fishing and Hunting ...	42	30	72
II. EXPLOITATION OF MINERALS	3	2	8
III. INDUSTRY	53	40	18
6. Textiles ...	54	37	23
8. Wood ...	29	40	14
9. Metals ...	42	46	30
12. Food Industries ...	15	20	8
13. Industries of Dress and the Toilet ...	37	45	19
18. Other Industries ...	28	39	14
IV. TRANSPORT.	16	19	8
V. TRADE.	40	38	43
26. Trade in textiles ...	18	50	10
32. Hotels, cafes, restaurants, etc., ...	31	35	3
33. Other trade in food stuffs ...	21	37	40
40. Trade of other sorts ...	51	43	64
VI. PUBLIC FORCE ...	32	15	43
VII. PUBLIC ADMINISTRATION ...	44	50	34
VIII. PROFESSIONS AND LIBERAL ARTS ...	48	55	36
IX. PERSONS LIVING ON THEIR INCOME ...	3	1	19
X. DOMESTIC SERVICE ...	20	22	15
XI. INSUFFICIENTLY DESCRIBED OCCUPATIONS ...	20	19	21
XII. UNPRODUCTIVE ...	27	32	23

**SUBSIDIARY TABLE V (OCCUPATIONAL).—OCCUPATIONS COMBINED WITH AGRICULTURE
WHERE AGRICULTURE IS THE PRINCIPAL OCCUPATION.**

Landlords (Rent receivers)		Cultivators (Rent payers)		Farm servants and field labourers	
Subsidiary Occupation	Number per 10,000 who follow it	Subsidiary Occupation	Number per 10,000 who follow it	Subsidiary Occupation	Number per 10,000 who follow it
1	2	3	4	5	6
Rent payers ...	472	Rent receivers ...	104	Rent receivers ...	73
Agricultural labourers ...	203	Agricultural labourers ...	113	Rent payers ...	93
Government employes of all kinds.	49	General labourers ...	61	General labourers ...	58
Money-lenders and grain dealers.	35	Government employes of all kinds.	17	Village watchmen ...	4
Other traders of all kinds.	64	Money lenders and grain- dealers.	16	Cattle-breeders and milk- men.	8
Priests ...	15	Other traders of all kinds ...	23	Mill hands ...	9
Clarks of all kinds (not Government.)	36	Fishermen and boatmen ...	9	Fishermen and workmen ...	3
School-masters ...	30	Cattle breeders and milk- men.	24	Rice pounders ...	13
Lawyers ...	16	Village watchmen ...	4	Traders of all kinds ...	3
Estate agents and managers.	32	Weavers ...	12	Oil-pressers ...	6
Medical practitioners ...	15	Barbers ...	8	Weavers ...	5
Artisans ...	30	Oil-pressers ...	4	Potters ...	5
Others ...	85	Washermen ...	14	Leather workers ...	10
		Potters ...	6	Washermen ...	8
		Black smiths and carpen- ters.	9	Black smiths and carpen- ters.	5
		Others ...	46	Others ...	40

**SUBSIDIARY TABLE VI (OCCUPATIONAL).—OCCUPATIONS OF FEMALES BY
SUB-CLASSES AND SELECTED ORDERS AND GROUPS.**

Group No	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of Females per 1,000 Males
		Males	Females	
1	2	3	4	5
	HYDERABAD STATE	3,958,590	2,612,917	660
	SUB-CLASS I.—EXPLOITATION OF ANIMALS AND VEGETATION.	2,209,228	1,501,289	679
	<i>1. Pasture and Agriculture</i>	2,156,229	1,475,040	684
	<i>1. (a) Ordinary cultivation</i>	1,930,081	1,348,255	698
1	Income from rent of agricultural land	228,891	110,418	493
2	Ordinary cultivators	1,246,468	844,624	617
3	Agents, managers of landed estates (not planters), clerks, rent collectors, etc.	14,926	6,362	426
4	Farm servants	137,643	169,883	1,234
5	Field labourers	307,303	416,968	1,357
	<i>Total order 1 (b)</i>	13,280	20,003	1,506
7	Fruit, flower, vegetable, betel, vine, arecanut, etc., growers	13,280	20,003	1,506
	<i>Total order 1 (c)</i>	17,820	15,341	860
8	Forest officers, rangers, guards, etc.	504	12	24
9	Wood cutters, firewood, catechu, rubber, etc., collectors and charcoal burners	17,056	15,339	899
	<i>Total order 1 (d)</i>	195,006	91,355	468
11	Cattle and buffalo breeders and keepers	15,699	10,766	685
12	Sheep, goat and pig breeders	19,418	8,105	417
13	Brooders of other animals (horse, mules, camels, asses, etc.)	43	744	18,000
14	Herdsmen, Shepherds, goat herds, etc.	159,846	71,790	448
	<i>Total order 1 (e)</i>	92	86	934
15	Birds, bees, etc.	55	50	909
16	Silk worms	37	26	973
	<i>Total order 2.</i>	52,999	26,249	495
17	Fishing	39,580	19,864	504
18	Hunting	13,619	6,985	469
	SUB-CLASS II.—EXPLOITATION OF MINERALS	11,384	4,966	436
	<i>Total order 3.</i>	10,026	3,504	359
19	Coal mines	9,946	3,346	336
21	Mines and metallic minerals (gold, iron, manganese, etc.)	9	258	28,666
	<i>Total order 4. quarries of hard rocks</i>	1,358	930	68
22	Other minerals (jade, diamonds, limestone, etc.)	1,358	930	68
	SUB-CLASS III.—INDUSTRY	569,888	297,179	521
	<i>Total order 6.</i>	139,452	81,140	581
25	Cotton ginning, cleaning and pressing	7,075	4,120	582
26	Cotton spinning	13,427	19,191	1,429
27	Cotton sizing and weaving	81,516	40,715	499
28	Jute spinning, pressing and weaving	788	504	639
29	Rope, twine, and string	7,784	2,082	267
31	Wool carding and spinning	1,184	654	552
32	Weaving of woollen blankets	20,271	6,349	313
33	Weaving of woollen carpets	123	3	24
35	Silk weavers	260	300	1,154
36	Hair, camel and horse hair	12	377	31,416
37	Dyeing, bleaching, printing, preparation and sponging of textiles	6,857	6,720	980
38	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries	155	125	8,064
	<i>Total order 7.</i>	7,378	4,390	595
39	Tanners, curriers, leather dressers, and leather dyers, etc... ..	4,468	4,003	996

**SUBSIDIARY TABLE VI (OCCUPATIONAL).—OCCUPATION OF FEMALES BY
SUB-CLASSES AND SELECTED ORDERS AND GROUPS.—(contd.)**

Group No.	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of Females per 1,000 Males
		Males	Females	
1	2	3	4	5
40	Makers of leather articles, such as trunks, water bags, saddlery or harness etc., excluding the articles of dress ...	2,703	373	138
42	Bone, ivory, horn, shell, etc., workers (except buttons) ...	185	14	76
	<i>Total order 8. ...</i>	61,591	24,712	401
43	Sawyers ...	2,118	398	187
44	Carpenters, turners and joiners etc. ...	39,781	6,570	165
45	Basket makers and other industries of woody material including leaves and thatchers and builders, working with bamboo reeds or similar materials ...	10,692	17,744	901
	<i>Total order 9. ...</i>	32,575	9,844	302
47	Makers of arms, guns etc. ...	2,377	153	64
48	Other workers in iron and makers of implements and tools principally or exclusively of iron ...	25,305	8,224	322
49	Workers in brass, copper and bell-metal ...	4,383	1,105	252
50	Workers in other metals except precious stones (tin, zinc, lead, quicksilver, etc.) ...	116	15	129
51	Workers in mint die-sinkers, etc. ...	194	103	530
	<i>Total order 10. ...</i>	31,148	22,278	715
53	Makers of glass bangles, glass beads and necklaces and glass ear-rings etc. ...	543	91	167
55	Potters and earthen pipe and bowl makers ...	28,939	21,307	739
56	Brick and tile makers ...	1,174	844	718
	<i>Total order 11. ...</i>	6,713	1,914	285
58	Manufacture of matches and explosive materials ...	601	135	224
59	Manufacture of aerated and mineral waters and ice. ...	37	11	297
61	Manufacture and refining of vegetable oils ...	5,269	1,722	327
62	Manufacture and refining of mineral oils ...	586	7	12
63	Manufacture of paper, cardboard and papier-mache ...	191	33	170
	<i>Total order 12. ...</i>	37,868	15,918	420
65	Rice pounders and huskers and flour grinders ...	889	2,776	3,194
66	Bakers and biscuit makers ...	347	77	222
67	Grain parchers, etc. ...	88	434	4,932
68	Butchers ...	7,241	4,050	559
72	Sweetmeat makers, preparers of jam and condiments, etc. ...	363	369	1,016
74	Toddy drawers ...	28,520	7,057	247
75	Manufacture of tobacco, opium and ganja ...	223	1,155	5,174
	<i>Total order 13. ...</i>	190,791	97,332	510
77	Tailors, milliners, dress makers, darners and embroiderers on linen ...	21,558	17,013	789
78	Shoe, boot and sandal makers ...	68,760	15,637	228
79	Other industries pertaining to dress, gloves, socks, gaiters, belts, buttons, umbrellas, canes, etc. ...	229	6	26
80	Washing, cleaning and dyeing ...	62,478	55,799	893
81	Barbers, hair dressers and wig makers ...	37,603	8,802	234
82	Other industries connected with the toilet (tattooers, shampooers, bath houses etc.) ...	4	25	6,250
	<i>Total order 15. ...</i>	26,314	23,314	886
85	Lime burners, cement workers ...	70	2,133	30,471
86	Excavators and well sinkers ...	337	1,002	2,973
87	Stone cutters and dressers ...	719	2,516	3,511
88	Brick layers and masons ...	24,974	17,427	698
89	Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc. ...	214	236	1,102
	<i>Total order 16. ...</i>	544	206	378
90	Persons engaged in making, assembling or repairing motor vehicles or cycles ...	288	155	538
91	Carriage, cart, paliki, etc., makers and wheel wrights ...	203	51	25

**SUBSIDIARY TABLE VI (OCCUPATIONAL).—OCCUPATIONS OF FEMALES BY
SUB-CLASSES AND SELECTED ORDERS AND GROUPS.—(contd.)**

Group No.	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of Females per 1,000 Males
		Males	Females	
1	2	3	4	5
	<i>Total order 18....</i>	35,451	16,131	45
94	Printers, lithographers, engravers, etc.,	183	31	168
95	Book binders and stitchers, envelope makers, etc.	55	82	1,490
96	Makers of musical instruments	77	28	363
98	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	30,726	8,160	233
100	Toy, kite, cage, fishing tackle, etc., makers, taxidermists, etc.	74	156	2,108
101	Others including managers, persons (other than performers) employed in theatres and other places of public entertain- ment, employees of public societies, race-course service, huntsmen, etc.	772	122	158
103	Sweepers, scavengers, etc.	3,237	7,552	2,333
	SUB-CLASS IV.—TRANSPORT	61,955	28,562	461
	<i>Total order 20....</i>	983	216	219
107	Shipowners and their employees, ship brokers, ships' officers, engineer, mariners and firemen	13	56	4,307
108	Persons (other than labourers) employed on the maintenance of harbours, docks, streams, rivers and canals (including construction)	626	149	238
109	Labourers employed on the construction and maintenance of harbours, docks, streams, rivers and canals	32	11	344
	<i>Total order 21....</i>	52,131	26,018	499
111	Persons (other than labourers) employed on the construc- tion and maintenance of roads and bridges	460	6	13
112	Labourers employed on roads and bridges	23,619	20,348	861
114	Owners, managers and employees (excluding personal servants) connected with other vehicles	21,328	4,923	232
115	Palki, etc., bearers and owners	4,859	154	31
117	Porters and messengers	1,922	587	305
	<i>Total order 22....</i>	7,264	2,262	311
118	Railway employees of all kinds other than coolies	5,379	1,395	262
119	Labourers employed on railway construction and mainten- ance and coolies and porters employed on railway premi- ses	1,985	877	441
	<i>Total order 23....</i>	1,577	66	42
120	Post office, telegraph and telephone services	1,577	66	42
	SUB-CLASS V.—TRADE	354,267	260,977	737
	<i>Total order 24....</i>	6,698	2,625	392
121	Bank managers, money-lenders, exchange and insurance agents, money changers and brokers and their employees.	6,698	2,625	392
	<i>Total order 25....</i>	18,486	5,638	305
123	Trade in piece-goods, wool, cotton, silk, hair and other textiles	18,486	5,638	305
	<i>Total order 27....</i>	2,709	1,305	481
124	Trade in skins, leather, furs, feathers, horn, etc., and articles made from these	2,709	1,305	481
	<i>Total order 28....</i>	3,856	348	90
125	Trade in wood (not firewood), cork, bark, bamboo, thach, etc.	3,856	348	90
	<i>Total order 29....</i>	377	86	228
126	Trade in metals, machinery, knives, tools, etc.	377	86	228
	<i>Total order 30....</i>	1,880	1,922	1,022
127	Trade in pottery, bricks and tiles	1,880	1,922	1,022

**SUBSIDIARY TABLE VI (OCCUPATIONAL).—OCCUPATIONS OF FEMALES BY
SUB-CLASSES AND SELECTED ORDERS AND GROUPS.—(contd.)**

Group No.	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of Females per 1,000 males
		Males	Females	
1	2	3	4	5
	<i>Total order 31 ...</i>	386	86	223
128	Trade in chemical products (drugs, dyes, paints, petroleum, explosives, etc.)	386	86	223
	<i>Total order 32 ...</i>	58,869	66,483	1,129
129	Vendors of wine, liquors, aerated waters and ice.	58,606	66,307	1,133
130	Owners and managers of hotels, cookshops, sarais, etc., and their employes	263	176	484
	<i>Total order 33 ...</i>	114,406	102,020	891
131	Fish dealers	211	1,520	7,203
132	Grocers and sellers of vegetable oil, salt and other condiments	17,404	13,046	749
133	Sellers of milk, butter, ghee, poultry, eggs, etc.	14,862	20,718	1,373
134	Sellers of sweetmeats, sugar, gur, and molasses	2,432	708	291
135	Cardamom, betel-leaf, vegetables, fruit and arecanut sellers	26,642	33,316	1,250
136	Grain and pulse dealers	41,770	24,699	591
137	Tobacco, opium, ganja, etc., sellers	6,912	5,049	730
138	Dealers in sheep, goats, and pigs	3,508	2,167	617
139	Dealers in hay, grass and fodder	1,165	797	684
	<i>Total order 34 ...</i>	6,750	1,805	267
140	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.)	6,750	1,805	267
	<i>Total order 35 ...</i>	2,085	2,859	1,371
141	Trade in furniture, carpets, curtains and bedding	1,899	1,926	1,014
142	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	186	933	5,016
	<i>Total order 36 ...</i>	3,736	311	83
143	Trade in building materials (stones, plaster, cement, sand, thatch, etc.) other than bricks, tiles and weedy materials.	3,736	311	83
	<i>Total order 37 ...</i>	3,075	986	320
144	Dealers and hirers in mechanical transport, motors, cycles, etc.	185	7	38
145	Dealers in other carriages, carts, boats, etc.	9	158	17,556
146	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	2,881	821	285
	<i>Total order 38 ...</i>	14,687	10,475	713
147	Dealers in fire wood, charcoal, coal, cowdung, etc.	14,687	10,475	713
	<i>Total order 39 ...</i>	13,982	9,431	674
148	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	1,516	949	626
149	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	8,369	8,368	1,000
150	Publishers, book sellers, stationers, dealers in music, pictures, musical instruments and curiosities	4,098	114	28
	<i>Total order 40 ...</i>	102,035	54,597	535
151	Dealers in rags, stable refuse, etc.	4	1	250
152	General store-keepers and shop-keepers otherwise unspecified	101,734	58,516	526
153	Itinerant traders, pedlars, hawkers, etc.	79	1,057	13,379
154	Other trades (including farmers of pounds, tolls and markets)	218	23	105
	SUB-CLASS VI.—PUBLIC FORCE	84,184	30,646	364
	<i>Total order 41 ...</i>	34,147	2,066	60
156	Army (Indian States)	30,851	2,066	267

**SUBSIDIARY TABLE VI (OCCUPATIONAL).—OCCUPATIONS OF FEMALES BY
SUB-CLASSES AND SELECTED ORDERS AND GROUPS.—(contd.)**

Group No.	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of Females per 1,000 males
		Males	Females	
1	2	3	4	5
	<i>Total order 44 ...</i>	50,037	28,580	571
159	Police ...	18,528	869	47
160	Village watchmen ...	31,509	27,711	879
	SUB-CLASS VII.—PUBLIC ADMINISTRATION ...	120,668	36,656	303
	<i>Total order 45 ...</i>	120,668	36,656	303
161	Service of the State ...	1,501	46	30
162	Service of Indian and foreign States ...	82,392	20,362	247
163	Municipal and other local (not village) service ...	5,154	3,000	582
164	Village officials and servants other than watchmen ...	31,621	13,248	419
	SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS. ...	67,953	18,044	265
	<i>Total order 46 ...</i>	19,830	5,724	289
165	Priests, ministers, etc. ...	7,980	2,246	281
166	Religious mendicants, inmates of monasteries, etc. ...	561	119	212
167	Catechists, readers, church and mission service ...	330	9	27
168	Temples, burial or burning ground service, pilgrim conduc- tors, circumcisers ...	10,959	3,350	306
	<i>Total order 47 ...</i>	7,529	457	61
169	Lawyers of all kinds, including kazis, law agents and mukhtars ...	7,327	457	62
	<i>Total order 48 ...</i>	8,518	3,584	420
171	Medical practitioners of all kinds including dentists, oculists and veterinary surgeons ...	7,220	2,179	302
172	Midwives, vaccinators, compounders, nurses, masseurs, etc. ...	1,298	1,405	1,083
	<i>Total order 49 ...</i>	23,938	2,876	120
173	Professors and teachers of all kinds ...	19,627	2,413	123
174	Clerks and servants connected with education ...	4,311	463	107
	<i>Total order 50 ...</i>	8,138	5,403	664
176	Architects, surveyors, engineers, and their employes ...	1,210	1,016	840
177	Authors, editors, journalists, artists, photographers, sculp- tors, astronomers, meteorologists, botanists, astrologers, etc. ...	1,036	580	534
178	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers ...	5,539	3,309	597
179	Canjurors, acrobats, fortune-tellers, recitors, exhibitors of curiosities and wild animals ...	233	498	2,137
	SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME ...	8,288	4,529	546
	<i>Total order 51 ...</i>	8,288	4,529	546
180	Proprietors (other than of agricultural land), fund holders and pensioners ...	8,288	4,529	546
	SUB-CLASS X.—DOMESTIC SERVICE ...	108,386	71,796	662
	<i>Total order 52 ...</i>	108,386	71,796	662
181	Cooks, water-carriers, door-keepers, watchmen and other indoor servants ...	102,994	69,415	674
182	Private grooms, coachmen, dog boys, etc. ...	5,089	2,360	463
183	Private motor drivers and cleaners ...	303	21	69
	SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS...	266,773	281,314	1,054
	<i>Total order 53 ...</i>	266,773	281,314	1,054
184	Manufacturers, businessmen and contractors otherwise unspecified ...	4,149	592	142
185	Cashiers, accountants, book-keepers, clerks and other emp- loyes in unspecified offices, warehouses and shops ...	1,404	1,084	772
186	Mechanics otherwise unspecified ...	242	92	380

SUBSIDIARY TABLE VI (OCCUPATIONAL).—OCCUPATIONS OF FEMALES BY
SUB-CLASSES AND SELECTED ORDERS AND GROUPS.—(concl'd.)

Group No	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of Females per 1,000 males
		Males	Females	
1	2	3	4	5
187	Labourers and workmen otherwise unspecified ...	259,978	279,546	1,075
	SUB—CLASS XII.—UNPRODUCTIVE ...	95,616	76,959	805
	Total order 54 ...	1,271	241	189
188	Inmates of jails, asylums and almshouses ...	1,271	241	189
	Total order 55 ...	93,639	76,616	818
189	Beggars, vagrants, witches, wizards, etc. ...	91,967	78,497	799
190	Procurers and prostitutes ...	1,672	3,119	1,865
	Total order 56 ...	706	102	144
191	Other unclassified non-productive industries ...	706	102	144

SUBSIDIARY TABLE VII (OCCUPATIONAL).—SELECTED OCCUPATIONS.

Group No.	OCCUPATION	Popula- tion sup- ported in 1921	Popula- tion sup- ported in 1911	Popula- tion sup- ported in 1901	Percentage of variation from 1901 to 1911	Percentage of variation from 1911 to 1921
1	2	3	4	5	6	7
	Class A.—Production of Raw Materials.	6,947,913	8,408,192	5,471,836	+53·6	-17·3
	SUB-CLASS I.—EXPLOITATION OF ANIMALS AND VEGETATION.	6,927,017	8,389,718	5,471,452	+53·3	-17·4
	ORDER 1.—Pasture and Agriculture.	6,794,968	8,281,829	5,436,981	+52·3	-17·8
1	Income from rent of agricultural land.	761,814	781,808	39,581	+1,748·8	+4·0
2	Ordinary cultivators	3,607,366	4,064,950	3,473,561	+17·0	-11·2
3	Agents, managers of landed estates, etc.	33,202	34,540	62,956	-45·1	-8·8
4-5	Farm servants and field labourers	1,763,562	2,788,212	1,023,643	+172·3	-36·3
7	Fruit, flower, vegetable, betel, vine, etc.	50,183	22,804	532,084	-85·7	+120·0
9	Wood cutters, fire-wood, etc. collectors	60,641	40,905	5,137	+697·8	+48·2
11	Cattle and buffalo breeders and keepers	27,999	42,418	64,055	-33·7	-33·9
12	Sheep, goat and pig breeders	52,732	109,739	19,070	+475·4	-51·9
13	Breeders of other animals (horses, mules, camels, etc)	1,551	413	2,554	-84·4	+275·5
14	Herdsmen, shepherds, goatherds, etc.	434,043	445,158	213,183	+108·8	-2·4
	ORDER 2.—Fishing and Hunting	132,049	107,889	34,471	+212·9	+22·3
17	Fishing	99,618	78,269	33,397	+134·3	+27·2
18	Hunting	32,431	29,620	1,074	+2,657·9	+8·4
	SUB-CLASS II.—EXPLOITATION OF MINERALS	20,896	18,474	384	+4,712·5	+13·1
	Class B.—Preparation and Supply of Material Substances.	3,123,616	3,141,052	2,576,365	+21·9	-0·5
	SUB-CLASS III.—INDUSTRY	1,711,837	1,872,733	1,682,751	+11·2	-8·5
	ORDER 5.—Textiles	438,753	517,750	462,721	+11·8	-15·2
25	Cotton ginning, cleaning and pressing	17,317	69,943	42,932	+62·9	-75·2
26-27	Cotton spinning, sizing and weaving	305,305	302,745	280,604	+7·6	+0·1
29	Rope, twine and string	18,072	28,954	994	+2,812·6	-37·6
31-33	Wool carding and spinning, weaving of woollen blankets and carpets.	69,185	89,095	114,991	-22·5	-22·3
35	Silk spinners and weavers	1,189	1,301	772	+146·2	-37·4
37	Dyeing, bleaching, printing, preparation and sponging of textiles	25,591	22,310	12,776	+74·6	+14·2
	ORDER 7.—Hides, skins and hard materials from the animal kingdom.	28,300	15,930	7,959	+100·1	+77·6
39	Tanners, curriers, leather dressers and dyers, etc.	20,918	7,061	5,010	+40·9	+196·2
40	Makers of leather articles, such as trunks, waterbags, saddlery or harness, etc.	7,083	7,946	1,499	+43·0	-10·8
42	Bone, ivory, horn, shell, etc. workers (except buttons)	222	461	831	-44·5	-51·8
	ORDER 8.—Wood	167,411	146,747	130,392	+12·5	+14·0
43-44	Sawyers, carpenters, turners and joiners, etc.	101,799	67,903	100,985	-13·9	+15·8
45	Basket-makers and other industries, etc.	65,612	68,844	29,457	+99·7	+11·5
	ORDER 9.—Metals	89,807	88,772	94,465	-6·0	+1·1
46	Forging and rolling of iron and other metals	369	409	...	...	-0·9
49	Workers in brass, copper and bell-metal	11,209	12,925	19,163	-32·5	-13·7
50	Workers in other metals except precious metals, (tin zinc, lead, etc.)	501	1,096	...	...	-54·2
	ORDER 10.—Ceramics	112,970	103,514	83,154	+24·4	+9·1
56	Brick and tile makers	8,710	1,141	...	...	+225·1
	ORDER 11.—Chemical products properly so called and analogous	22,424	19,211	25,166	-23·6	+11·5
	ORDER 12.—Food Industries	103,037	119,245	144,502	-17·4	-13·5
66	Bakers and biscuit makers	1,110	2,869	1,030	+178·5	-61·3
67	Grain parchers, etc.	795	2,032	7,351	-17·6	-61·8
68	Butchers	25,738	21,192	28,748	-26·2	+21·4
72	Sweetmeat makers, etc.	1,709	1,652	1,410	+17·1	+3·4
73	Brewers and distillers	198	443	5,841	-92·4	-55·3
74	Toddy drawers	63,553	79,852	88,702	-9·9	-20·2
75	Manufacturers of tobacco, opium and ganja	2,441	3,585	...	...	-31·9
	ORDER 13.—Industries of dress and the toilet	542,288	642,448	530,308	+21·1	-15·5

SUBSIDIARY TABLE VII (OCCUPATIONAL).—SELECTED OCCUPATIONS.—(contd.)

Group No.	OCCUPATION	Popula- tion sup- ported in 1921	Popula- tion sup- ported in 1911	Popula- tion sup- ported in 1901	Percent- age of va- riation from 1901 to 1911	Percent- age of va- riation from 1911 to 1921
1	2	3	4	5	6	7
78	Shoe, boot and sandal makers ...	164,528	289,048	234,674	+14·6	—38·8
79	Other industries pertaining to dress-gloves, socks, gaiters, belts, buttons, umbrellas, canes, etc.	848	...	...	...	...
81	Barbers, hair-dressers and wig-makers ...	93,328	85,890	85,986	—0·1	+8·4
82	Other industries connected with the toilet	88	225	...	...	—60·8
	ORDER 15.—Building Industries ...	90,559	111,174	95,966	+15·8	—18·5
86	Excavators and well-sinkers ...	2,315	2,149	17,153	—87·4	+7·7
87-88	Stone-cutters and dressers, brick-layers and masons.	83,821	101,530	73,347	+38·4	—17·4
	ORDER 18.—Other miscellaneous and undefined industries.	114,817	97,951	96,387	+1·6	+17·2
98	Workers in precious stones, etc. ...	84,981	93,489	83,718	+11·6	—9·1
99	Makers of bangles or beads or necklaces, etc.	6	2,871	2,249	+27·6	—99·7
102-	Contractors for the disposal of refuse, dust, etc. sweepers, scavengers, etc.	20,139	6,722	8,800	—29·5	+199·3
103						
	SUB-CLASS IV.—TRANSPORT. ...	193,083	133,951	69,129	+93·7	+44·1
	ORDER 20.—Transport by water ...	3,312	2,667	2,718	—1·8	+24·1
107	Ship owners and their employees, etc.	168	...	...	...	...
108	Persons (including labourers) employed on the maintenance of streams, rivers etc.	1,799	2,336	2,273	+2·7	—22·9
109						
110	Boat-owners, boat-men and tow-men ...	1,323	331	438	—24·4	+299·6
	ORDER 21.—Transport by road ...	161,876	111,476	52,168	+113·6	+45·2
113-	Owners, managers, and employes, etc. of mechanically driven and other vehicles.	51,959	47,907	28,135	+70·3	+8·4
114						
115	Palki, etc., bearers and owners ...	18,739	1,674	11,106	—84·9	+1,019·4
116	Pack elephant, camel, mule, ass and bullock owners and drivers.	28	1,335	1,865	—28·4	—97·9
117	Porters and messengers ...	5,387	8,681	6,198	+5·8	—37·9
	ORDER 22.—Transport by rail ...	23,732	18,609	10,537	+76·6	+27·5
118	Railway employes of all kinds other than coolies.	17,604	13,794	10,262	+34·4	+27·6
119	Labourers employed on railway construction, etc.	6,128	4,815	275	+1,650·9	+27·2
	ORDER 23.—Post Office, telegraph and telephone services.	4,163	1,199	3,706	—67·6	+247·2
	SUB-CLASS V.—TRADE ...	1,218,696	1,134,368	824,485	+37·5	+6·9
121	ORDER 24.—Banks, establishments of credit, etc.	21,891	22,223	36,232	—38·6	—1·4
122	ORDER 25.—Brokerage, commission and export, etc.	543	3,588	3,001	+19·5	—84·8
123	ORDER 26.—Trade in textiles, etc.	62,331	81,139	28,648	+183·2	—23·1
124	ORDER 27.—Trade in skins, leather and furs, etc.	9,468	15,218	5,454	+179·0	—37·7
125	ORDER 28.—Trade in wood, etc. ...	5,430	8,511	6,662	+27·7	—36·2
126	ORDER 29.—Trade in metals, etc. ...	2,574	959	1,150	—16·6	+168·4
127	ORDER 30.—Trade in pottery, bricks, & tiles.	6,329	11,228	7,427	+51·1	—43·6
128	ORDER 31.—Trade in chemical products, etc.	1,233	2,454	13,351	—81·6	—49·7
	ORDER 32.—Hotels, cafes, restaurants, etc.	224,277	241,975	129,571	+86·7	—7·3
129	Vendors of wine, liquors, aerated waters and ice.	223,071	241,714	129,125	+87·1	—7·7
130	Owners and managers of hotels, etc. and their employes.	1,206	261	446	—41·4	+362·0
	ORDER 33.—Other trade in foodstuffs ...	424,267	391,941	192,789	+103·3	+8·2
131	Fish dealers ...	3,518	24,960	2,032	+1,128·3	—65·9
132	Grocers and sellers of vegetable oil, salt, etc.	63,251	112,156	58,436	+91·9	—48·6
133	Sellers of milk, butter, ghee, poultry, eggs, etc.	74,322	17,040	14,977	+18·7	+336·1
134	Sellers of sweetmeats, sugar, gur, etc. ...	15,026	4,656	9,699	—51·9	+179·7

SUBSIDIARY TABLE VII (OCCUPATIONAL).—SELECTED OCCUPATIONS.—(contd.)

Group No.	OCCUPATION	Popula- tion sup- ported in 1921	Popula- tion sup- ported in 1911	Popula- tion sup- ported in 1901	Percent- age of va- riation from 1901 to 1911	Percent- age of va- riation from 1911 to 1921
1	2	3	4	5	6	7
135	Cardamom, betel-leaf, vegetables, ect. ...	112,371	97,364	55,322	+76.3	+15.1
136	Grain and pulse dealers ...	117,829	106,171	40,554	+161.8	+10.9
137	Tobacco, opium, ganja, etc., sellers ...	24,088	4,615	2,972	+55.2	+421.9
138	Dealers in sheep, etc. ...	12,111	19,400	3,356	+478.0	-37.5
139	Dealers in hay, grass and fodder ...	3,741	5,379	5,441	-1.1	-80.4
140	ORDER 34.—Trade in clothing and toilet articles, etc. ...	17,846	16,622	11,141	+49.1	+7.3
	ORDER 35.—Trade in furniture ...	9,546	7,670	20,606	-62.7	+24.4
141	Trade in furniture, carpets, curtains, etc. ...	7,820	6,117	...	...	+27.8
143	ORDER 36.—Trade in building materials etc. ...	5,273	1,260	2,253	-44.1	+318.4
144- 146	ORDER 37.—Trade in means of transport ...	7,371	15,597	14,565	-7.0	-52.7
147	ORDER 38.—Trade in fuel, etc. ...	39,800	25,880	2,437	+961.9	+53.4
	ORDER 39.—Trade in luxury, etc. ...	48,913	46,316	45,630	+1.5	+5.6
148	Dealers in precious stones, etc. ...	8,892	7,285	4,704	+51.5	-12.0
149	Dealers in common bangles, etc. ...	33,758	33,144	33,710	-1.4	-11.5
150	Publishers, book-sellers, stationers, etc. ...	8,765	907	...	...	+866.3
	ORDER 40.—Trade of other sorts, etc. ...	331,604	241,787	303,568	-20.3	+37.1
151	Dealers in rags, stable refuse, etc. ...	12	...	...	...	...
153	Itinerant traders, pedlars, hawkers, etc. ...	1,549	30	...	...	+6,063.3
	Class C.—Public Administration and Liberal Arts. ...	763,092	719,621	728,147	-1.1	+6.0
	SUB-CLASS VI.—PUBLIC FORCE. ...	226,222	164,398	104,312	+57.6	+37.6
	ORDER 41.—Army ...	73,229	68,750	64,468	+6.6	+6.5
155	Army (Imperial) ...	8,010	5,554	23,227	-75.6	+44.4
156	Army (Indian States) ...	65,219	63,196	43,241	+49.5	+3.2
	ORDER 44.—Police ...	152,993	95,643	39,844	+140.0	+59.9
160	Village watchmen ...	110,302	60,513	33,770	+56.0	+33.1
	SUB-CLASS VII.—PUBLIC ADMINIS- TRATION. ...	335,459	346,184	508,037	-31.8	-3.0
	ORDER 45.—Public Administration ...	3,521	4,567	12,967	-64.7	-22.9
161	Service of the State ...	212,380	130,331	156,971	-16.6	+62.3
162	Service of Indian and Foreign States ...	20,374	8,926	84,043	-89.3	+128.2
163	Municipal and other local service ...	99,184	201,260	254,056	-20.5	-67.0
164	Village officials and servants other than watchmen. ...	...	...	...	...	...
	SUB-CLASS VIII.—PROFESSIONS AND LABORAL ARTS. ...	201,411	209,039	115,798	+80.5	-3.6
	ORDER 46.—Religion ...	60,429	101,187	41,128	+146.0	-40.3
165	Priests, ministers, etc. ...	23,509	57,809	5,543	+943.9	-59.3
166	Religious mendicants, inmates of monasteries, etc. ...	2,094	33,743	25,637	+31.6	-93.7
167	Catechists, readers, church and mission service. ...	702	2,317	3,062	-36.8	-68.3
168	Temple, burial or burning ground service, pilgrim conductors, circumcisers. ...	34,124	7,418	6,916	+7.2	+360.0
	ORDER 47.—Law ...	27,118	6,863	6,984	-1.7	+295.1
169	Lawyers of all kinds, including kazis, law agents and mukhtars. ...	6,641	6,935	8,052	+12.9	+239.7
170	Lawyers' clerks, petition writers, etc. ...	477	28	932	-96.9	+1,603.5
	ORDER 48.—Medicine ...	29,499	30,973	19,288	+60.5	-4.7
171	Medical practitioners of all kinds, etc. ...	22,983	23,760	15,790	+50.4	-3.3
172	Midwives, vaccinators, compounders, etc. ...	6,516	7,213	3,498	+106.3	-9.3
173- 174	ORDER 49.—Instruction ...	57,063	23,574	9,856	+139.1	+125.0
	ORDER 50.—Letters and Arts and Sciences. ...	27,302	46,442	38,542	+20.4	-41.2
175	Public scribes, stenographers, etc. ...	71	...	...	...	...
178	Music composers and masters, etc. ...	16,329	33,774	23,934	+41.1	-50.1

SUBSIDIARY TABLE VII (OCCUPATIONAL).—SELECTED OCCUPATIONS.—(concl'd.)

Group No.	OCCUPATION	Population supported in 1921	Population supported in 1911	Population supported in 1901	Percentage of variation from 1901 to 1911	Percentage of variation from 1911 to 1921
1	2	3	4	5	6	7
	Class D.—Miscellaneous. ...	1,637,149	1,105,811	2,364,048	—53·2	+48·0
	SUB-CLASS IX.—51. PERSONS LIVING ON THEIR INCOME	31,779	28,377	51,757	—45·1	+11·9
	SUB-CLASS X.—52. DOMESTIC SERVICE.	344,503	421,147	390,882	+7·7	—18·1
181	Cooks, water-carriers, door-keepers, etc. ...	381,298	406,181	371,738	+9·3	—18·4
182	Private grooms, coachmen, dog boys, etc. ...	12,863	14,966	19,144	—31·8	—17·8
	SUB-CLASS XI.—53. INSUFFICIENTLY DESCRIBED OCCUPATIONS	942,877	380,148	1,524,628	—75·0	+148·0
184	Manufacturers, business-men, etc. ...	12,559	6,828	9,652	—29·2	+83·9
185	Cashiers, accountants, etc. ...	4,767	8,073	161,804	—92·0	—40·9
186	Mechanics otherwise unspecified ...	1,065	1,090	...	...	—2·2
	SUB-CLASS XII.—UNPRODUCTIVE. ...	317,990	276,139	396,781	—30·4	+15·1
188	ORDER 54.—Inmates of jails, asylums etc.	1,966	3,428	9,077	—62·2	—42·6
189-191	ORDER 55—56.—Beggars, vagrants, prostitutes, etc.	316,024	272,711	387,704	—29·6	+15·8

SUBSIDIARY TABLE VIII (OCCUPATIONAL).—OCCUPATION OF SELECTED CASTES.

Caste and occupation	No. per 1,000 workers engaged on each occupation	No. of female workers per 1,000 males	Caste and occupation	No. per 1,000 workers engaged on each occupation	No. of female workers per 1,000 males
1	2	3	1	2	3
HINDU.					
1—BHOI			9—GOUNDLA.		
Fishermen ...	261	667	Toddy sellers ...	340	721
Cultivators ...	174	1,285	Cultivators ...	125	493
Field labourers, etc. ...	85	1,161	Field labourers, etc. ...	129	708
Labourers unspecified ...	20	854	Labourers unspecified ...	14	522
Others ...	460	891	Others ...	399	382
2—BRAHMAN.			10—HATKAR		
Priests ...	93	63	Cultivators ...	297	227
Cultivators ...	200	351	Field labourers, etc. ...	320	2,308
Trade ...	66	177	Labourers unspecified ...	78	108
Lawyers, doctors, etc. ...	36	23	Others ...	305	682
Persons living on their income. ...	45	373			
Others ...	560	156	11—KALAL.		
3—CHAKALA.			Liquor sellers ...	253	1,363
Washermen... ..	462	862	Cultivators ...	438	548
Cultivators ...	78	345	Field labourers, etc. ...	43	90
Field labourers, etc. ...	77	1,157	Labourers unspecified ...	1	1,297
Labourers unspecified ...	20	1,470	Others ...	265	678
Others ...	368	741	12—KAPU.		
4—CHAMBHAR.			Cultivators ...	343	692
Shoe makers ...	315	253	Field labourers, etc. ...	240	385
Cultivators ...	65	1,470	Trade ...	7	645
Field labourers, etc. ...	163	2,380	Persons living on their income. ...	13	393
Labourers unspecified ...	79	1,085	Domestic service ...	69	136
Others ...	373	445	Labourers unspecified ...	15	1,057
5—DEWANG OR KOSHTI.			Others ...	313	177
Weavers ...	310	649	13—KOLI.		
Cultivators ...	161	541	Cultivators ...	388	495
Field labourers, etc. ...	184	1,368	Field labourers, etc. ...	128	2,151
Trade ...	100	180	Labourers unspecified ...	45	2,208
Labourers unspecified ...	60	2,164	Others ...	439	1,102
Others ...	195	1,362	14—KOMATI.		
6—DHANGAR.			Traders ...	448	468
Shepherds ...	257	550	Cultivators ...	36	952
Cultivators ...	205	1,031	Persons living on their income ...	35	1,072
Field labourers, etc. ...	170	3,165	Labourers unspecified ...	9	1,017
Labourers unspecified ...	49	2,886	Others ...	472	1,316
Others ...	319	916	15—KUMBHAR ...		
7—DHOBIL.			Potters ...	370	672
Washermen ...	328	808	Cultivators ...	68	787
Cultivators ...	100	314	Field labourers, etc. ...	36	1,980
Field labourers, etc. ...	135	846	Trade ...	48	803
Labourers unspecified ...	45	255	Labourers unspecified ...	15	892
Others ...	371	1,119	Others ...	455	760
8—GOLLA.			16—KURMA ...		
Cowherds ...	239	471	Shepherds... ..	398	889
Cultivators ...	208	750	Cultivators ...	173	2,577
Field labourers, etc. ...	256	3,357	Field labourers, etc. ...	64	3,739
Labourers unspecified ...	12	2,224	Labourers unspecified ...	7	981
Others ...	285	424	Others ...	359	1,518

SUBSIDIARY TABLE VIII (OCCUPATIONAL).—OCCUPATION OF SELECTED CASTES—(contd.)

Caste and occupation	No. per 1,000 workers engaged on each occupation	No. of female workers per 1,000 males	Caste and occupation	No. per 1,000 workers engaged on each occupation	No. of female workers per 1,000 males
1	2	3	1	2	3
HINDU—(contd.)			25—MUTRASI.		
17—LINGAYAT.			Hunters	117	721
Traders and shopkeepers ...	252	339	Cultivators	204	645
Cultivators	119	1,909	Field labourers, etc. ...	399	1,363
Field labourers, etc. ...	15	776	Labourers unspecified ...	31	209
Persons living on their income ...	51	1,109	Others	249	662
Domestic service	40	1,170	26—NAHVI (Warik)		
Labourers unspecified	22	604	Barbers	265	351
Others	501	694	Cultivators	155	889
18—LOHAR.			Field labourers, etc. ...	36	240
Blacksmiths	192	238	Labourers unspecified ...	68	8,000
Cultivators	161	869	Others	476	2,842
Field labourers, etc. ...	150	1,639	27—PANCHAL,		
Trade	70	439	Smiths	256	216
Labourers unspecified ...	88	1,673	Cultivators	218	13
Others	339	800	Labourers unspecified ...	45	897
19—MADIGA.			Others	481	1,312
Menial service	298	57	28—RAJPUT.		
Cultivators	92	647	Soldiers	72	3
Field labourers, etc. ...	234	3,244	Cultivators	237	932
Persons living on their income ...	13	175	Trade	74	442
Labourers unspecified ...	28	500	Domestic service	143	1,461
Others	335	698	Labourers unspecified ...	70	467
20—MAHAR.			Others	444	396
Menial service	273	563	29—SALE.		
Cultivators	111	1,636	Weavers	392	543
Field labourers, etc. ...	212	4,118	Cultivators	88	313
Persons living on their income ...	15	333	Field labourers, etc. ...	94	805
Labourers unspecified ...	54	734	Labourers unspecified ...	3	110
Others	335	938	Others	423	364
21—MALI,			30—SATANI.		
Gardeners	261	1,233	Religious beggars	363	1,084
Field labourers, etc. ...	230	291	Cultivators	93	430
Labourers unspecified ...	22	221	Field labourers, etc. ...	51	1,508
Others	487	367	Labourers unspecified ...	21	764
22—MANGALA.			Others	472	656
Barbers	212	131	31—SUNAR		
Cultivators	280	770	Goldsmiths	286	27
Field labourers, etc. ...	146	2,775	Cultivators	94	2,858
Domestic service	76	796	Persons living on their income ...	32	10,322
Labourers unspecified ...	31	1,732	Domestic service	27	59,474
Others	255	483	Labourers unspecified ...	36	13,413
23—MARATHA.			Others	525	5,049
Cultivators	345	565	32—SUTAR.		
Income from rent of land ...	55	276	Carpenters	304	6
Field labourers, etc. ...	223	1,224	Cultivators	93	2,446
Raisers of live-stock, milkmen and herdsmen ...	34	143	Domestic service	40	4,171
Trade	10	732	Labourers unspecified ...	17	2,115
Persons living on their income ...	6	455	Others	546	7,162
Domestic service	22	971	33—TELAGA.		
Labourers unspecified ...	17	728	Cultivators	332	745
Others	288	354	Income from rent of land ...	10	807
24—MUNNUR.			Field labourers, etc. ...	179	1,001
Cultivators	337	558	Trade	34	253
Field labourers, etc. ...	197	3,037	Persons living on their income ...	25	143
Domestic service	23	384	Domestic service	46	948
Labourers unspecified ...	46	825	Labourers unspecified ...	12	833
Others	397	602	Others	362	51

SUBSIDIARY TABLE VIII (OCCUPATIONAL).—OCCUPATION OF SELECTED CASTES—(contd.)

Caste and occupation	No. per 1,000 workers engaged on each occupation	No. of female workers per 1,000 males	Caste and occupation	No. per 1,000 workers engaged on each occupation	No. of female workers per 1,000 males
1	2	3	1	2	3
HINDU—(concl'd.)			42—SHEIKH.		
34—TELI.			Income from rent of land ...	39	450
Oilpressers ...	480	975	Cultivators... ..	266	605
Cultivators ...	83	638	Field labourers, etc. ...	82	172
Field labourers, etc. ...	52	2,491	Industry	4	...
Labourers unspecified ...	15	537	Trade	65	96
Others	370	537	Public Force	76	...
			Public Administration ...	78	12
			Lawyers, doctors and teachers ...	17	29
			Persons living on their income ...	23	400
			Domestic service	119	842
			Labourers unspecified ...	51	966
			Others	180	146
35—UPPARA.			CHRISTIAN.		
Masons	355	789			
Cultivators	85	30			
Field labourers, etc. ...	62	1,159			
Labourers unspecified ...	21	1,711			
Others	477	1,544			
36—VELAMA.			43—ANGLO-INDIAN.		
Cultivators	304	1,307	Trade	118	163
Income from rent of land ...	123	1,252	Public Force	160	...
Field labourers, etc. ...	152	96	Public Administration ...	140	229
Labourers unspecified ...	47	495	Lawyers, doctors and teachers ...	96	732
Others	374	812	Others	486	594
37—WADDAR.			44—ARMENIAN,		
Stonebreakers	428	835	Trade	571	...
Cultivators	24	1,170	Others	429	333
Field labourers, etc. ...	109	344			
Labourers unspecified ...	178	1,047			
Others	261	3,642	45—EUROPEAN ...		
38—WANJARI.			Trade	43	...
Cultivators	375	593	Transport... ..	62	...
Field labourers, etc. ...	80	509	Industry	4	...
Labourers unspecified ...	16	1,073	Public Force	687	...
Others	529	803	Lawyers, doctors and teachers ...	42	88
			Others	102	129
MUSALMAN.			46—INDIAN CHRISTIAN.		
39—MOGHAL.			Cultivators	162	637
Income from rent of land ...	62	321	Field labourers, etc. ...	293	894
Cultivators	237	928	Raisers of live-stock, milkmen and herdsmen ...	37	93
Public Force	70	7	Industry	9	25
Public Administration ...	99	40	Trade	60	311
Labourers unspecified ...	88	378	Religious	7	774
Others	444	449	Lawyers, doctors and teachers...	7	912
			Domestic service	148	2,077
			Labourers unspecified ...	73	110
			Others	204	390
40—PATHAN.			ANIMISTIC.		
Income from rent of land ...	73	646			
Cultivators	181	882	47—BHIL.		
Field labourers, etc. ...	39	35	Hunters	108	209
Public Force	108	4	Cultivators	72	769
Public Administration ...	79	31	Field labourers, etc. ...	226	1,374
Labourers unspecified ...	107	1,859	Labourers unspecified ...	133	574
Others	413	429	Others	461	337
41—SYED.			48—GOND.		
Income from rent of land ...	84	812	Cultivators	289	429
Cultivators	212	326	Field labourers, etc. ...	352	2,230
Field labourers, etc. ...	43	83	Labourers unspecified ...	12	66
Trade	77	197	Others	347	494
Public Force	76	1			
Public Administration ...	89	35			
Lawyers, doctors and teachers...	10	124			
Domestic service	144	644			
Labourers unspecified ...	84	1,059			
Others	201	363			

SUBSIDIARY TABLE VIII (OCCUPATIONAL).—OCCUPATION OF SELECTED CASTES—(concl'd.)

Caste and occupation	No. per 1,000 workers engaged on each occupation	No. of female workers per 1,000 males	Caste and occupation	No. per 1,000 workers engaged on each occupation	No. of female workers per 1,000 males
1	2	3	1	2	3
ANIMISTIC—(concl'd.)					
49—LAMBADA.			50—YERKALA.		
Carriers	108	752	Basketmakers	379	614
Cultivators	328	601	Cultivators	26	603
Field labourers, etc. ...	150	890	Field labourers, etc. ...	80	1,059
Raisers of live-stock, milkmen and herdsmen	75	5	Labourers unspecified ...	81	1,059
Trade	11	423	Others	434	1,183
Labourers unspecified ...	41	961			
Others	287	603			

**SUBSIDIARY TABLE IX (OCCUPATIONAL).—NUMBER OF PERSONS EMPLOYED
ON RAILWAYS, IRRIGATION AND POST OFFICE.**

Class of persons employed	Europeans and Anglo-Indians	Indians	Remarks
1	2	3	4
RAILWAYS.			
Total persons employed.	428	20,469	
Persons directly employed	428	16,346	
Officers	34	7	
Subordinates drawing more than Rs. 75 p. m.	176	366	
Subordinates drawing from Rs. 20 to Rs. 75 p. m.	198	3,854	
Subordinates drawing under Rs. 20 p. m.	20	12,119	
Persons indirectly employed ... ..	...	4,123	
Contractors ... ..	...	132	
Contractors' regular employes ... ..	...	394	
Coolies ... ..	...	3,597	
IRRIGATION DEPARTMENT.			
Total persons employed.	9	25,055	
Persons directly employed	9	5,529	
Officers	4	31	
Upper Subordinates	2	117	
Lower Subordinates	2	210	
Clerks	1	224	
Peons and other servants ... ..	...	912	
Coolies ... ..	...	4,035	
Persons indirectly employed ... ..	...	19,526	
Contractors ... ..	...	334	
Contractors' regular employes ... ..	...	458	
Coolies ... ..	...	18,734	

**SUBSIDIARY TABLE IX (OCCUPATIONAL).—NUMBER OF PERSONS EMPLOYED
ON RAILWAYS, IRRIGATION AND POST OFFICE.—(concl'd.)**

Class of persons employed	Post office		Telegraph Department		Remarks
	Europeans and Anglo- Indians	Indians	Europeans and Anglo- Indians	Indians	
1	2	3	4	5	6
Total persons employed	8	3,676	4	6	Figures under 'post office' include those for H. E. H. the Nizam's post offices also.
(1) Post and Telegraph	8	3,594	4	6	
Supervising officers (including probationary Superintendents and Inspectors of Post Offices and Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these). ... ..	...	21	...	...
Postmasters, including Deputy Assistants, Sub and Branch postmasters.	5	369	...	...
Signalling establishment including warrant officers, non-commissioned officers, military telegraphists and other employes. ... ..	...	...	3	1
Miscellaneous agents, school masters, station-masters, etc., ... ..	...	319	...	...
Clerks of all kinds	3	174	...	...
Postmen ... ..	...	1,005	...	...
Skilled labour establishment including foremen, instrument makers, carpenters, black-smiths, mechanics, sub-inspectors, line-men and line-riders and others. ... ..	...	...	1	4
Unskilled labour establishment including line-coolies, cable guards, battery-men, telegraph messengers, peons and other employes. ... ..	...	87	...	1
Road establishment consisting of overseers, runners, clerks and booking agents, boatmen, syces, coachmen, bearers and others	1,619	
(2) Railway Mail Service...	82	
Supervising officers (including Superintendents and Inspectors of sorting).	2	
Clerks of all kinds	4	
Sorters	40	
Mail guards, mail agents, van peons, porters, etc.	36	

SUBSIDIARY TABLE I (INDUSTRIAL).—DISTRIBUTION OF INDUSTRIES AND PERSONS EMPLOYED.

Industrial Establishment	Total number of establishments	General Distribution of Industries and Persons employed														Number of adult females employed per 1,000 adult males	Number of children of both sexes employed per 1,000 adults
		Districts where chiefly located	Number of Persons employed														
			Total		Direction, supervision and clerical				Skilled workmen	Unskilled labourers							
			Males	Females	Europeans and Anglo Indians		Indians			Adults		Children					
					Males	Females	Males	Females		Males	Females	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
Total ...	200	Hyderabad State ...	25,900	6,957	83	...	1,408	...	7,403	700	14,882	5,083	2,124	1,174	243	112	
I. Textile Industries ...	99	State ...	5,666	1,853	3	...	645	...	1,922	134	2,711	1,444	385	275	299	96	
Cotton Ginning Factories.	42	Warangal, Adilabad, Nizamabad, Aurangabad, Nander, Parbhani, Gulbarga, Osmanabad and Raichur.	1,051	333	...	...	240	...	330	1	430	282	51	50	283	79
Cotton Ginning and Pressing Factories	41	Atraf-i-Balda, Warangal, Aurangabad, Nander, Parbhani, Gulbarga, Osmanabad and Raichur.	1,246	573	3	...	244	...	464	...	502	511	33	62	421	55	
Cotton Pressing Factories.	3	Aurangabad and Nander.	84	49	...	...	9	...	20	...	46	29	9	20	387	279
Cotton Spinning and Weaving Mills.	3	Hyderabad City, the towns of Aurangabad and Gulbarga.	2,997	710	...	...	94	...	994	119	1,626	463	283	128	214	125
Cotton and Silk handloom Factories.	10	Hyderabad City, Warangal, Mahbubnagar and Gulbarga.	288	188	...	...	58	...	114	14	107	159	9	15	620	53
II. Wood Industries ...	13	Hyderabad City, Nizamabad and Aurangabad.	582	...	...	...	123	...	214	...	151	...	94	...	...	193
III. Metal Industry ...	1	Hyderabad City ...	787	1	5	...	11	...	484	1	221	...	66	...	1	91	
IV. Production and transmission of physical forces.	1	Hyderabad City ...	144	...	1	...	49	...	50	...	44	...	...	...	...	...
V. Earthenware Industries.	1	Hyderabad City ...	32	18	...	...	4	...	16	10	10	8	2	...	600	42
VI. Industries connected with Chemical products.	7	Hyderabad City ...	126	8	4	...	12	...	29	...	73	8	8	...	68	63	
VII. Food Industries ...	31	Hyderabad City, Warangal, Adilabad, Mahbubnagar, Nalgonda, Parbhani and Gulbarga.	1,432	236	...	...	189	...	360	16	672	142	311	128	129	246
VIII. Quarries of hard rocks.	9	Atraf-i-Balda, Mahbubnagar, Aurangabad, Nander and Gulbarga.	2,645	1,293	3	...	46	...	87	...	2,501	1,341	58	52	1480	29	
IX. Construction of means of transport.	22	Hyderabad City, Atraf-i-Balda, Warangal, Nizamabad, Aurangabad, Parbhani and Gulbarga	4,182	150	35	...	129	...	2,347	6	1,595	108	76	36	23	27	
X. Mines (Collieries) ...	1	Warangal ...	9,826	3,348	24	...	98	...	1,701	533	6,505	2,132	1,198	683	309	167	
XI. Industries of luxury.	10	Hyderabad City ...	353	...	8	...	87	...	182	...	81	...	...	...	...	...
XII. Industries of dress ...	5	Hyderabad City ...	61	...	5	...	7	...	39	...	...	...	10	...	...	196
XIII. Leather and other Industries.	2	Hyderabad City ...	64	...	...	...	8	...	22	...	18	...	16	...	...	333

SUBSIDIARY TABLE IV (INDUSTRIAL).—PLACE OF ORIGIN OF SKILLED EMPLOYEES.

Birthplace	Industrial Establishments													
	Total number of workmen	I—Textile tries	II—Wood Industries	III—Metal tries	IV—Production and transmission of physical forces	V—Earthenware Industries	VI—Industries connected with Chemical Products	VII—Food Industries	VIII—Quarries of hard rocks	IX—Construction of means of transport	X—Mines	XI—Industries of luxury	XII—Industries of dress	XIII—Leather and other Industries
	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
I. In the State	6,590	1,847	194	421	38	23	25	312	27	2,070	1,416	171	29	17
(a) District of employment	4,406	1,172	121	346	34	22	25	208	17	1,733	544	149	22	13
(b) Other Districts	2,184	675	73	75	4	1	...	104	10	337	872	22	7	4
II. Outside the State	1,495	209	20	62	12	3	4	64	10	267	818	11	10	5
Madras	1,092	52	9	41	8	1	1	30	1	167	765	6	7	4
Central Provinces and Berar	63	56	1	...	...	...	...	6	...	20	...	...	...	...
Bombay	219	75	10	20	8	1	8	21	9	35	98	2	1	1
Bengal	20	1	...	...	...	...	...	...	...	9	10	...	...	...
Mysore	53	18	...	1	...	1	...	5	...	25	5	8	2	...
Punjab	9	1	...	...	...	...	...	1	...	7	...	...	...	...
United Provinces	14	10	...	...	1	...	...	...	...	3	...	...	...	...
Burma	8	1	...	...	...	...	...	1	...	1	...	...	...	...
III. Outside India	18	...	...	2	...	...	...	...	...	16	...	...	...	...
Afghanistan	1	...	...	...	...	...	...	...	...	1	...	...	...	...
China	1	...	...	...	...	...	...	...	...	1	...	...	...	...
Europe	16	...	...	2	...	...	...	...	...	14	...	...	...	...

SUBSIDIARY TABLE V (INDUSTRIAL).—PLACE OF ORIGIN OF UNSKILLED LABOUR.

Birthplace	Industrial Establishments													
	Total number of workmen	I—Textile Industries	II—Wood Industries	III—Metal tries	IV—Production and transmission of physical forces	V—Earthenware Industries	VI—Industries connected with Chemical Products	VII—Food Industries	VIII—Quarries of hard rocks	IX—Construction of means of transport	X—Mines	XI—Industries of luxury	XII—Industries of dress	XIII—Leather and other Industries
	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
I. In the State	21,746	4,283	245	282	44	20	89	1,106	3,839	1,740	9,973	81	10	34
(a) District of employment	12,232	2,302	207	152	23	20	63	725	2,347	1,170	5,121	63	10	30
(b) Other Districts	9,514	1,982	38	130	21	...	26	381	1,492	570	4,852	18	...	4
II. Outside the State	1,517	532	...	5	...	...	...	47	13	75	845	...	...	...
Madras	984	103	...	3	...	...	...	19	...	43	816	...	...	...
Central Provinces and Berar	132	104	...	...	...	...	...	10	...	14	4	...	...	...
Bombay	360	290	...	2	...	...	...	16	18	16	23	...	...	...
Bengal	9	7	...	...	...	...	...	...	...	...	2	...	...	...
Mysore	4	3	...	...	...	...	...	...	...	1	...	...	...	...
Punjab	2	1	...	...	...	...	...	1	...	...	...	...	...	...
Rajputana Agency	10	10	...	...	...	...	...	...	...	...	...	...	...	...
United Provinces	16	14	...	...	...	...	...	1	...	1	...	...	...	...

**SUBSIDIARY TABLE VI (INDUSTRIAL).—DISTRIBUTION OF CERTAIN RACES
IN CERTAIN INDUSTRIAL ESTABLISHMENTS.**

Race or Caste	Industrial Establishments									
	Total	I—Textile Industries	III—Metal Industries	IV—Production and transmission of physical forces	IV—Industries connected with Chemical Products	VIII—Quarries of hard rocks	IX—Construction of means of transport	X—Mines	XI—Industries of luxury	XII—Industries of dress
	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons	Persons
1	2	3	4	5	6	7	8	9	10	11
Total Europeans and Anglo-Indians	229	3	8	1	4	8	173	24	3	5
Number employed as:—										
(a) <i>Managers</i> ...	23	...	1	1	3	3	11	1	1	2
(b) <i>Supervising Staff</i> ...	47	...	4	...	1	...	19	19	1	3
(c) <i>Clerical Staff</i> ...	13	3	...	...	...	...	5	4	1	...
(d) <i>Skilled Workmen</i> ...	146	...	3	...	...	5	138	...	...	...

**SUBSIDIARY TABLE VII (INDUSTRIAL).—PROPORTIONAL DISTRIBUTION OF ADULT
WOMEN AND OF CHILDREN OF EACH SEX IN DIFFERENT INDUSTRIES.**

Women and Children	Principal Industries of employment													
	Total number employed	I—Textile Industries	II—Wood Industries	III—Metal Industries	IV—Production and transmission of physical forces	V—Earthenware Industries	VI—Industries connected with Chemical Products	VII—Food Industries	VIII—Quarries of hard rocks	IX—Construction of means of transport	X—Mines	XI—Industries of luxury	XII—Industries of dress	XIII—Leather and other Industries
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Adult Women	1,000	273	...	...	...	3	1	27	215	20	461	...	...	...
Children	1,000	200	29	20	...	1	2	103	33	34	570	...	3	3
(a) <i>Male</i>	645	117	29	20	...	1	2	64	18	23	363	...	3	5
(b) <i>Female</i>	355	83	...	...	...	...	...	39	15	11	207	...	...	...

SUBSIDIARY TABLE VIII (INDUSTRIAL).—DISTRIBUTION OF POWER.

Type of Power used	Industrial Establishments										
	Total Establishments	I—Textile Industries	II—Wood Industries	III—Metal Industries	IV—Production and transmission of physical forces	VI—Industries connected with Chemical products	VII—Food Industries	VIII—Quarries of hard rocks	IX—Construction of means of transport	X—Mines	XI—Industries of luxury
1	2	3	4	5	6	7	8	9	10	11	12
Steam	119	89	1	1	1	...	11	6	9	...	...
Oil	13	...	...	...	...	...	13	...	...	...	...
Water	...	...	...	...	...	...	...	...	...	...	...
Gas	4	...	...	...	...	4	...	...	...	...	...
Electricity	5	...	...	...	...	3	...	...	...	...	...
(a) <i>Generated with in the premises</i>	1	...	...	...	...	...	...	...	...	1	1
(b) <i>Supplied from without</i>	4	...	...	...	...	3	...	...	...	...	...
Total	140	89	1	1	1	10	24	6	9	1	1

APPENDIX I.

INDEX NUMBERS OF THE ANNUAL AVERAGE RETAIL PRICES OF WHEAT IN THE CITY AND THE DISTRICTS OF THE HYDERABAD STATE DURING THE PERIOD 1820-1829 FASLI (1911-1920) AS COMPARED WITH THOSE OF THE NORMAL QUINQUENNium 1311-1315 F. REPRESENTED BY 100.

District	1820 F. (1910-11)	1821 F. (1911-12)	1822 F. (1912-13)	1823 F. (1913-14)	1824 F. (1914-15)	1825 F. (1915-16)	1826 F. (1916-17)	1827 F. (1917-18)	1828 F. (1918-19)	1829 F. (1919-20)
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City...	108	122	131	140	141	116	128	182	265	260
Atraf-i-Balda ...	135	163	163	163	163	130	122	205	279	229
Warangal ...	123	128	133	133	146	133	128	178	191	167
Karimnagar ...	144	139	150	150	164	157	157	212	327	360
Adilabad ...	150	140	162	162	183	162	150	221	381	381
Medak ...	129	133	148	148	160	133	133	222	333	308
Nizamabad ...	114	129	154	167	167	129	129	222	333	333
Mahbubnagar ...	128	133	152	152	160	152	139	200	320	320
Nalgonda ...	119	123	139	139	152	133	133	188	291	291
Aurangabad ...	116	133	157	157	157	133	133	220	314	275
Bhir ...	122	134	157	179	172	143	130	226	358	331
Nander ...	114	131	162	175	156	127	131	221	350	350
Parbhani ...	125	136	167	173	173	141	141	250	409	348
Gulbarga ...	129	150	164	164	157	133	129	212	350	327
Osmanabad ...	131	152	181	188	174	138	131	224	362	362
Raichur ...	127	144	165	157	138	127	127	183	330	330
Bidar ...	135	159	184	192	184	144	144	256	383	418
Average ...	128	139	160	162	163	141	135	215	333	321

APPENDIX II.

INDEX NUMBERS OF THE ANNUAL AVERAGE RETAIL PRICES OF RICE IN THE CITY AND THE DISTRICTS OF THE HYDERABAD STATE DURING THE PERIOD 1820-1829 FASLI (1911-1920) AS COMPARED WITH THOSE OF THE NORMAL QUINQUENNium 1311-1315 F. REPRESENTED BY 100.

District	1820 F.	1821 F.	1822 F.	1823 F.	1824 F.	1825 F.	1826 F.	1827 F.	1828 F.	1829 F.
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City...	116	148	160	142	110	115	135	173	249	241
Atraf-i-Balda ...	121	146	152	152	135	108	117	173	143	202
Warangal ...	129	154	167	148	121	154	133	167	235	250
Karimnagar ...	140	162	183	163	124	124	140	175	300	300
Adilabad ...	136	141	152	159	131	119	131	190	292	317
Medak ...	130	156	170	170	115	115	130	195	279	279
Nizamabad ...	128	170	184	192	144	139	153	179	307	333
Mahbubnagar ...	117	146	175	175	121	121	130	219	269	292
Nalgonda ...	128	146	178	164	117	111	128	205	266	273
Aurangabad ...	119	141	141	140	135	129	135	135	221	194
Bhir ...	117	135	142	135	123	123	135	159	225	225
Nander ...	125	152	175	159	117	117	135	184	292	269
Parbhani ...	129	141	155	155	148	129	129	172	258	258
Gulbarga ...	135	147	162	162	130	130	130	130	180	295
Osmanabad ...	107	132	145	138	121	121	121	121	242	242
Raichur ...	123	160	163	163	139	123	145	200	291	291
Bidar ...	122	165	155	157	114	114	127	183	275	275
Average ...	125	150	163	159	127	124	132	175	260	263

II

APPENDX III.

INDEX NUMBERS OF THE ANNUAL AVERAGE RETAIL PRICES OF JAWAR IN THE CITY AND THE DISTRICTS OF THE HYDERABAD STATE DURING THE PERIOD 1920-1929 FASLI (1911-1920) AS COMPARED WITH THOSE OF THE NORMAL QUINQUENNium 1811-1815 F. REPRESENTED BY 100.

District	1920 F.	1921 F.	1922 F.	1923 F.	1924 F.	1925 F.	1926 F.	1927 F.	1928 F.	1929 F.
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City ...	116	137	146	129	116	122	123	229	378	229
Atraf-i-Balda ...	145	179	190	179	161	168	169	336	411	303
Warangal ...	200	214	235	200	188	200	220	333	427	362
Karimnagar ...	217	186	291	227	196	186	208	329	510	425
Adilabad ...	219	215	215	223	169	164	200	393	487	347
Medak ...	152	173	190	173	133	152	158	304	380	304
Nizamabad ...	165	187	198	202	164	170	198	386	425	327
Mahbubnagar ...	120	162	227	210	150	120	147	323	494	350
Nalgonda ...	148	177	237	192	164	158	188	310	409	375
Aurangabad ...	133	167	205	157	127	127	143	333	444	235
Bhir ...	139	162	207	159	116	119	148	371	494	278
Nander ...	133	144	192	159	153	156	200	480	400	256
Parbhani ...	131	147	191	183	149	149	160	400	440	259
Gulbarga ...	150	176	193	184	145	145	159	368	450	312
Osmanabad ...	154	177	192	168	137	141	152	369	417	274
Raichur ...	143	182	186	191	143	119	140	276	471	381
Bidar ...	130	157	166	140	154	140	222	433	350	223
Average ...	155	175	207	184	153	151	177	357	433	314

APPENDIX IV.

STATEMENT SHOWING THE NUMBER OF LIVE STOCK, PLOUGHS AND CARTS IN H. E. H. THE NIZAM'S DOMINIONS AS ASCERTAINED AT THE CATTLE CENSUS OF 1829 FASLI (1919 A.D.).

District	Oxen				Buffaloes			Sheep	Goats	Horses and Ponies			Mules	Donkeys	Camels	Ploughs	Carts
	Bulls	Bullocks	Cows	Young stock	Male	Cow	Young stock			Horses	Mares	Colts and Fillies					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Hyderabad City	497	7,151	3,440	2,799	642	4,173	1,890	2,024	5,723	7,774	1,340	98	288	848	47	571	2,144
Atraf-i-Balda	44,830	112,744	97,372	94,685	29,142	45,706	38,807	292,600	114,692	2,757	2,906	1,441	331	5,920	83	52,134	11,905
Warangal	99,309	193,663	292,427	231,265	74,778	148,794	117,096	343,899	155,396	2,584	1,908	669	18	1,317	1	110,255	29,063
Karimnagar	100,536	247,715	193,390	166,189	70,721	87,060	90,749	832,824	152,965	1,208	975	552	4	1,717	7	123,097	56,068
Adilabad	52,118	213,317	253,163	170,501	26,023	76,911	50,019	107,493	110,158	2,749	1,274	476	91	836	111	81,437	41,910
Medak	61,932	134,412	111,909	98,837	42,452	47,900	38,328	939,886	121,606	2,192	2,167	1,065	31	4,650	3	74,520	16,001
Nizamabad	50,766	123,478	100,886	84,973	28,392	44,692	43,702	233,601	78,910	1,109	1,001	459	8	4,188	3	63,568	19,023
Mahbubnagar	103,627	193,367	218,551	160,490	63,120	64,904	53,021	677,368	251,758	3,810	3,710	1,796	28	6,931	14	93,530	27,000
Nalgonda	108,661	180,319	207,399	206,150	88,659	95,612	104,880	631,495	198,988	4,520	2,791	2,554	95	4,121	32	138,900	20,148
Aurangabad	419	299,892	102,563	117,174	9,367	39,706	22,211	85,291	127,809	6,856	3,172	2,897	27	6,828	18	66,477	26,008
Bhir	410	192,890	104,966	131,704	5,296	34,480	21,001	30,718	94,675	4,762	8,009	3,090	15	5,642	94	19,436	14,638
Parbhani	7,793	235,869	136,000	147,486	11,456	69,406	40,450	67,739	100,300	5,785	9,256	3,789	123	4,859	69	55,969	27,897
Nander	2,445	175,302	133,691	155,982	10,899	67,243	53,253	61,995	91,296	3,813	4,675	1,669	74	7,886	266	60,920	24,036
Gulbarga	14,396	294,123	169,092	157,482	34,700	84,002	60,864	270,112	193,749	9,000	7,848	2,764	370	8,042	914	87,822	26,120
Balebur	57,941	226,756	187,040	109,761	22,311	85,753	61,809	457,765	148,329	4,430	3,306	1,257	93	7,423	47	97,341	27,969
Omanabad	750	289,428	142,037	148,564	17,119	57,618	37,288	115,737	85,226	7,335	9,012	3,439	110	4,572	91	23,247	21,000
Bidar	5,925	233,763	172,167	175,541	18,553	104,668	63,432	203,043	104,099	5,735	7,691	3,374	201	7,413	567	57,999	15,503
Grand Total	712,655	3,294,794	2,565,173	2,358,682	553,133	1,188,624	902,850	4,825,643	2,127,529	74,966	75,041	31,487	1,927	83,469	2,357	1,197,311	406,028

APPENDIX V.

STATEMENT SHOWING THE AVERAGE SELLING PRICE OF SKINS IN THE DISTRICTS AS ASCERTAINED IN CONNECTION WITH THE CATTLE CENSUS.

District	Number of agents	Price of Sheep's skin	Price of Goat's skin	Price of Cow's skin	Price of Bull's or Bullock's skin	Price of Buffalo's skin	Value of trade in skins and bones
1	2	3	4	5	6	7	8
		O.S. Rs. A. P.	O.S. Rs. A. P.	O.S. Rs. A. P.	O.S. Rs. A. P.	O.S. Rs. A. P.	
Warangal ...	34	1 4 0	1 4 0	6 8 0	6 8 0	6 8 0	Figures regarding export and value not available.
Karimnagar ...	...	0 10 0	3 0 0	6 0 0	6 0 0	6 8 0	8,569 skins were exported in 1928 F. but their value is not shown.
Adilabad ...	35	...	...	...	...	...	1,000 skins valued at Rs. 3,000 were exported in 1928 F.
Medak ...	...	...	...	7 8 0	7 8 0	7 8 0	Figures regarding the number of agents and the number of skins exported are not available.
Nizamabad ...	...	0 8 0	2 4 0	4 8 0	4 8 0	4 8 0	Agents from Madras export skins from here, but no figures relating thereto are available.
Mahbubnagar...	45	0 12 0	1 12 0	8 8 0	8 8 0	8 8 0	35,000 skins valued at Rs. 70,000 and bones worth Rs. 1,950 were exported in 1928 F.
Nalgonda ...	...	1 8 0	1 8 0	...	...	...	Detailed figures are not available.
Aurangabad ...	12	0 10 0	1 4 0	3 8 0	3 8 0	6 0 0	Skins and bones are exported to Bombay. More than 45,000 skins were sold for nearly 2½ lakhs of rupees in 1928 F. Value of bones not shown.
Bhir ...	87	...	...	8 8 0	8 8 0	8 8 0	About 15,000 skins valued at about one lakh of rupees were exported in 1928 F. to Bombay, Madras and Calcutta. Figures relating to the bone trade are not available.
Parbhani ...	13	0 9 0	1 14 0	5 8 0	5 8 0	...	No bones but only 30,000 skins exported in 1928 F. to Madras and Bombay for Rs. 88,764.
Nander ...	...	1 0 0	3 0 0	4 0 0	5 0 0	8 0 0	Agents from Madras and Ajmere are said to work here, but their number is not given nor is the number of skins sold shown.
Gulbarga ...	...	9 0 0	1 14 0	8 8 0	6 8 0	6 8 0	Agents of Roshan Co. and Banki Co. of Madras are said to collect skins here, but their number and the number of skins taken are not shown.
Osmanabad ...	...	...	...	...	...	...	Only 2 agents are reported from Latur. Figures not available.
Ralchur ...	25	0 6 0	1 6 0	6 8 0	6 8 0	4 0 0	Only Alampur is reported to have exported 6,000 skins in 1928 F. Figures for the other Taluks are not available.
Bidar ...	...	...	...	5 8 0	5 8 0	5 8 0	40,000 skins valued at nearly 3½ lakhs of rupees were exported in 1928 F.

APPENDIX VI.

STATEMENT SHOWING THE PLACES IN THE DOMINIONS WHERE FAIRS, WEEKLY
MARKETS, ETC., IN WHICH CATTLE ARE SOLD, ARE HELD.

District	Taluka	Name of Village where fair or bazar is held	Number of cattle sold	Remarks
Aurangabad	Aurangabad	Aurangabad Cantonment...	400-500	
		Badhod	100-200	
		Pipri	100-200	
		Phulmari	do	
		Kadmar	do	
		Chikalthana	do	
	Jalna	Jalna	400-500	
	Ambad	Ambad	100-200	
		Sukapuri	do	
		Paradgaon	do	
		Yamloni	do	
	Vaijapur	Vijapur	do	
		Patsara	do	
		Gadepipalgaon	do	
		Lasur	do	
	Bhokardan	Bhokardan	do	
		Sipoda	do	
		Borgaon	do	
		Rawna	do	
		Bhavadi	do	
		Kathora	do	
	Gangapur	Vadgaon	do	
		Gangapur	do	
		Jagthan	do	
	Kannad	Deogaon	do	
	Paithan	Pachod	do	
		Badkara	do	
		Lohagaon	do	
		Rahatgaon	do	
	Silled	Paonkabaded	do	
		Thanda	do	
Nander	Nander	Nander	100	Annual Urus Annual Jatra
		Ardhapur	225	
	Khandahar	Kandahar	2,350	
		Malegaon	2,000	
	Biloli	Mayagaon	200	
	Mudhol	Bhainsa	100	
		Dharmabad	100	
		Umri	140	
	Deglur	Deglur	50	
	Hadgaon	Neogah	80	
		Wadsuna	25	
		Namsa	30	
Gulbarga	Gulbarga	Gulbarga	300	Annual Urus
		Shorapur	60	
	Shahpur	Rangampet	825	
		Shahpur	10	
	Andola	Bhalbuzurg	20	
		Jorgi	24	
	Yadgir	Yadgir	90	
		Adloor	500	
Raichur	Raichur	Sulshpet	250	Annual Urus
	Manvi	Nargadda	1,000-1,500	
		Raichur	do	
Bidar	Bidar	Atmakur	14,000	Annual Urus do
		Gadwal (Samasthan)	1,000-1,500	
Mahbubnagar	Wanparthi (Samasthan)	Mangalpet	350	Annual fair (15 days) do
		Srirangapur	4,000	
	Jatpol do	Jatpol	1,000	
	Gopalpet do	Kesampet	1,000	
	Mahbubnagar	Gangapur (Jagir)	200	
		Kandor	100	
	Makhtal	Gadeballur	75	

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